

# VOLUME 28

## 1912

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JANUARY, 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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ROCHESTER, N. Y.—The Rochester Sunday School desires through the *Advocate* to notify the Christadelphian Sunday-Schools throughout the States and Canada that the new lesson sheet for 1912 is now ready for distribution. They may be had for one cent per copy, on application to C. C. Vredenburg 34 Sherwood Avenue, Rochester, N. Y., U. S. A.

# The Christadelphian Advocate

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## Editorial.

**W**HO said that life was a dreary desert, dark and dismal, day and night, with black clouds overhanging, and with never a rift to let in the light of the glowing, glorious sun? Who said so?

Well, many have said so, and many have felt so; and few there are who have not had reasons, at times, to think and feel and say so, for there are in the lives of all poor mortals seasons

“When days are dark,  
And friends are few.”

But Christmas time comes; New Year’s day comes; birth days come; and with these come words and tokens of love which fill the hearts of the millions with joy and gladness, then the heavens smile,

“The stars shine bright,  
And the moon gives light,”

and darkness flies away.

At this season of the year all the world is glad and joyful. Smiles of joy will even break through tears of sorrow, and the best is made of a bad situation. The lightning of the heavens, the waves of the atmospheric expanse, and the marvelous speed of the posts of the nations, are just now rushing hither and thither, bearing messages of good cheer, of joy, of gladness, of love.

From Zion’s watch-tower there are a few who can view the landscape o’er, and see the end of the teeming millions who are rushing towards the precipice of oblivion. Will those few be envious of the masses because they are enjoying “nightly sleep and daily food,” and

are now singing their songs of gladness and mingling in mutual delight? No, indeed; let them thank God that He is good, good enough to send the rain of heaven upon the just and the unjust, good enough to grant to His creatures seasons of happiness, even in the midst of trials, disappointments and death.

While these few are glad because God allows the world to be happy during short seasons of rolling years, they cannot do as the world does. The ways of the world are too giddy for them, and consequently they are misunderstood, and frowned upon. This is not a light burden to bear, but God requires courage in His people, a courage that can face a frowning world for the sake of the "poor of this world" and for the sake of that which is right.

"They are slaves who fear to speak  
For the fallen and the weak:  
They are slaves who dare not be  
In the right with two or three."

And after all, brother and sister, do you feel it much of a loss to lose the sentiment of the world for the solid comfort which comes to you now in the little reminders that you are remembered by those who love you with a love deeper than sentiment, and a love which the truth only can enable you to reciprocate? The "sounding brass and the tinkling cymbal" of the world's noisy entertainments will charm for only a moment and then the echoes will for ever die away. But love's sweet music that sounds always in the ears of those who "have ears to hear," and which is raised to higher tones just now during Christmas and New Year, will reverberate down the ages of eternity to charm and thrill with an ecstasy and delight that will intensify to a fulness of melody which has not yet entered into the heart of man—except One.

Here are Bro. and Sister Williams receiving tokens of sweet remembrance, from far and near, some already here from across the deep blue sea—so many that the question is what can *we* do? The peculiarity of our situation is such that we cannot, and we think are not expected to, return such tokens to so many. All we can do is, heartily thank all through the pages of the *ADVOCATE*, and assure you of our appreciation of your kindness and esteem. We have had some dark days, but these are bright, even now in the imperfect days we are living in. To the many inquiries, let us now once again venture into things personal, long enough to say, that Florida sun-shine has blessed us with health and renewed strength, and we feel strong for the work that lies before us; and we hope to be able to meet all demands during the coming year of 1912, should the Lord not appear sooner. To those across the sea, let us say, yes, we hope to make

one more journey to the beautiful isle of the sea; and the contemplation of it stirs up a tender feeling of joy in our hearts, for "absence makes the heart grow fonder." When the opportune time for this journey will come we cannot yet say. Should the Lord come before we go, we shall meet you all, first for the ordeal of judgment and then, Oh that it may be so, for the unspeakable joy of life for ever more.

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RENEWALS FOR 1912—We thank those who have so promptly renewed their subscriptions. At this writing many renewals are coming to hand daily, and we hope all will attend to this matter now, when special attention is being given to the entries for the new year.

Those who have sent extra sums have our hearty thanks, and their generosity will be appreciated by readers who will by this aid have the *ADVOCATE* visit them monthly.

Our contract for the printing of the *ADVOCATE* here for the first year was not satisfactory. It expired with the issue of the Nov. No., and now we are doing the work in our own office again. But this part of our experience in Florida has not been as convenient as it was in Chicago, it being difficult to get good work done here. We hope, however, the mechanical work of 1912 will be better than that of 1911. While we did not print the *ADVOCATE* during 1911, our little office was busy printing new editions of pamphlets that had run out of print and were nearly out. Now we have a good supply to meet all demands.

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SIGNS—These are cheering in a general way, and in particular, Persia is "at the steps" of the king of the North. In the rumor that Italy intended to take Jerusalem and hand it over to the pope, there was more sensation than truth. The pope is too profitable financially to Italy to let him go out of Rome. He brings a vast sum of money into that city from pilgrims and curiosity seekers. On the other hand, the pope would not leave the wealth of the Vatican and lose the prestige which is inseparable from the "Eternal City." No; the man of sin must go down in Rome; the Man of Righteousness must arise to power and glory in the Holy City.

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THE SONSHIP QUESTION—Many fear the uprising of the heresy of Josephism in Chicago will cause trouble; but we are glad to assure them the evil was nipped in the bud, and it has affected but very few—none actually in Chicago except Bro. and Sister Roche. A few in a near-by town are feeling their way very carefully, and

we hope they will soon restore their feet to the solid Rock. We are pleased to hear that our lecture has helped and strengthened many in various places, and came to some places in opportune moments. We have printed 800 copies of the lecture in neat pamphlet form.

VISITORS TO ORLANDO—We have had the pleasure of the company of the two brethren and sisters Stimmell, of Mc Cook, Neb. who were with us over two Sundays, and contemplate the possibility of removing here in time. Other visitors have written that they expect to be here the first of the year. Our little Ecclesia lives in peace and harmony, and our meetings are enjoyed. But the aliens seem afraid we shall teach them something, and spoil their pursuits as “lovers of pleasure.” We have lost one sister by the removal of sister Lonberger to Tampa. She is one who came into the truth as a result of a course of lectures we gave here over five years ago by the invitation and aid of Bro. H. C. Mc Daniel. Bro. Cleaver is another, and he is always at his post, the truth being a great comfort to him in his declining years. Bro. and Sister Hardy, late of Springfield, Ohio have been here for several months, and help to make our home more homelike. Bro. and Sister Renshaw and family, of Guelph, Ont, have been a great help to us, especially in the singing, for there were some among us who had not learned our hymns and tunes. Now we have real good heart-stirring singing. How many things we have reasons—all of us—to be thankful to Our Heavenly Father for! More and more let us realize the goodness of God.

Farewell, A. D. 1911, welcome A. D. 1912. “Onward, brethren, onward go.”

## THE BIBLE IN RELATION TO PHYSICAL SCIENCE.

(CONTINUED FROM PAGE 228, 1911.)

HAVING directed the reader's attention to certain interesting passages of Scripture, in which the disintegration of rocks and mountain masses, and the elevation and subsidence of large portions of the earth's surface are described in language singularly true to nature; we will now proceed to consider some other passages in which there are allusions, more or less evident, to the condition of the earth during the Geological ages.

The first to which I shall refer is Psa. 90. If the authorship is correctly ascribed to Moses, there is something very interesting in the

circumstance that the same hand which wrote the second verse of this Psalm wrote also the simple and sublime description of God's work of Creation in Genesis 1.

"Before mountains were born, or ever the earth and world had brought forth, even from the age, thou art God." I venture thus to render this verse, in the belief that it more correctly conveys the meaning of the original than the translation in our Version. The writer is contrasting the eternity and unchangeableness of God with the frailty and mutability of man, and to make the thought more impressive, he carries us back in imagination to the time, incalculably remote, when this world first came into being. The language though figurative, is in perfect harmony with physical truth. How does Geology explain the origin of those mighty mountain ranges which diversify the face of the earth? They were not, she tells us, created in the condition of mountains. They are enormous masses of the still more ancient rocks, which have been uplifted, whether gradually or more suddenly, from the vast depths below, bringing up with them, on their flanks, "formations" of later ages, in successive order, which thus reveals to the eye of the Geologist the relative period at which the upheaval took place. And so these mountains, originating from below, being extrusions, as it were, from the earth's interior, are properly said to be "born," or brought forth." I refer to my note in the Appendix for my reasons for translating, as I have, the next words—"or ever the earth, and the world had brought forth." Such a rendering has the support in its favor of several of the ablest expositors, and is fully borne out by the Hebrew.

The difference should be noted between the two words, "earth" and "world." They are not synonymous. The former is the generic, or large term. The latter is limited in meaning to the upper, or habitable surface of the globe. Both these are said to have generated, or "brought forth," the "earth," its hills and mountains, and other physical changes. The "world," its animal and vegetable life, which in a certain subordinate or physical sense, it is said to have "brought forth." It is worthy of observing how often the Bible recognizes physical causation, in subservience to the word or power of God. Undoubtedly, it puts very prominently forward the hand of God, but not exclusively so. It distinctly recognizes as working their results, in obedience to the laws which God has impressed upon His own creation. It is interesting to observe this, and we need not fear to acknowledge it. In Genesis 1, for instance, this kind of language is very observable: "Let the earth bring forth grass," etc. "Let the waters bring forth abundantly the moving creature that hath life," etc. "Let the earth bring forth the living creature after his kind," etc. In Genesis 2:4, we have both causations—the primary and secondary—mentioned in immediate connection. "These

are the generations of the heavens and the earth when they were created; in the day that the Lord made," etc.

In Isa. 55: 10, we find a distinct recognition of the generative force of the earth: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud," etc. So also in Isa. 61: 11: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so," etc.

The concluding sentence in Psa. 90: 2, should be carefully noticed—"Even from age to age," or, age after age, "thou art God." The Hebrew word which is here translated "age" may, I think, like the corresponding Greek word, *aion*, be correctly so rendered. Upon this I shall have occasion to speak more fully a little further on. But at present we may notice that we have here suggested to our minds those protracted ages of our earth's past history, which Geology has revealed to us, in order to enhance our conceptions of the glory of that wondrous Being, who amidst all Nature's changes has Himself continued unchangeable—"Thou art God."

But this truth will come out more clearly in the next passage, to which I now proceed to direct the reader's attention.

Prov. 8: 22-31—"The Lord possessed me in the beginning of his way; before his works; before time was. I was anointed from everlasting; before the beginning; before ever the earth was. When there was no (ocean) depths, I was brought forth; when there were no fountains (of the deep) abounding with water. Before the mountains were settled; before the hills, was I brought forth. When as yet he had not made the earth; nor its surroundings; nor the uppermost of the soils of the habitable world. When he established the heavens I was there; when he ordained a circle on the face of the deep. When he made firm the sky above; when he strengthened the fountains of the deep. When he gave the sea his decree, that the waters should not pass his commandment; when he ordained the fountains of the earth. Then I was by him as the Amen, and I was day after day his delight, rejoicing before him at all times. Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

The first question which we may be inclined to ask is, Who is the speaker in this magnificent passage? It can scarcely be other, I think, than Wisdom . . . . The 24th verse needs no comment, but in the 25th verse the scientific accuracy of the language is noteworthy. "Before the mountains were settled; before the hills, was I brought forth." The word "settled," or, as it might be translated, "sunk," expresses, with much precision, the physical action whereby these enormous masses of rocks, originally in a soft condition, became gradually consolidated, and in many cases crystallized, beneath the press-

ure of thousands of feet in thickness of overlying rocks. A similar expression occurs in Job 38:6, where this question is addressed by God to Job, "Whereupon are the foundations (of the earth) fastened, or, as it is literally, "made to sink"? But the verse of special interest in the passage we are now examining, is the next, the 26th. It is not easy to give what appears to me to be the precise meaning of the Hebrew words in this verse. It may, perhaps, be paraphrased thus: "When as yet I had not made the earth (in its earliest condition); nor its (successive) surrounding surfaces; nor the uppermost of the soils of the habitable world."

The word "fields," as it stands in our English version, seriously fails to convey the true meaning of the original. "While as yet he had not made the earth, nor the fields," etc. It must strike even the uncritical reader that there must be some error here. The whole of this sublime passage has reference exclusively to the glorious work of God in Creation, and the word "fields," certainly comes in very incongruously in such a context. This is an instance in which the contextual position of the word has much to do with the determining of meaning. It is quite true that the original Hebrew word is often correctly translated "fields" when used in reference to the works of man. The word means, in the general sense (so say the lexicographers), "any thing or place surrounding, or enclosing, another." Hence it is often applied to the suburbs or environments of towns or villages. And inasmuch as the fields or gardens of the inhabitants were usually situated in these suburbs, the word comes to be very properly rendered in many cases, "fields." But in this particular instance it is quite evident that, while retaining the general sense of the word, we must give it a far grander amplitude of meaning. The special object of the inspired writer, be it observed, is to enlarge and elevate our conceptions of His glory. In order to this our imagination is taken back to the earliest beginning of Creation, the better to enable us to form some conception of His Eternity. How can this object be effected? The discoveries of Geology put into our hands a measuring-rod. "The wisdom of God was from everlasting; before the beginning; before ever the earth was." But when was this? When did our earth first come into being? Did this event occur only about six thousand years ago, as the misinterpretation of both records formerly taught us? or was it millions and millions of years ago, as we now, with much better reason, believe? Geology comes to our aid. She points to many changes of vast epochal duration, through which our globe has passed, since its original creation, evinced by the more than ten miles thickness of strata which lie beneath its surface. Each of these "formations" represents an enormous lapse of time. The reasons for believing that this was so can only be fully appreciated by those who have carefully studied the subject. How incon-



ceivably great, then, must be the sum-total of all the formations! Now it is to these successive "formations," which thus constitute the earth's crust, that, as I believe, the Hebrew word refers. They are, so to say, the "surroundings" of the globe. They overlie one another in regular order, somewhat like the coats of an onion, the oldest being, of course, the lowest down in the series. These "formations" are each characterized by their peculiar forms of animal and vegetable being, which indicate, with much certainty, to the eye of the Geologist the relative age to which each "formation" belongs.

Now it is up the steps of this ascending series, or rather down the steps, for we are beginning with the earliest first, that our minds are called upon to journey, in this remarkable and sublime passage: "While as yet"—that is, as far back as the time when, "He had not made the earth in its primeval state; nor the successive surrounding surfaces; nor the uppermost of the soils of the habitable world," alluding no doubt, to our present world's surface, subsequently to all the Tertiaries, which themselves constitute a long series of deposits. I need not point out further the grandeur of this passage. It certainly sets before us, in a very ennobling point of view, the greatness and glory of that Being, to whom as Christians, we are indebted, not only for the blessings of creation, but for the mercies of redemption also.

The verses which follow the 26th describe, in expressive language, the institution of those laws of wondrous perfection whereby earth, and air, and water, were brought into exquisite harmony of action so that, in their combination, they form those glorious heavens and earth in the midst of which we now live.

But when Jehovah ordained these laws, Wisdom was with Him, day after day His delight, co-operating with him, and rejoicing before him at all times."

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#### THE RISE AND DECLINE OF THE TURK.

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How fitting that the Turkish empire should be represented by the River Euphrates. Its history has very much resembled the overflow of a river and the subsequent drying up of its waters. Following is a brief statement of facts confirmatory of prophecy:

It took Rome 600 years to build up an empire of something less than 3,000,000 square miles. Rising up from the ruins of the old Seljuk Empire, a group of 400 Turkish families moved out upon a career of conquest which in 300 years brought under one dominion an empire more than half as large as Rome at its zenith.

When finally checked under the walls of Vienna in 1529, the

Turks' dominion stretched from Persia far into the confines of Hungary, took in the whole Balkan Peninsula, made the Black Sea a Turkish lake and swept in the whole African side of the old Roman Empire.

No imperial march in history is more wonderful than this. If Rome outclassed the Turk in genius for dominion after the sword had done its work, the Turk outclassed the Roman in genius for mere conquest. As a weapon for such purpose neither Alexander's Macedonian phalanx, nor Rome's Pretorian Guard, nor Cromwell's Ironsides, nor Napoleon's Imperial Guard is to be mentioned with the Sultan's Janizaries recruited from among Christian children trained away from all ties of home and kindred and without hope or purpose save to fight and conquer.

Turkey at her height was in possession of every famous city of the ancient world except Rome. She held by the sword Athens, Corinth, Sparta, Grecian Thebes, Constantinople, Antioch, Selucia, Ctesiphon, Babylon, Nineveh, Bagdad, Jerusalem, Damascus, Mecca, Medina, Alexandria, Cairo, Memphis, Egyptian Thebes and Carthage. Some were in ruins, but the Turk was master where they had been.

Turkish dominion since the sixteenth century has been receding with just about the rapidity of its rise, but it is less than a century since dismemberment fairly set in. Long held in check by British jealousy and interest, it now moves with accelerated pace.

Greece led the way with independence and showed how the Ottoman area could be carved up without a war of the powers over the possession of the fragments. France next drove a wedge through the thin Moslem line along the African coast and appropriated Algeria and Tunisia.

The powers at the Congress of Berlin in 1878 took little for themselves but they took a lot from Turkey— autonomy for Bulgaria, independence for Servia and Roumania, Austrian tutelage for Bosnia and Herzegovina, Russian possession for Bessarabia and some of the Asiatic frontier, and English possession of Cyprus. Great Britain has since taken Egypt also.

With not so much as "by your leave" did Austria gather in Bosnia and Herzegovina, and now with like audacity Italy reaches across the Mediterranean and takes the final remnant of the Ottoman Empire in Africa.

Practically all that now remains of this great empire west of Asia is Macedonia; and the great Mohammedan power is no longer Turkey but Great Britain.

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"Oh! do the duty nearest you,  
And do it faithfully;  
For stepping-stones to greater things  
All little things shall be."

## The Purpose of God in the Earth

A LECTURE BY THOS. WILLIAMS.

**R**ESPECTED FRIENDS:—The subject of our lecture tonight is one of vast importance to all who are in the least concerned *about a future life*. There are many in these times who rock themselves to sleep with the idea that it makes no difference what we believe doctrinally, if we only do what we deem right in the way of living an honest life and being good citizens, the matter of our belief matters but little—if anything—one way or another. This is a very mischievous theory, because it is a plausible one—one that can be used as a cloak for all the pernicious, heretical dogmas which are found in the creeds of the churches of the nineteenth century.

It simply amounts to this: that it makes no difference whether we believe God or disbelieve Him, whether we regard His revelation to man as a revelation of *truth* or a declaration of falsehood. To assume that salvation may be obtained by one's own works, or goodness, is to predicate the obtaining of salvation upon self-righteousness—upon works without faith, thereby giving the glory to the flesh which belongs to God. If salvation depends upon works—goodness, self-righteousness—regardless—of faith and doctrine, then it may pertinently be asked, Why was it necessary for God to send His Son into the world to suffer and die for man's redemption? If belief were a matter of indifference, and the gaining of a future life depended simply on man's sincerity and morality, surely these should have been sufficient to secure the great redemption that is believed to have been brought about by the Son of God passing through an ordeal of suffering that ended only in his death upon the cross. In that case, however, the great work performed by our Saviour is rendered valueless, being merely a work of supererogation.

The fact is, as abundantly revealed in the Scriptures of truth, that God requires men to believe Him as the first step towards reconciliation. He will not bestow His blessings upon men who will not believe His word. "He that *believeth*" (the gospel), says the Saviour, "and is baptized shall be saved, and he that *believeth not* shall be condemned." The *gospel* then is that which is to be believed. But what is the gospel? we think we can hear someone asking. This is a question which can only be answered by the Scriptures. Questions submitted to the theological teachers of so-called orthodoxy, will be answered according to the schools to which such teachers belong; and judging from the many denominations constituting the religious world, it would appear that instead of using the word *gospel* in the singular number, the use of it in the plural would be more fitting. Paul, however, declares there is but *one gospel*. In his letter to the Galatians (chap. i: 6-9) he says: "I marvel that ye are so soon removed from him that called you, unto another gospel; which is not another;

but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Not only does this language show that there is but one true, saving gospel, but it also pronounces a curse upon the one who would dare preach any other. In view of this how important it is then, my friends, that we ascertain what the apostles preached as the gospel. Let us try, then, to follow the teachings of God's "holy men of old, who spake as they were moved by the Holy Spirit."

Paul says in his letter, from which we have been quoting (chap. iii: 8), that God preached "the gospel to Abraham, saying, In thee shall all nations be blessed," and in so doing, a promise was made to Abraham of an *inheritance* (v. 18). The question will naturally arise, Where is the inheritance God promised? a question we shall find answered in the book of Genesis—the "scripture" to which the apostle refers. In chapter xii: 1 etc., it says, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a *land* that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." In pursuance of this command we find (v. 5) that "Abram took Sarai his wife, and Lot, his brother's son, and all their substance . . . and went forth to go into the land of Canaan; and into the *land of Canaan* they came." And now that he has removed from his native country, into the land to which God had commanded him to go we find, in chapter xiii: 14, the gospel (good news) was made known unto him. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the *land which thou seest*, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." In this testimony we see that God promised to give to Abram the *land* which he (Abram) *saw*, and through which he *walked* "in the length of it and in the breadth of it." There need be no misunderstanding of language so plain as this. Let me repeat, it is *the land* that is promised to Abram; it is not heaven. God does not tell Abram to look up to heaven, promising him an eternal abode there, though this would certainly have been the occasion for making such a promise, if a promised inheritance of heaven were the gospl. The theory of heaven-going has become so stereotyped upon the minds of the people, that the plain statements of Holy Writ are overlooked. Heaven is nowhere promised to man. "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men" (Psa. cxv: 16). "God himself that

formed the earth and made it; He hath established it, He created it not in vain; He formed it to be *inhabited*." Yes, inhabited in a state of blessedness, when all nations shall be blessed in Abraham and his seed, as declared in the promises to which we have called your attention. But some may say, Yes, but God fulfilled those promises when He gave the land of Canaan to Abraham's seed—the children of Israel. But note carefully the language of the promise: "To *thee* (Abram) *and* to thy seed will I give it." Even if it were true that the Israelites under the law obtained the inheritance according to this promise, which we most emphatically deny, that would not have been a *fulfillment* of the promise, for Abraham was dead—had "died, not having received the promise" (Heb. xi: 13) —long before his descendants went into Canaan under Moses and Joshua. There is no evading the fact that the promise was of sufficient importance to be made the subject of an oath. In Gen. xxii: 15–18 it is said that "the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." "Thy seed shall possess the gate of *his* enemies." The pronoun *his* used here must refer to one particular person, and do you ask who it is? I answer, CHRIST, as we shall presently see. I will ask you to keep your mind upon that point for a moment or two till we revert to the question again: Did Abraham receive the promised inheritance? for if he did not, then we have a promise made by the Deity, and predicated upon His oath, placed upon record, *unfulfilled*.

That Abraham did not inherit the land promised or any part of it—according to the promise—is evident from the fact that he had to purchase a burying place for Sarai his wife, of the children of Heth (Gen. xxiii: 3), and is said to have "sojourned in the land of *promise*, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi: 8, 9). Moreover, he and others are said to have "died" in the faith, *not* having received the promises, but having *seen them afar off*," etc. (Heb. xi: 9). If, however, this plain testimony is not sufficient to prove that the promise made to the fathers or to Abraham was not fulfilled, then we call your attention to what inspiration says through Stephen in Acts vii: 2-5. Stephen says, "Hearken: the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will show thee. Then came he out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead, he removed him into *this* land wherein ye now dwell" (the land of Canaan). Stephen is here rehearsing the account of Abraham's immigration from his native country to Canaan as given by Moses in what we have already quot-

ed, and now the point we want settled is, Did Abraham get possession of the land? Will anyone within the hearing of my voice say, Yes, I will emphatically say, No. Who, then, is right? Let inspiration answer; "And he gave him *none inheritance* in it, no not so much as to set his foot on." But did God promise him that which he did not receive? "Yet he promised that he would give it to him *for a possession*, and to his seed after him, when as yet he had no child." Now, how does the question stand? First, we find the land is promised, and second, that it was not given. Those who would say that the promise was fulfilled, must now surrender, or place themselves diametrically opposed to God's word. The infidel steps in here and, as you will find in a book called "One Hundred and Forty-four Contradictions of the Bible," points you to the book of Genesis where the promise is made to Abraham; he calls your attention to Stephen's statement, that God gave Abraham "not so much as to set his foot on;" and then triumphantly declares that God has promised upon oath, and has not performed: and you, my friends, if you hold to the popular theory, sustain the infidel by teaching that God will never fulfill the promise. To put the matter still more pointedly, I will ask you, Do you believe God promised the land of Canaan to Abraham? Of course, you will say yes. Then I will ask you, Do you believe that God "gave *him none inheritance* in it" and therefore did not fulfill His promise? You are bound to answer: He did not fulfill the promise. Then, I ask, Do you believe that God, *will* fulfill the promise by giving the land to Abraham? Until you abandon orthodoxy, so-called, you will answer no. Then God has promised what He *has not* performed, and *never will* perform! Thus your theory leaves you helpless at the feet of infidelity; and the Bible, God's holy book, becomes a target for the poisoned arrows of its relentless enemies. Now I do not believe you mean to do this, but you have had your minds crammed so full of tradition that unwittingly you make God's word of none effect.

Let infidels turn their attention to the true believer in God's Word. Let them try the power of their weapons with him and they will find that their "sword shall enter into their own hearts and their bows shall be broken." Put the question in the same form to one who believes the gospel: Do you believe God promised the land of Canaan to Abraham? Yes. Do you believe the statement that "He gave him not so much as to set his foot on"? Yes. Then He has not fulfilled His promise? No. And never will? Ah! stop, sir; most assuredly he will. "*Thou wilt perform* the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old," was the exclamation of Micah long after the fathers were dead (chap. vii: 20), and the performance of "*the truth*" will be the establishment of Jehovah's kingdom in the earth, resulting in the "blessing of all nations in Abraham's seed." But some will say that God did not intend to give Abraham that literal land, but pointed to it as a type of the spiritual Canaan in heaven. Well, that would be a strange way of teaching Abraham the gospel, to command him to go to a strange land; to look east and west, north and south; to walk

through the land "in the length of it and in the breadth of it;" to say, "All the land which thou seest will I give to thee," and yet that was not the land at all, that there was no land intended, but that the promise all the time meant that Abraham would go to the sky for his inheritance. Do you not think that would be a strange procedure? But let us see. Grant for the sake of the argument, that the promise meant heaven. Then it follows that in Stephen's time Abraham had not received of heaven "so much as to set his foot upon;" for Stephen says that he *did not* receive a foot of that which was promised. If the promise meant heaven, heaven was not received; if the promise meant the land, the land was not received—that which was promised was not received, that which was not received was what was promised. It was the land that was promised, and that land must be received in order to fulfill the promise.

To return to the words, "his seed." I asked you to keep your minds on the fact that the "seed" spoken of is in the singular number, in the promise: "Thy seed shall possess the gate of *his* enemies." Now let us see if we can determine what particular person is represented by the pronoun "his." The words, "To thee and to thy seed will I give this land for an everlasting inheritance," are supposed to have referred to the children of Abraham going into the land under the law, but we find the words did not have such application; and by the same testimony we shall see that the "seed" referred to was not the children of Israel. Paul in Gal. iii: 16 says: "Now to Abraham and his seed were the promises made. He saith *not*, And to *seeds* as of many"—*not* to the many that went in under the law—"but as of one, and to thy *seed* which is CHRIST." You will probably ask then, "How about the going in under the law? Did it interfere with the promise in any sense? and the apostle answers: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the *inheritance* be of the law, it is no more of promise, *but God gave it to Abraham by promise.*" "Wherefore then serveth the law?" What service was the law? "It was added"—added to what? To the promise "that was confirmed (four hundred and thirty years) before of God *in Christ*—because of transgressions till *the* seed should come to *whom* the promise was made." Who was he? "He saith not and to seeds as of many, but as of one, and to thy seed, WHICH IS CHRIST."

Here is proof to a demonstration that the inheritance of the land—the earth which God created to be inhabited—is to be given to Christ, in whom "all families of the earth shall be blessed." In preaching this glorious gospel to Abraham God made it the subject matter of a covenant, typically confirmed in the offering up of Isaac, but really confirmed in the offering up of God's only begotten Son, Jesus Christ, who "was a minister of the circumcision for the truth of God to *confirm* the promises made unto the fathers" (Rom. xv: 8).

While it is true that the land of Canaan was the land that was promised to Abraham and his seed, the Christ, and will, no doubt,

be the base of operation when Christ reigns as King of the whole earth, "the law going forth out of Zion and the word of the Lord from Jerusalem," the blessings to flow to "all the nations of the earth" must necessarily reach far beyond the boundaries of the land between "the river of Egypt and the great river, the river Euphrates"; therefore Paul says: "For the promise that he (Abraham) should be the heir of the *world* was not to Abraham or his seed through the law, but through the righteousness of faith" (Rom. iv : 13). Hence Abraham and his seed, the Christ, are *heirs of the world*." Now to be an heir of an estate implies future possession, therefore in the —we think now near—future Abraham and Christ will be put in possession of the whole earth, and the words of the Saviour will find their fulfillment: "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God" (Luke xiii : 29), in which kingdom Abraham, Isaac and Jacob will be seen (v. 28)

The gospel, then, brings good news to mankind, not of translation to heaven, or "beyond the bounds of time and space," but of the future inheritance of the earth in a state of blessedness, peace, and prosperity. An inheritance that, instead of being beyond the bounds of *time*, will be for *time* without end, and instead of being beyond the bounds of *space*, will be in space co-extensive with the earth, for "The kingdom and dominion and greatness of the kingdom *under the whole* heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii : 17).

It will probably be asked, How can we inherit the earth for time without end seeing we are mortal creatures, dying and passing away? The answer to this inquiry properly belongs to another subject, which, however, is involved in the one we are discoursing upon; but for the present we will say that before the everlasting inheritance of the earth in glory can take place, Christ, the "seed to whom the promise was made," must return from heaven and raise the dead, among whom are Abraham, Isaac, and Jacob, and make them along with the living, who have believed the gospel and obeyed it, the subjects of a change from mortality to immortality; or as Paul says, "change our vile body that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. iii : 21). Hence eternal life, that is to say, immortality of nature, and consequent freedom from sickness, and sorrow, pain, and death; an unending abode upon the earth, in a condition free from the results of sin, tyranny and anarchy, crime and poverty, are the good news contained in the gospel, and preached by the prophets, Christ and the apostles. What could be more suitable to our wants than this? Why is it that Christendom has strayed from this, and, turning a deaf ear to these glorious truths, giving heed to the uncertain sounds which have originated only in the imaginative brains of those who, forsaking God's righteousness, have gone about to establish a righteousness (?) of their own.

From what has been said, it will be noticed that all these good



things, from Abraham's time at least, have been promised to *Abraham and his seed*," and the query will naturally arise: If they are only to be given to Abraham's seed, then we Gentiles are without hope? Yes, Gentiles, as such, are without hope. Nothing is more clearly revealed in the Scriptures than this. The apostle in Eph. ii: 11, 12, says: "Wherefore remember that ye being in *times past Gentiles* in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that *at that time* ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, *having no hope and without God in the world*." This is the condition of all Gentiles. When God called Abraham out from his idolatrous neighbours, and preached the gospel to him, nearly the whole world was in a state of idolatry—all were Gentiles, and their descendants have never changed their relationship to God.

It has been God's good pleasure to commit His oracles to Abraham's seed according to the flesh; to give them the law, designed to lead them to Christ who is *THE SEED* in and through whom only the blessings of the gospel can be obtained. The possession of the inheritance is only for such as are heirs of it; as Gentiles were never promised the good things—never made heirs—therefore they can never come into possession. The text we started out with says, however, that "the Scriptures foreseeing that God would justify the heathen—or Gentiles—through faith, preached before the gospel unto Abraham." Here we see a predetermination of God to justify the Gentiles, but you will please notice that this justification is *through faith*. Faith in what? For "without faith it is impossible to please God." A faith to please God must surely be faith in what He has promised. It certainly will not please Him to have faith in what he has *not* promised. The faith that the Scriptures speak of that will please God, is "the faith which cometh by hearing, and the hearing by the word of God" (Rom. x: 17). "Abraham believed God and it was counted to him for righteousness," and if we in these times of the Gentiles will believe God in what He promised Abraham, and obey Him as Abraham did, it will be counted to us for righteousness, too; but it must be a belief in what he has promised, and not in what we think, nor in what we hear from our neighbours, religious or otherwise. No doubt Abraham's neighbors were religious in their way, but it was not God's way, and therefore God told him to leave them. And so we must come out from them, even though they be our "kindred," or "father's house;" and the land into which Abraham actually went, we must go into by faith, the same faith that Abraham had, and after this *sojourning is over, if the Lord does not appear, die in the faith* as Abraham did. Then as the children of Abraham, who is the father of the faithful, we shall, having been raised from the dead, be blessed with him when the time arrives to take actual possession of the inheritance promised.

But still it may be asked, How are we who are Gentiles without hope and without God in the world to become the seed or children of Abraham? God, my friends, has not left us in the dark upon this

important question. He did not forget to do what He foresaw and promised. "When the fulness of time was come, God sent forth his Son, made of a woman." This Son did not take on the nature of angels, but he took on, or was made in, the nature of Abraham and was the "seed of David," and consequently of Abraham "according to the flesh." Christ, "*the* seed," is the central figure in the promises, and is the "*way*" through which we can alone come into possession of the promise. This was made a matter of special revelation, it would seem, to the apostle Paul. He says, in his letter to the Ephesians (chap. iii : i) : "For this cause," that is, as shown in verse 19 of the previous chapter, that although they had been strangers, etc., they were "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be *fellow heirs and of the same body and partakers of his promise* IN CHRIST BY THE GOSPEL." In Christ, then, we Gentiles may be made partakers of the promise contained in the gospel. But inasmuch as we are "by nature children of wrath" (chap. ii : 3), "without Christ, having no hope, and without God in the world," and in which hopeless condition we are said to be "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (v. 12) : what shall we do to get into Christ, to become of the "same body," and thus "partakers of the promise"? Refer to Paul's letter to the Galatians, third chapter : the chapter we started from, and from which we have so frequently quoted - and in verses 27-29 you will find a direct answer to the query : "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for *ye are all one* IN CHRIST JESUS. And if ye be Christ's, *then are ye Abraham's seed*, and heirs according to the promise." Here we see, then, that through faith and baptism we can become one with Christ; and as he is the real seed to whom the promise was made, by being baptized into him we become his, and consequently heirs of the same promises, or as the apostle says in another place, "heirs of God, joint heirs with Jesus Christ."

Now, my friends, let me again impress upon your minds the fact, though I may appear to be repetitious, that THE PROMISES are the subject matter of the apostle's preaching and writings. We have shown from Divine testimony what the promises are, and we have no right to expect God to give us anything but what He has promised.

Our opinions one way or the other will not affect the matter. If we persuade ourselves that He will give us what we expect, without the assurance from His word, we shall deceive ourselves, for, as we have abundantly shown, we must believe him - believe that He will do what he has promised. The most implicit faith that God will

give us something He has never promised is not faith in Him or in His promises. To have faith in what we think will be given to the righteous, is to set up our own thoughts against God's, and virtually to declare that we do not believe Him, or are not satisfied with His promises. The way "that *seemeth* right unto man, the end thereof is the way of death."

Now we have seen that God has promised the righteous an everlasting inheritance in the earth, and if we believe this promise and obey God, we shall be made partakers of it, but if we persist in believing that we shall have an inheritance in heaven, we are believing another gospel, and cannot expect--have no right to expect--anything but a curse, as the apostle declares in Gal. i:8. There seems to be a chronic mental disease in these times among the majority of the people. It has a visionary effect upon the mind, causing it to "soar beyond the bounds of time and space" rather than anchor itself to the real things God has promised as the good *time* and *space*, when and where He will cause His glory and power to be known. Tradition of heaven-going has so enslaved the minds of most people that it is next to impossible to implant the germ of Bible truth. This beautiful planet is regarded as useless for anything except to be the scene of sin and misery, poverty and oppression; to furnish a few for the populating of another planet in a state of happiness, and countless millions for fuel for an unending fire of torture. The popular theories teach that after the earth has served its purpose thus far, it is to explode, and pass into a state of non-existence, thus leaving it a dark spot--a smutch upon the records of the divine chronicle. Can we reasonably persuade ourselves that God has created this terrestrial orb for no other purpose than to be desecrated and polluted by sin for six thousand years, more or less, and, then to pass into oblivion? No, no, my friends, God's work is not in vain; He will not allow His plans to be frustrated by any power in heaven, earth or hell. "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" Isa. xiv: 18. "The heaven, even the heavens are the Lord's but the *earth* hath he given to the children of men" (Psa. cxv: 18). In the thirty-seventh psalm we find it frequently declared that "the meek shall inherit the *earth* and dwell therein forever," and that "the wicked shall be rooted out of it." Our Saviour also consoles his despised followers with the words, "Blessed are the meek for they shall inherit the *earth*" (Matt. v: 5). These are words, however, that are utterly without meaning with so called Christian people at the present time. However eager they may be to inherit the earth during this life, which is far from being the result of meekness, they don't want it in the future. They in effect say to the Saviour, We cannot, by meekness, inherit the earth now, and in the future don't expect it, nor do we want it; and so it is in vain to try to console us with the words, "Blessed are the meek for they shall inherit the earth." If you would tell us that we shall inherit heaven, *that* would be a consolation to us, for it is in heaven that we expect to be blessed." This fairly expresses the real attitude

of Christendom towards the words of Jesus and toward the whole Scriptures. "The righteous shall be recompensed in the *earth* much more the wicked and the sinner" (Prov : xi : 31) is the language of God-inspired men, and to try to persuade ourselves otherwise is folly in the extreme

But you will ask, Does not Jesus say, "In my Father's house are many mansions; I go to prepare a place for you, that where I am there ye may be also"? The verse is generally quoted, or rather misquoted, in that way, but a proper quotation is as follows: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself that where I am there ye may be also" (Jno. xiv : 2, 3). These words are thought by many to teach that Jesus promised the disciples they should go to heaven. I have no doubt there are many within the hearing of my voice who think so; but a careful reading will show that such an idea is entirely foreign to the text. Jesus does not say that his followers shall go to heaven to him, but he consoles them with the promise that although he was about to leave them and go into heaven, he would *come again*—come to them, not that they should go to him. Yes, you will answer, but does he not say, "In my Father's house are many mansions"? Well, we may ask you what the Father's house is and where it is? Oh, you will answer, it is in heaven, Then I would ask, did heaven need *preparing*? Was heaven in an *unprepared* condition before the Saviour ascended there? If so, then all who—according to orthodox teaching—had gone to heaven from the time of Adam to the ascension of Christ arrived therebefore it was prepared, and had any of the disciples died before the ascension of Christ they would have gone there and found no place prepared for them. No, no, my friends, the "Father's house" is not heaven. There is such a thing as a royal house, such as the house of Brunswick, etc., and in the Bible we read of the house of Jacob as descriptive of Jacob's descendants. Hence the angel, in speaking of Jesus, says: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the *House of Jacob* forever; and of his kingdom there shall be no end" (Luke i : 32, 33). Jesus belongs to the Royal House of David, and when that house is prepared it will be the restoration of David's kingdom.

If you will refer to Isa. ii : 1-4, you will find what house it is that is now in process of *preparation*, and where it will be when it is "*prepared*." "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the *last days*, that the mountain of the LORD'S HOUSE shall be established." Notice the marginal rendering is, "shall be PREPARED in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord's house, TO THE HOUSE of the God of Jacob; and he will teach us of his ways and we will walk in his paths; FOR OUT OF ZION shall go forth the law, and the

word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The "Father's house," or kingdom—the kingdom of Israel which is called the kingdom of *the Lord* in the hands of David—will be the *Royal House*, the kingdom of God "under the whole heaven, shall be given to the saints of the Most High" (Dan. vii: 19). In this house, the material for the building of which is now being *prepared*, there will be many mansions or habitations, and when the Lord Jesus Christ shall appear the second time, when he shall "come again," he will invite his disciples to fill the place "prepared" for them as "*kings and priests*" of the *Royal House* and REIGN ON THE EARTH (Rev. 5: 10).

It may appear that his "going to prepare a place" implies that the "place" is in heaven; but it must be remembered that though Christ is personally absent he is providentially shaping the course of human events here, both in the world and among his people, to the end in view—his glorious reign over all nations, when his people will be allotted their proper places as "kings and priests to reign on the earth," each one having the "place prepared" according to his deserts. If a member of Congress promises to go to Washington to prepare a place in the post office, for instance, for one of his constituents, it does not follow that it is a post office in Washington. It may be in San Francisco, or Chicago; but Washington is "head-quarters" to "prepare" it, especially if it be a new office to be appointed specially for the one desiring it. Christ is now preparing the earth for his kingdom and the royal house, consisting of Himself as the head and the saints as his associated subordinates. Everything is now in a process of "preparation," and when the house is "prepared" in Zion each one will have his "place" in executing the righteous laws of the King to the ends of the earth.

When Christ as the "nobleman" shall return and call his servants together, he will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you (in God's purpose) from the foundation of the world." Now, my friends, do you desire to be among those who will hear the gladdening words from the lips of him who "spake as never man spake?" If you do you must comply with his conditions, viz: Believe THE gospel, be baptized into "the only name given among men whereby ye must be saved"—the name of Jesus Christ—and then walk worthy of that high calling wherewith you have been called; for "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"In the beginning God created the heavens and the earth." Under the smiling canopy of the heavens upon this beautiful planet, the earth, were placed the first parents of the human family with "everything very good;" but a transgression by them of heaven's law resulted in the spread of sickness and sorrow, pain and death,

thus bringing a curse upon man's beautiful habitation, under which it has groaned now for nearly six thousand years. But thanks be to Jehovah's name, the time is not far distant when the second Adam, who as the victor has been crowned with glory and honor, shall plant his feet upon God's footstool, make the nations his inheritance, and take the *uttermost parts of the earth* for his possession." Then shall the fields be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Come, Lord Jesus, come quickly. AMEN.

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DR. THOMAS' EXPOSITION OF REV. XIII.

EUREKA, Vol. III, (Continued from Page 237).

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**I**N the Apocalypse there are the earth, the sea, the sand of the sea, the abyss, and the pit of the abyss. All have their special signification where they occur. The sea, the sand of the sea, and the abyss styled in the Common Version, "the bottomless pit," are related to the Beast of ch. xi: 7 and xiii: i. In the former text it is said to ascend out of the abyss, and in the latter, out of the sea. But, though the terms expressive of the place of origin are two different ones, they are not two different beasts, but one and the same beast only. But then, why are these two different terms employed with reference to the same beast? There must be a reason for it. In elucidation of this inquiry, then, I remark in addition to what has been already written in Vol. ii. p. 454, that, though in the Septuagint and certain texts of the New Testament, abyss is identical with the sea and deep, yet symbolically and apocalyptically, sea and deep do not represent all that is meant to be conveyed by the word.

*Abussos* is derived from *a priv.* and *Bussos*, the depth, and therefore signifies, that which is not, or has not been, fathomed; hence, in general, boundless, exhaustless. The apocalyptic terms above recited are terms of extension. The sea and the earth of this chapter are co-extensive with the Mediterranean and its countries to the Rhine and Danube; these were a deep that had been politically bounded, or fathomed; but what of that vast unmeasured, or boundless, region beyond? That region styled in John's time, Germania, European and Asiatic Sarmatia, and Scythia, beyond the Rhine, the Danube, the Carpathian mountains, and Caspian sea? This was a wild, unsubdued wilderness stretching along the northern frontier of the great Roman Eagle, inhabited by swarms of fierce wild barbarians, whom the Romans were unable to fathom, or to bring within the appreciable depths of their earth and sea. They were an unorganized, confused multitude—an abyss of which no conqueror or legislator had been able to reach the bottom.

But how changed this country of the abyss since John stood upon the sand of the sea, and saw arise out of the Latin Sea and the Earth the Beasts of the Sea and Earth! Since then the Abyss has been fathomed, and no longer irrupts its wild barbaric hordes in destructive inundations, whereby suddenly and without warning, cities and rural districts are plundered and reduced to smoking ruins. The abyss, which was the "Northern Hive," from which swarmed forth the destroying agents of the first four trumpets, sounded against the Roman Earth and Sea, is now the area of Germany from the Rhine and Danube to the Baltic, Bohemia, Poland, the great Russian Empire, Norway, Sweden, and Denmark. In the times of the ascending of the Sea Beast, these were ultramarine, abyssal fountains of the Great Sea; which, when broken up, roared forth their floods and tempests, and developed upon the Latin Habitable the Ten-Horn Kingdoms of Modern Europe. Hence here is the real reason why the same beast is attributed to different sources. He came latent, or hidden, as it were, being as yet undeveloped, from the outlying abyssal region, when the Barbarians of the North rushed in upon the sea, and the rivers, and the fountains of waters, belonging to the Catholic Dragon: and he came up above the waters of the sea when the invading hosts of the abyss effected settlements upon the Dragon-territory, and were developed into the *Ten Diademed Horns of the Beast*.

But very different to this is the speculation culled from "Horsley's Sermon on the Descent of our Lord into Hell." He says, the abyss is where the wicked spirits are reserved in chains unto the great day. This abyss is situated in the central regions of the earth, and therefore is below the sea. It is therefore not impossible that in the ascent of the beast (Rev. xiii: 1; xvii: 8) two different ideas may be combined. He might be described as arising out of the sea in reference to his secular and political resurrection; and as ascending out of the abyss, or region of condemned spirits, with relation to his spiritual removal. Moreover, even if he ascended from Hades, the sea might be the medium of his ascent; and there is a peculiar fitness in its being so represented, to denote his arising out of the commotions and struggles of the nations, the symbolical sea.

"According to the Jews," says Daubuz, "the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters as a reservatory to furnish all the springs or rivers. And his opinion was not only held by the Egyptians, Homer, and Plato, but also by some of the modern philosophers. And Seneca seems to be of the same opinion. And in this sense, the abyss symbolically signifies a hidden multitude of confused men.

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#### FRATERNAL GATHERING IN VANCOUVER, B. C.

For some time past the brethren here have purposed holding a Fraternal Gathering, and just when it seemed they were able to go ahead the sudden and unfortunate death of our late Bro. Evans put a stop to the preparations, and the gathering had to be indefinitely postponed. But some were anxious; the gathering spirit had reached this

last west and the desire was expressed to make a start, if only in a small way. So it was decided that "Thanksgiving" should be celebrated by a local Fraternal Gathering. That event is now a matter of history. We trust that under the Divine blessing it may work a new era for the brethren in the west. On Sunday and Monday, October 29th and 30th, the brethren of Vancouver were refreshed by the company and fellowship of others of like precious faith from Victoria, Ladner, Buoquitham and Port Haney. The meetings were held in the K. P. Hall, where it is our custom to meet each Sunday. The program consisted of five sessions. The Sunday morning session opened at 10:30 a. m., with Bro. John Ellam presiding. After singing Hymn 172, the reading of Daniel 17 and prayer, a few appropriate words of welcome were given by the presiding brother. Hymn 104 was next sung, followed by an address on the subject, "Our Service of Praise," speaker, Bro. Albert Hall. Hymn 69 was the next item of the program, and then a few remarks by the presiding brother relative to the Memorial Service; after which the emblems of "Christ Our Passover," were partaken of. The morning session concluded with an address by Bro. A. J. Watkinson, Victoria, on the subject, "Be Ye Steadfast," Hymn 108 and prayer.

The afternoon session opened at 2:45 p. m., Bro. George Cooke, Vancouver, presiding. Hymn 126. Reading Psalm 132 and prayer, opened the proceedings. The theme chosen for the afternoon was, "The Jew in Relation to God's Purpose." Bro. Gilchrist, Vancouver, delivered the first address on the phase: "Why the Jews were broken off from their own olive tree." The next speaker was Bro. John Simpson, Vancouver, on the subject: "Israel's restoration finally through Jesus Christ." In the address the speaker demonstrated some of the lessons to be derived from the history of the people of Israel, and advanced some interesting thoughts upon the comforts and consolation of our hope which we, as the true Israel, have in Christ our Lord. Hymn 90 was the next item, which should be followed by an address from Bro. Carter, Port Haney, on the subject, "Signs of the times in Jewish affairs," but who could not be with us. We much regretted that circumstance. The chairman called upon Bro. Albert Hall to speak upon the subject of the program. Bro. John Ellam, Vancouver, was the next speaker, who delivered an interesting address on the subject: "Ezekiel's Temple, a house of prayer for all nations, to be built by Christ at His return." Hymn 79 and prayer, brought the session to a close.

At 7:30 p. m., we were assembled for the last session of the first day. A goodly number of alien were present in response to the invitation extended to them through the advertising columns of the city papers. After singing hymn 70, reading Gal, 3, and prayer, the presiding brother, Albert Hall, called upon the first speaker. Brother David Hall, Vancouver, then proceeded to elaborate upon the Gospel of Salvation as revealed in the promises made by God to Abraham. At the close of the address Hymn 115 was sung, and then Brother A. J. Watkinson, Victoria, spoke upon "The Troubled World and the Remedy," in which address the speaker interestingly dwelt upon the present political aspect of the world in its relation to the time of the end.. Hymn 120 and prayer closed the proceedings of the first day.



Monday morning session opened at 10:30 a. m., with Bro Albert Hall presiding. Hymn 99 was sung, followed by reading Eph. 4, and prayer. Brother George Watkinson, Victoria, was the first speaker, who gave an interesting, though short, address on "Our Position in Christ," emphasizing the necessity for development of character in individuals and Ecclesias to bring us nearer to God. Bro. Wyatt, Vancouver, then delivered an encouraging address upon "The Signs of the Times." Hymn 60 was then rendered and followed with an address by Bro. John Ellam, Vancouver, who presented some further thoughts upon "The Signs of the Times." After singing hymn 66, and prayer, we partook of lunch and then "sat" for a photograph. The afternoon session was timed to commence at 3 p. m., but the Ladner brethren were compelled to leave by that hour; so in their behalf we held a hymnal service for about half an hour before bidding them good bye. That was a pleasant change in the program. The meeting was then called to order by Brother J. A. Wyatt, who was in the chair. The subject chosen for the session was, "The Lord's Prayer." Hymn 64 was sung. Matt. 6 was read and prayer offered. The first phase of the subject: "Our Father," was dealt with by Brother David Hall. The second phase, "Forgive us our sins," was spoken upon by Brother A. J. Watkinson, Victoria. Hymn 93 was sung and the last address, "For Thine is the Kingdom," was given by Brother Albert Hall. The parting hymn, 161, and prayer, closed the proceedings of this First Fraternal Gathering in B. C. Though only local in its scope, and but small in its dimensions, it was a season of refreshing, and we felt it had been good to be there. Should the Lord tarry, it may be the fore-runner of further endeavor. In the meanwhile, may we remain steadfast and true to our calling, anticipating the day when, with others, beloved in the Lord, we shall meet to part no more.

ALBERT HALL.

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## INTELLIGENCE

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EVANSVILLE, IND.—I have the pleasure of reporting the obedience by baptism of one here. On Aug 9th at 9 p. m. I had the satisfaction of assisting Benjamin Rees into the All-saving Name by immersion in the Ohio river. He is 30 years of age, unmarried, being a son of the late Bro. Evan Rees; and is well informed in the Scriptures. Formerly he was a member of the Campbellite fraternity, but soon saw his error, having read the "Twelve Lectures" by R. Roberts and other works on the truth, resulting in his expressing his desire to embrace the One Faith and was accordingly immersed as above stated, being received into fellowship the next day at Henderson, Ky.

As for my occupation it is well described by Bro. Hahn in the current *ADVOCATE*. Dear brother, the evils of the present time press hard upon the poor of this world; but they that are rich in faith and worthy will emerge by-and-by. The *ADVOCATE*, though late, is good and highly appreciated. With faith and love, I am your Bro. in Christ. R. C. Green

HAMILTON, ONT.—How forcibly the words of Natha and Mary appeal to us in this time of affliction. "Lord, if thou hadst been here our brother had

not died." In our case we would have to say, Sister. Death has visited us again and taken away our beloved Sister Clara Oates. Our sister died suddenly on Aug. 12th. She had gone into the city to attend to some business, and also to do a little shopping when she became suddenly ill expiring in a few minutes although willing hands did all they could, yet it was of no avail.

The funeral took place Aug. 15th. from the home of Bro. John Morgan. There was a large attendance of brethren and sisters, neighbors and friends, by whom she was so highly respected. Bro. Jas. Laird conducted the funeral service, speaking words of conviction to the strangers present and consolation to the brethren and sisters.

Our sister was buried at the Beach Road burying ground, a quiet secluded spot far away from the busy turmoil of the city, and as she was laid in Mother Earth, beside her late brother Charles, the words of that beautiful hymn came to the mind of the writer, "How still and peaceful is the grave," etc.

We have sustained another loss in the person of our beloved Sister Hannaford who, after a very long illness died on Nov. 27th and was buried in the Hamilton cemetery on Nov. 29th. Bro. Jas. Laird was with us again on this occasion. One whose mind is enlightened by the Truth can join with Paul and say, "We sorrow not as those that have no hope." Death casts a mantle of sadness upon us all at some time or other, yet even in this dark cloud there is the proverbial silver lining, when we realize what the sufferings were which our sister endured, and when we realize that she is now peacefully sleeping, awaiting the return of our Elder Brother who shall awaken her from sleep, freed from the pain and suffering which she has endured so long; I say if we can but realize these things then death is robbed of a part of its terrors and our hearts go out with joy and gratitude to our Heavenly Father who gave His Only Beloved Son that we might have life for evermore.

Our sympathies are with Bro. Hannaford and his family in their bereavement, in the which I feel sure that all the brethren and sisters who know him will join us.

Just a few words now upon a different subject. If temporal things continue and it be the Lord's will, we hope to hold the Canadian Christadelphian Fraternal Gathering in Hamilton on Labor Day 1912. Walter. Hinton.

LONDON, ENG.—Nov. 9th 1911. The evening in which our interests were all centred had come at last—we were to hold our first meeting in our new Ecclesial home!! For some four or five months we had been anxiously enquiring—"how is our new Hall progressing?" Some of us, more favored than the majority, had been able to see the rooms rise from a state of chaos and dirt to a clean and comfortable house for the service of our God—but this night was to see the inauguration of the new home for the ecclesia lately meeting in Barnsbury Hall.

For some time past, the ecclesia had felt we were using money to pay for bricks and mortar without an adequate response, and so when it was ascertained that the rooms in Bonny Street, Camden Town, were much more convenient of access for the majority, and were to be tenanted at a much reduced rent, besides having other advantages, the work of preparing for the removal of the lightstand to the new neighborhood was enthusiastically taken up. We had the advantage of having in our ranks some who were well acquainted with the necessities of such a task, and this night was to see a new period in the life of the ecclesia. The accommodation consists of a committee room, seating from 20 to 30 persons, the main Hall—really an "upper room"—capable of holding 80 to 90—and a corridor divided into a vestibule and landing. On the first floor is a spacious entrance hall, and store room.

Our programme was to consist of a Fraternal Gathering, and afterwards an informal serving of refreshments. Bro. W. Owler was our Chairman, he

being by far the oldest member of our ecclesia. After engaging in singing that ever inspiring chant, "God is our Refuge and our Strength," and asking Almighty God's blessing in prayer, Bro. Owler called for Psalms 125 to 128 to be read. These formed a fitting introduction to the evenings proceedings.

In giving a hearty welcome to those brethren and sisters from other ecclesias, Bro. Owler remarked that it was indeed a matter of thanksgiving that such a "door of utterance" had been opened to us. It was no question of sanctifying the room, but the hearts and minds of the brethren and sisters had to be changed and made holy unto the Lord. It was a day of small things, but we were in no worse position than Noah, or Lot, when doubt, deceit, and indifference were rife. But it was evident from what had been accomplished in getting the meeting place prepared for the worship of God, that there were still Nehemiahs, Ezras, Bezaliels, Lydias, Phœbes and Priscillas in our ecclesia. These workers had indeed realized the glory of the service of God, and the earnest prayer of all was that the ecclesia, the "holy temple of the Lord," would be truly and rightly dedicated to God, and finally accepted at the day of Christ's coming. We had come back to the neighborhood where 40 or more years ago, the Truth first had a home in London, and many things had been accomplished since then.

We must endeavour to make this new home a bright light, shining forth into the darkness of error, and make it to be a place wherein indeed men could hear the Word of Life. To do this, each and all must be watchful, vigilant outposts, so that men might see the watch tower of God and run therein and be safe.

Bro. Cook (Camberwell) took up the exhortation, and expressed the hope that the change of neighborhood would be for the glory of God, and the salvation of many. We do not need to follow the example of the world around us and dedicate the building. We must meditate upon God's Holy Word and so follow out the apostles advice, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3: 15). "Know ye not that YE are the temple of God?" "and what agreement hath the temple of God with idols?" So our attitude must be, to at all times frame our lives and conduct, so as to be good "stones" fit for our Lord's use in building that spiritual house.

Bro. Ford, of our ecclesia, spoke some encouraging words. He said that to those who had seen our meeting room before any work of repair was commenced, it would be quite obvious there were some active spirits amongst us. We were a few people, but we were a mighty people, for we had God on our side. It is not the experience of the Truth in these latter days, to have a large congregation, but whether large or small, our numbers were greatly strengthened by the presence of our God, and that to bless, so long as we were walking according to His Will. We rejoice in the fact that we have, in this state of affairs, no "continuing city." We should be indeed miserable if it was our lot to *always* have to struggle for life as we do now. But we are thankful to know our Father has ordained a time of blessing and prosperity, to be enjoyed by us with regal power—if we are found worthy. So then our energies must be directed towards making ourselves "vessels unto honor."

After a concluding hymn and prayer, the more social side of the programme commenced. Several of our sisters had voluntarily provided some "good things" for the physical man, thus showing that they deeply appreciated the privilege of being able to serve the brethren and sisters—if not by exhortation—by practical means. It was indeed a night to be remembered. Some 66 brethren and sisters assembled, many coming from a distance, all engaged in hearty conversation; and as one was going round from one to another one could hear the main topic of conversation was how grand a meeting we had had, how refreshing to meet together in such a way, etc. Everyone was de-

lighted with our new "Home" for the time being, and were pleased to see the many evidences of love towards God in the shape of gifts towards the fitting up of our Room—besides the support given week by week to the Removal Fund—which of course was a very necessary fund,

Hitherto and Henceforth.

*Hitherto* has the Lord helped us." Yes, indeed. We can never say how much has been the help of our Heavenly Father. Whilst in occupation of Barnsbury Hall (nearly 20 years) at least 200 have been immersed into the saving name. It may not seem many, only ten a year, but that is no reason for us being dissatisfied. If we are, may we not in fairness ask *ourselves*, whether *we* could have perhaps increased the number?

*Henceforth*—The past is gone—The future is ours. Let us redeem the time because the days are evil. We are entering a new neighborhood. God will stir, if we will work. So then, dear brethren and sisters, let us henceforth "work" for God, in perhaps a more practical way; seeing that our labor is one of love and will be amply rewarded by a Loving God—a thousandfold—even by the gift of eternal life.

"The Lord is with you, while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you"—2 (Chron. 15: 2).

ARTHUR. E. OWLER.

LOWELL, MASS.—In regard to a notice that appeared in the November edition of the *ADVOCATE* informing brethren that a portion of the Lowell Ecclesia had withdrawn themselves and started another Ecclesia, assuming the name of "the Lowell Christadelphian Ecclesia," we, the (Original) Lowell Ecclesia desire that our position be known, as there has been a long drawn controversy concerning several resolutions drawn up by the Providence Ecclesia. After many careful investigations we find they explain them in accordance with the teachings which form the Christadelphian Statement of Faith, we therefore in a spirit of fairness and justice could not refuse them our fellowship. Those who went out from us were not willing to do so. We are in fellowship with Boston, Providence, Worcester, and Campello Ecclesias, and we claim the right to be known as the Lowell Ecclesia, having made no change in our place of meeting or in our statement of faith. We ask that our place of meeting still remain in the list of Ecclesias which appear on the covers of the *ADVOCATE*. Hoping that the time may soon come when the Sun of Righteousness shall appear with healing in his wings and brethren will again dwell together in peace and unity. The foregoing has been fully approved of by the Arranging Brethren, Benjamin Hoyle, John Prindle, Reginald Evison, Samuel Evison, and Bro. Williams. Yours in Hope of Eternal Life Benjamin Hoyle, Sec. Lowell Ecclesia.

[We are sorry to hear of the confusion that has existed for some time arising from the resolutions passed by the Providence Ecclesia. If these are "explained in harmony with the statement of faith" upon which the ecclesias named meet, why does not Providence withdraw the resolutions, as advised by the committee of the New England Ecclesias? It is difficult to see why the resolutions were passed at all, if they mean what said statement of faith means. On page 145 of the *ADVOCATE*, 1911, we published the decision of the New England Ecclesias on the Providence resolutions; and this showed that the committee declared the resolutions should "be rejected as not being in harmony with our accepted basis of fellowship;" that they should "be rejected as contrary to Christadelphian teaching; and that "article 3 be laid aside, having been settled ten years ago to the effect that the responsibility question would not be made a test of fellowship." Then the committee said: "In view of the above the New England Ecclesias now appeal to the Providence Ecclesia to put away these things, which have been the cause of so much trouble, and

return to their "first love." Has this good advice been followed? It is evident that it has not. Hence the continued unrest. We advise all to get a clear understanding as a means of healing the breach that has existed for some time, and the one now in Lowell. We had facts before us justifying the publication of intelligence last month from Lowell. For the present we think it best to let matters stand as they are in the *ADVOCATE*, hoping a frank and fair position will be reached satisfactorily to all concerned—[EDITOR].

Richmond, Va.—The readers of the *ADVOCATE* have not heard anything from Richmond Va. since the report of the Gathering held here last Spring.

Since the joy of that occasion we have been made sad by the death of Sister M. A. Pennell, mother of Brethren C. H., W. A., and J. W. Pennell, and sister C. V. Davidson. Sister Pennell died on July 21st. in the 89th year of her age. She had been in the Truth many years, and was a regular attendant at the meetings, until she was forced to remain away on account of ill health. A possessor of a "meek and quiet spirit", we believe she truly lived up to the standard set by the Apostle Peter.

In August we had the good pleasure of assisting Mr. K. K. Williams to put on the all saving Name, after he had given evidence of a most excellent understanding of the things concerning the Name of Christ and of his Kingdom. Mr. Williams was immersed on a Saturday afternoon, and the following day, was received into fellowship. We hope he may run well and receive the crown that fadeth not away.

We hope you and Sister Williams are well, and that the coming season of good cheer has in store for you both its richest blessings—good health and length of days. Yours in the One Glorious Hope, P. G. Randolph.

RICHMOND, VA.—I enclose the sum of ten dollars, subscribed by the Senior Girl's Class of the Richmond Christadelphian Sunday School to the *ADVOCATE* Relief Fund. We would like for it to have been more, but this was the best we could do now. Sincerely, Nona Thaxton.

[This is a very thoughtful, kind hearted act of these young people and their teacher. We understand the question was voted on whether the money should be devoted to presents or to the *ADVOCATE* Relief Fund, and the foregoing shows the result of the action of sympathetic hearts. Will sister Nona return thanks from the *ADVOCATE* to her class—[EDITOR].

VICTORIA, B. C.—We were pleased to read the lecture you delivered in Chicago, and printed in this current issue (Dec.) *ADVOCATE* on the subject of Jesus Christ—Whose Son is He? Surely it ought to be convincing to those, who are seeking truth for truth's sake, and not self-importance. But of course as we know, that Jesus the Son of God said, "When He cometh shall he find the faith in the earth?" So what with departing from the true doctrines, and and the signs on the political horizon, coupled with the hatred (palmed off in some quarters as pity) shown by some brethren small in the moral organs of the brain, we may rest assured Christ is at the door. At His first appearing those who should have received him, received him not, for the simple reason that He being the light, manifested to them that their deeds were evil, and the word of God was nullified by their traditions, their retort being, "He hath a devil and is mad." Dear brother, if they have called the Master of the house; how much more they of his household. How true! "Blessed are ye when they shall say all manner of evil against you falsely for my sake." Behold, I come quickly, and my reward is with me, to give to every man as his work shall be." "Blessed is that servant whom the Lord shall find giving them their meat in due season." Cheer up, brother, we sympathize with you; every heart knows its own bitterness. Man judges from the outward appearance, but God from the heart.

We are giving lectures in the A. O. F. Hall, Broad St, in this city, getting fair audiences. Brethren Wyatt, Ellam, and two Brethren Hall, late of Leeds, now of Vancouver, assisting us alternately. We sow; God will give the increase. We preach the Gospel to try and save, not to condemn. Yours in the Hope of Israel. A. J. Watkinson.

## BIBLICAL PUBL

To be had of the Advocate Publishing House, 701

**NO. 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 260 pp. Price in cloth, 75c; by mail, 82c.

**NO. 2.—THE HALL-WILLIAMS DEBATE** 6 days, 12 sessions, in Zion Ky., partly on Socratic method.

Price, paper bound, 50c.; by mail, 57c.

**NO. 3.—THE BRADEN-WILLIAMS DEBATE**—Seven nights in Chicago. Proposition: "Were all the prophecies of the Old and New Testaments, relative to the second coming of Christ and the establishment of his kingdom on earth, fulfilled during the first Christian century?" Braden affirms; Williams denies, partly in written questions and answers on the "covenants of promise." Price, paper-bound, 35c.; by mail 30c.

**NO. 4.—THE ROCHESTER DISCUSSION**—Three nights in Rochester, N. Y., partly on the Socratic method. Proposition: "Will the dead come out of their graves immortal?" Dr. J. H. Thomas affirms; Williams denies. Bound in paper, 15c.; by mail, 17c.

**NO. 5.—THE PURPOSE OF GOD IN THE EARTH**—A lecture by T. W., setting forth the one gospel as distinguished from the theories of Christendom. 5c.; by mail, 6c.; 60c. per doz. In German at same price.

**NO. 6.—THE KINGDOM OF GOD**—Lecture by T. W., setting forth the kingdom of God as a divine literal government to be established on the earth. 5c.; by mail, 6c.; 60c. per dozen.

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FEBRUARY 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

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To those who have inquired concerning delay in further treatment of the article by Bro. Prigg, we would say, the matter is in type, but at the last moment this month it had to be left out by printer's "make-up" not allowing for it.

We can do but little private letter writing at present, and must ask for patience in those who have asked questions.

# The Christadelphian Advocate

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FEBRUARY, 1912.

No. 324

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## Editorial.

### SIGNS IN THE EAST AND IN THE FAR EAST.

**I**N the days of Lord Beaconsfield, the Jew who reached the highest seat open to the citizens of Great Britain, it seemed impossible that Russia could gain possession of Persia, and thereby fulfil the prophecy of Ezekiel 38: 4, 5: "And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: *Persia*, Ethiopia, and Libya with them," etc. Persia, among others, must be subordinate to Russia, and as long as a conservative government continued in Britain, giving more attention to foreign affairs than to domestic demands, a watchful eye on Persia would keep the Russian bear at a safe distance.

But prophecy never fails; and matters shape themselves in the most unexpected way to bring about its fulfilment. The change of political parties in England put men in power who, having obtained the power by the votes of the masses, must repay these by giving such close attention to home affairs as would create almost an indifference as to foreign policies. The result in relation to Persia is therefore that newspaper headings read now, "Britain in a Dilemma," and

the "dilemma" is that Russia has easily deceived England's foreign minister, and gained control in Persia.

How strange things happen in the line of prophecy! Just when Russia was being made an enemy of the United States by being rebuked for her ill treatment of Jewish citizens of the latter country (the Jews are in nearly all movements now), the United States government is insulted by Russian influence and intrigue driving from Persia American citizens who were in charge of the finances of poor, bewildered Persia. This adds to the unity of British and American ultimate action in the Eastern Question, and it places Russia where prophecy requires her to be when her final end shall come and the rightful heir of the earth claims His own.

Just think of it! The great American nation forfeiting the good will of the gigantic Russian Empire for the sake of a few "wandering Jews;" and thereby being more fully united with Britain concerning a country thousands of miles from home, and on a vital question which is part of the Eastern Question!

These events are taking place quietly, without the sound of trumpets to startle; and even the keen watchers of the signs of the times may not take them seriously enough, and may conclude that there are no visible signs. But we must not suppose that all signs are to be heard in the form of explosions of powder and dynamite. This mistaken expectation may evoke the cry of peace when there is no peace, and may inspire the words, "My Lord delayeth his coming."

But who would have thought that Britain would have been caught in such a "dilemma?" Her Minister of Foreign Affairs is too honest, it seems, to deal with cunning, deceptive Russian diplomats. Sir Edward Grey was simple enough to believe that these diplomats were telling the truth, to his honor and to their disgrace be it said. The result is, according to Mr James Mac Donald, M. P. that "We got ourselves into a difficult position. To me it seems that the real source of our embarrassment is the highly honorable character of Sir Edward Grey, our minister of foreign affairs. Transparently honest himself he cannot believe that men in high stations will lie to him. If one wishes to talk to him concerning Russia he will say, 'Now, if you intend to assume that the Russians are dishonorable and that their words do not mean what they purport to mean I can have no discussion with you at all.'

#### BELIEVES RUSSIAN STATESMEN.

"The Russian statesmen assured Sir Edward Grey that they desired to preserve the independence of Persia and he believed it as thoroughly as he believed his own declaration to the same effect.

Of course the Russians did not want to keep Persia nationally intact. They wanted to destroy the independency of the country and Grey's credulity let them make so much headway in that direction that probably they cannot be turned back without war.

If Sir Edward had put up his back months ago before the Russians had gone to the present lengths in northern Persia we should have been spared our present humiliation and the danger of complications which threaten to become insoluble except by war."

Mr Morgan Shuster, the American who was appointed Treasurer General of Persia but was dismissed at the dictation of Russia, gives a hopeless account of the chaotic condition in Persia. He says, "Persia's present condition is one of absolute anarchy and robbery, The country is in control of seven Persian officials who are devoid of character or honesty, who are despised by their own people, and who know that their seizing of the reins of government was illegal and unconstitutional. Their continuance in power is only made possible by the support of the Russian and British governments. All hope of Persia's self-government at present seems futile. If it had been left to itself, without interference from interested European nations, the country might have recovered its prosperity with its finances placed upon a sound basis and with a proper form of consitutional government firmly established.

#### BRITAIN'S BLUNDER.

England made a costly mistake in not holding Russia strictly to the terms of the Anglo-Russian agreement, which would have then checked Russia's action and probably would have prevented the serious trouble which is probable in the future. Far from being on a more solid basis of friendship Great Britain and Russia are now face to face with each other on both sides of a disorganized territory.

THE revolution in China is modernizing that nation, and thereby opening flood-gates for the rush of commercial waters that will add to the rage of the troubled sea of nations. China is likely to become the source of national disputes that will hasten Armageddon, and in this revolution we have another sign that will be interesting to watch.

PRONE TO GO WRONG.—It seems that on the nature and sacrifice of Christ many are prone to go wrong. A lengthy letter from a brother innocently says that Jesus need not have died for His own sake, since he had finished his probation and was holy. Therefore he died for others only. Others, following the Buffalo New Statement of Faith, contend that Jesus had to die, but natural death would have been sufficient for Him, and His death on the cross was for others only. This last named theory is not thoughtlessly suggested, but

is stoutly contended for in one Ecclesia, resulting in division and threatening the disruption of other Ecclesias.

The suggestion that Jesus had finished a successful probation and needed not to die, fails to see that He had not finished His probation before He died. The death of the cross was the most trying test of all the trials which constituted His probation. From all the scriptures He showed the disciples their mistake in not believing all that the prophets had spoken. Foolish men, He said, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24: 25-27). After His resurrection He said, "Thus it is written and thus *it behooved Christ to suffer*, and to rise from the dead the third day" (verse 46). Peter having thoroughly learned this truth, boldly declared, "And now, brethren, I wot that through ignorance ye did it, as did your rulers. But those things which God before showed by the mouth of all the prophets, *that Christ should suffer*, he hath fulfilled" (Acts 3: 17, 18).

For Christ to be "obedient unto death, even the death of the cross" (Phil. 2: 8) can mean nothing else than that He was commanded to die—not a natural death, for it is foolish to talk of His being commanded to die a natural death, and quite as foolish to speak of one being obedient in dying a natural death—He was commanded *to die the death of the cross*. Therefore before he died this sacrificial death, His probation was unfinished, and He was not entitled to the "joy that was set before him."

All these suggestions and inventions spoil the truth, and obscure the justice of God in requiring the death of the cross; and that He did require it is positively declared, for it was "by the determinate counsel and foreknowledge of God" He was crucified (Acts 2: 23). They reduce the sacrificial death of Christ to a substitutionary death, and thereby represent it as a thing that ought not to have been required of Him, which would be an injustice imposed upon one for the sake of others only. Try to distinguish between Jesus as a representative and Jesus as a substitute. As a representative, He participated in the consequences of the fallen state in which we are all involved, and He also participated in the redemption out of that fallen state, which could be attained for Him, and for us, by a sacrificial death only.

Please do not foolishly talk about "natural death" being sufficient for Christ, and sacrificial death being needful for us. You present two ways of salvation—one for Christ, and another for His people, one without sacrificial death, and the other by sacrificial death. How can you suggest such a truth-destroying invention, when testimony

is so abundant and so clear as to the death He must die in order to obtain His own redemption, and thereby make ours possible? Read and meditate upon the following testimonies:

“For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a Covenant is firm over dead victims, since it is never valued while that which ratifies it is alive” (Diaglott, Heb. 9: 16, 17).

Were covenants confirmed by the natural death of victims? Of course it must be well known that it was only by sacrificial death. It therefore follows that the everlasting covenant was not in force before and without the death of Christ, except as it had been typically utilized pending the final confirmation. Then the question is, Could Jesus have profited by a covenant that was of *no force*?

“Looking unto Jesus . . . who for the *joy that was set before HIM*, endured the cross” (Heb. 12: 2).

“But Christ being come an High Priest, . . . *by his own blood* he entered in once into the holy place, having obtained eternal redemption” (Heb. 9: 11, 12).

It was by the shedding of His blood He became a High Priest, and by the same means He entered into the most holy state and place, and by this, which could not be by natural death, He “obtained eternal redemption” for Himself; and “The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant*” (Heb. 13: 20). Think of these things, brethren.

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### Bro. Moyer On Sundry Matters.

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THE October number of the *ADVOCATE* is certainly full of wholesome matter. I read Brother Laird’s fraternal address with a great deal of pleasure and satisfaction. It called to mind David’s description of the Bride in the 45th Psalm. “The king’s daughter all glorious within, her clothing of wrought gold. She shall be brought unto the king in raiment of needle work,” and then there are her “virgin companions that follow in her train.” Oh that our eyes may be brought to see and to participate in the glory of the Bride’s exaltation. It is all my desire and all my ambition. “All glorious within,” what can these words mean but purity of heart or mind, and cleansed from a death-stricken nature of corruptibility and mortality.

There have been many wealthy brides arrayed in costly gowns and decked with diamonds, but it was all an outward show of fleshly pride and vanity. None of them were “all glorious within.”

I very much regretted to hear of Brother Roche's entanglement with the human paternity theory. My acquaintance with him at the Chicago Gathering two years ago was so agreeably pleasant that I came to regard him as a congenial spirit, devoted to the truth. But, on the question of ignoring Matthew and Luke's record of our Lord's conception and birth, we come to where the road parts. At different times, I have canvassed the arguments advanced by the advocates of human paternity. There was always an element of weakness and uncertainty visibly manifest in all that I have heard offered in support of the theory. Too much guess work, and building on inferences, and assumptions; while on the other hand there is a great deal of clear cut testimony corroborative of the narrative as given by Matthew and Luke.

Your remarks on the distinction between the natural and supernatural are sound and convincing to those who have become critical readers of the old Scriptures, and noticed carefully the agents and the representatives of both the natural and the supernatural. In the days of Israel's exodus from Egypt, Jaanes and Jambres represented the former, and Moses and Aaron the latter. The contests between the two forces for a time appeared to be about equal to the casual observer, but at last the natural having exhausted all its resources and strength, disappeared from the scene, leaving Moses and Aaron triumphant. There are a number of other instances illustrative of nature's weakness, when by fraud and deception it is made to antagonize nature's God.

In these modern times men have made so many discoveries pertaining to nature's laws, and have been so successful in utilizing the forces of nature for the convenience and comfort of the general public, that even many of the church going public have forgotten that there is a God, and given themselves over to the agnostic sentiment, that God is unknowable aside from the laws that govern the natural world. Inspired records are relegated to what they term the mythological past. It is simply a condition of being what the apostle terms "willingly ignorant" and unbelieving. There is apparently no cure for the world's mental and moral condition until the Lord's anointed Son rises up to reap the ripened harvest. Nothing short of the visible manifestation of God's judgments in the earth will be potentially adequate to open the eyes of nature's worshippers. It is the same old spirit of idolatry—Baalism under a new form, destined to bite the dust in due time. Instead of the Creator it is the creature, that mankind are prone to worship—the old superstition clinging to what it can see in things natural.

As to the responsibility question, I do not feel the interest that characterizes the efforts of some. I do not feel like contending over a matter involving no vital element of the gospel and its obedience.

It is a waste of time and strength to strive about a mere opinion that in no way neutralizes the wholesome influence of the "Law of the Spirit of Life in Christ Jesus." Brethren should be able to exercise discretion and sound judgment, also gentleness and patience, where fruitless controversy may lead to envy and estrangement.

Resurrectional responsibility is the logical sequence of having accepted, in accordance with stipulated conditions, things that pertain to the resurrection life and state. Where nothing is given, nothing is required, and where nothing is accepted pertaining to the future, there is nothing to account for in a future state.

To what extent men are responsible in this life for proffered good rejected through "hardness of heart," it is not necessary to determine, but that such responsibility and judgment follow the abuse of knowledge and opportunity there is to my mind no doubt. Mere knowledge or even belief is profitless unless the thing believed is "mixed with faith that works by love and purifies the heart." It is necessary to apprehend the distinction that obtains between belief and faith. The former consists of an indifferent assent of the intellect, while the latter embraces both the mental and moral vitalized by love. The one is the old man unregenerate by knowledge; the other is the new man regenerate by faith, in the things whereof he has knowledge. The one may reap judgment in this life the other at the tribunal of Christ.

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#### MAYOR GAYNOR'S REBUKE.

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Mayor Gaynor, of New York, replying to a letter sent to him by the Rev. Thomas M. Chalmers, of the Jewish Evangelization Society, asking for a license to preach in the streets of the city for the purpose of converting Jews to Christianity, wrote this:

"Reverend and Dear Sir:—It seems to me that this work of proselytizing from other religions and sects is very often carried too far. Do you not think the Jews have a good religion? Have not the Christians appropriated the entire Jewish Sacred Scriptures? Was not the New Testament also written entirely by Jews? Was not Jesus also born of the Jewish race, if I may speak of it with due reverence? Did not we Christians get much, or the most, of what we have from the Jews? Why should any one work so hard to proselytize the Jew? His pure belief in the one true living God comes down to us even from the twilight of fable and is one of the unbroken lineages and traditions of the world.

I do not think I should give you a license to preach for the conversion of the Jews in the streets in the thickly settled Jewish neighborhoods which you designate. Would you not annoy them and do more harm than good? How many Jews have you converted so far?

Very truly yours,

W. J. GAYNOR.



## CHRISTMAS.

A SUNDAY MORNING ADDRESS BY T. W.

DEAR BRETHREN AND SISTERS:—There are few intelligent people who believe that the twenty-fifth of December is the anniversary of the birth of Christ. It is not thought that at this time of year shepherds would be watching their flocks by night on the plains.

Various times have been supposed to be the time of the important event, some supposing the month of April and others, the month of May, and even January. Christmas as a festival cannot be traced with any degree of certainty further back than the end of the second century. Then it was that Diocletian, holding court in Nicomedia, hearing that a multitude of Christians were assembled in that city to celebrate the birthday of Jesus, ordered the church doors closed and set fire to the building, and all the worshippers perished in the flames.

Curiosity only could be satisfied by a correct knowledge of the day upon which Christ was born; it is not the day that is important, it is the event. Happy thoughts can occupy our minds and feelings of joy rejoice our hearts in a special sense at this time, because in all the civilized world there is a recognition of the event, and to us the important thing is that it is a fact that Christ was born.

There is no music in the sing-song sound of the little children who night after night during the Christmas season in England are heard dragging and repeating the words, "While shepherds watched their flocks by night," etc., but there is a lot of music in the thought that even these infant voices give sounds which are confirmative of the fact that Christ was born. Nothing is of sweeter memory than the early Christmas morning songs of trained singers, who so gloriously sang,

"Awake! Awake! Ye people of the morn,  
Arise and sing anew,  
This is the glorious happy, happy morn  
On which the Saviour, Christ, was born."

The name "Christendom," and the thousand ways in which the name of Christ is kept sounded in the ears of the people of the world all speak to us with the voice that infidelity and skepticism have never been able to silence, and whose sound must continue to reverberate

"Lest we forget!  
Lest we forget!!"

It is sad to think that the name of Christ has so fearfully been profaned, and that His doctrines have been perverted and His precepts unheeded; but with all these ugly things before our eyes, we can yet rejoice that we have the sound of His name kept echoing and re-echoing from the voices of orators and the sweet music of "The Messiah," the "Halleluiahs Chorus," and hundreds of heart-cheering anthems tuned so melodiously and charmingly as to lift one into realms of thought higher than those of the mere natural and transitory. Let us be thankful to God for all these things.

Some have thought that we should maintain an attitude of protest against these things in the world, because of the perversion the truth has suffered, but the truth should enable us to discriminate between the abuses and the uses. Let us, dear brethren, keep our minds upon the fact made evident in the case, and distinguish between this and the false theories which a perverted Christianity has associated with the fact, and then we shall feel thankful that Providence has kept the star of Bethlehem brightly shining in the darkness of the darkest night, telling us in shining electric letters which give joy and gladness that Christ has been born our Heavenly King and our God-given Saviour.

The name of Christ interwoven in the entire fabric of human affairs bears witness to the fact that in believing in Him, and in obeying Him, we have not followed "cunningly devised fables." Away down the stream of time two thousand years, here is the golden cord which we can grasp and follow back, day and night, winter and summer, through monuments of peace and ages of cruel war; yes, through the dark night of the Dark Ages, we can follow this golden cord till it guides us to Bethlehem's manger, and there our eyes behold the veritable fact that Christ was born and there we can this morning present our gifts, our gold, our frankincense and myrrh, and enjoy to our heart's delight a real Christmas morning, and while loving life as dearly as we do, feel almost ready to join the good old Simeon who had so long waited for the consolation of Israel, yes, join in his words of heavenly resignation; "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people: a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2: 29-31).

The infidel retorts that by the fact that Mohammedans exist to-day we can trace back and prove that Mahomet was a fact.

Yes, we can; but what do we find when we reach the monster as compared with the humble Nazarene? In Mahomet we find a fanatic who took the course to succeed according to the ways of men; in Christ we find one who took the course to fail according to the ways of men. The imposter deluded his followers with the hope of marching through rivers of blood into the elysian fields, or of sharing in the spoils of a merciless and cruel war, and in the gratification of lust the most debasing and degrading. But He whom we are almost ashamed to mention in the same breath said, "He that taketh the sword shall perish by the sword." And of Him it had been prophesied that "A bruised reed shall He not break and a smoking flax shall He not quench." His law was, "If a man smite thee on one cheek, turn to him the other also;" and His followers were to curb and crucify the proclivities of the flesh, remembering Him who "when he was reviled, reviled not again." A lamb was He, led to the slaughter, yet He opened not His mouth, and yet He conquered, and by moral suasion established doctrines, precepts and influences which effected the greatest revolution that the world has ever known.

The greatest political Satan the world has ever produced went down before Him as lightning from heaven, and heathen temples were emptied and the name of Christ became chiseled in marble, moulded in steel, inscribed in parchment, written on paper, sung in the sweetest music and lisped in infant voices. Yes, dear brethren, Christ was born, He proved to be what He claimed to be, and even a Pharisee had to confess that "No man can do these miracles which thou doest, except God be with him."

To these *facts*, these facts freed from the world's superstition and the delusions of a deceptive priestcraft—to these facts associated with the true doctrines of Christ our Savior, our Lord and Master, to these is due the fact that we are surrounding this memorial table this morning.

Just think of it, we are permitted to assemble here undisturbed. There is no Diocletian now to close our doors upon us, set fire to the building to destroy us. What a change has taken place! Do we appreciate that "lines have fallen to us in pleasant places?" We should not forget our privileges, but render thanks to God for the freedom of the press and the liberty of the platform; neither should we forget that "to whom much is given, of such much will be required." To some is given wealth, to others talent, and to all opportunities, more or less, in

one form or another, and the question is, Are we using these, or are we abusing them?

This life is given us to be used, not abused. It is worse than wasted if we do not use it as a stepping stone to the glorious life that is promised, therefore at Christmas time, at New Year's time—at all times, we should be pressing the question to ourselves. Are we "redeeming the time?"

The apostle Paul tells us, "All things are yours, . . . life or death, or things present, or things to come" (I Cor. 3:22). They are ours to be utilized in "making our calling and election sure. Have you wealth, use it in a good cause; have you talent, turn it to a good account in the service of God. All have something that can be used in this life as a means of securing the life that is to come.

We are about to bid farewell to the year 1911, and to cross the threshold of the year 1912. This measurement of time serves to remind us that our present life is but a span, an inch or two of time; and at this season of the year the most indifferent will be compelled by his very surroundings to pause in the pursuit of material things and to think, and to reflect, and to meditate. Not that we must pull long faces and appear so sanctimonious that people will fear to approach us, and children will run away from us; there is a time for every thing—every thing that is good, and a joyful expression, a happy smile is not inconsistent with reverence and godly fear. Let us endeavor to recall the short-comings in our lives during 1911, let the last day of the year be a sort of day of atonement in asking God's mercy and goodness in blotting out of the Book of His remembrance all that stands against us, and then let us renew our journey Zion-wards with all the energy at our command, with the love of God through Christ to cheer us, His mercy to brighten our pathway, and the fact that Christ has gone before and cleared the way to give us strength, courage and fortitude to brave every storm, to vanquish every foe, and to lend a helping hand to him that hath no helper.

To this end the joys of Christmas time will help us, if we rightfully use them; and happily we can meet at this table and bear testimony to the fact that Christ was born, mingle the joy of this with the sorrow that comes with the memory of His sufferings and death, and then let faith and hope leap joyfully and triumphantly to the day of gladness and glory when our eyes shall behold Him who was the Babe of Bethlehem, now the King of glory enthroned on Zions hill.

But then, but then, the question still *will* come up, "Who shall ascend into the hill of the Lord? And who shall stand in his holy place? Yes, Who? Here is the answer, my beloved brethren and sisters. Here it is, and let us see that we answer to it—here it is, read it, meditate upon it.

"Lest we forget  
Lest we forget."

Here it is in words of heavenly beauty and purity—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Let us read these words sublime, let us sing them, let us live them, and O, the rapturous glory, and honor, and blessings that await us in the day of gladness and joy, when sorrow and mourning shall flee away. Amen.

#### GOOD HEALTH ALPHABET.

A is for Air, which all of us need,  
 B is for Breathing deep; kindly take heed.  
 C is for Consumption, that kills young and old,  
 D is for Dirt, with its dangers unto'd.  
 E is for Eating, food good and pure,  
 F is for Flies we should not endure.  
 G is for Giving health knowledge to all,  
 H is for Health for the great and the small.  
 I is for Illness, for which we're to blame,  
 J is for Jenner, the man of great fame.  
 K is for Knowledge to make us grow stronger,  
 L is for Learning, that we may live longer.  
 M is for Mouth for receiving our food,  
 N is for Noting the things that are good.  
 O is for Order in all that we do.  
 P is for Pasteur, a scientist true.  
 Q is for health Questions, we always should ask,  
 R is for right Reading, a profitable task.  
 S is for Sunshine, the foe of disease,  
 T is for Temptation, to loll at our ease.  
 U is for Unkindness, itself a great sin,  
 V is for Vessels for drinking, as clean as a pin.  
 W is for Washing to be healthy and clean,  
 X is for X-ray, to find the unseen.  
 Y is for Youth, the lusty and strong,  
 Z is for Zeal, to live wisely and long.

Department of Health, Chicago, Ill.

FROM BETHLEHEM'S MANGER  
TO ZION'S THRONE.

A LECTURE BY THOS. WILLIAMS.

**T**O MANY it will seem strange to associate "Zion's Throne" with "Bethlehem's Manger." Most people would say, "From Bethlehem's Manger to Heaven," and that is all there is of it, since it is the popular belief that Jesus has gone to heaven to receive His people there, and not that He is coming again to earth to restore the ancient throne of Israel on Zion's hill.

Especially at this season of the year we can sing in notes of joy of the birth of the Babe of Bethlehem, for upon that Babe depended our redemption from death and the grave, and through the accomplishment of the mission He was sent to carry into effect we can hope to sing with triumph, "O death, where is thy sting; O grave, where is thy victory? Thanks be to God who giveth us the victory through Christ our Lord" (1 Cor. xv. 55, 57).

Just imagine that upon that tender little Babe in the manger, depending upon a mother's loving care and nourishment, helpless and must be helped by careful and willing hands—upon this little infant depends the fulfillment of all that prophets had spoken for fifteen hundred years; upon this "tender branch" depended the redemption of the world.

While in thought we are back in time nearly two thousand years beholding the new-born Babe and realizing what wondrous things depend upon its care, its health, its life, and its growth up to manhood, we almost feel as if we were trembling lest something fatal will happen to the child, and we seem to catch ourselves asking, "What if death should befall this precious little one before it reaches the time when it would possess intelligence, strength, and goodness to fully attend to its 'Father's business'—What would become of the 'Father's business' if the ever-busy hand of death should be laid upon the Babe of Bethlehem?"

But there is no need of nervousness and fear in the case, for that Child was born under a heavenly law which secured life and length of days—days of mortal life—to the children of faithful, obedient parents; and to children who would observe its requirements it said, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." So the child was safe from the ravages of disease, from death as well as from the cruelty of the brutal Herod, safe in

the protection of Him whose purposes no power can defeat.

The long journey of wise men from the East, the excitement and interest of shepherds, the visit of angels, and the guiding star that shone so brightly over where the young child was, all declare that the coming into the world of this Babe of Bethlehem was a great and marvelous event. And truly four thousand years had been teeming with promises that had rejoiced the hearts of thousands concerning this event. Even the very first promise made to man after his fall was of "the seed of the woman." Abel saw Him by faith and pointed to Him by typical sacrifices. Enoch saw Him with ten thousands of His saints. Noah bore practical testimony of him by the building of the Ark. Abraham "rejoiced to see his day and was glad." David sang the sweetest songs of heart-stirring promises of His coming—in short, in all the law, in all the prophets His coming was the theme to gladden the "hearts of men, to give joy to heavenly messengers; and now the long-looked-for-One has come—Christ is born.

But what has this to do with Zion? Who is this that is born? Where was He to be born, according to unerring prophecy? "Thou Bethlehem in the land of Juda art not the least among the thousands of Juda, for out of thee shall come forth"—Who? "A Governor that shall *rule My people Israel?* Ah! The mention of "ruler in Israel" takes us to Zion, and therefore Bethlehem's manger and Zion's throne are here associated—"ruler in Israel," ruler in Israel, do not forget this part of it.

Before King David could reign over Israel—as a complete nation—he had to "take the stronghold of Zion." Then he was "ruler in Israel." When he had filled out his royal days, he said, "Of all my sons, for God hath given me many sons, He hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel" (1 Chron. xxviii. 5). Then Solomon was "ruler in Israel." King after king reigned on David's throne till Zedekiah reached the climax of wickedness, and to him God said, "Thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end; remove the diadem, take off the crown. This shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until"—until when? Mark this! "Until he come whose right it is, and I will give it him" (Ezek. xxi. 25-27). Give what to Him? A spiritual throne and rulership of the church? A spiritual throne in heaven? Give what to Him? Let us press the question till we receive the correct answer. The answer is: Give to Him that which was overturned.

That which was to be no more until He would come; and that was David's throne, which he had established upon the stronghold of Zion's hill. If that throne is to be the throne of Him who was born in Bethlehem, then the mission of Christ before it can be complete must reach from Bethlehem's manger to Zion's throne.

The babe that was born in Bethlehem cannot be thought of scripturally apart from Zion's throne. Seven hundred years before Christ was born, the prophet Isaiah gave eloquent utterance to words, part of which is familiar to most readers of the Bible, but another part of which is neglected. Let us read what the prophet says and see whether his words will not take us along the journey from Bethlehem's manger to Zion's throne. They are recorded in Chapter ix. 6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders. . . . Of the increase of His government and peace there shall be no end." No believer in the Bible will question that this Son to be born was Christ. It is agreed that He was the Babe of Bethlehem's manger. Now what does this prophet say about Zion's throne in relation to this promised son? Where was He to reign as "Prince of Peace"? Where was He to be a Governor—upon what throne? Let the prophet answer: "Of the increase of His government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

That Zion's throne, the throne of David, which throne was overturned, was to be given to Christ is clearly declared in this passage as is the prophecy of His birth. The birth of the babe and the reign of the king on Zion's throne are joined together, and let no man put them asunder. As surely as the babe was born, so surely will He yet reign on Zion's throne.

"Zion's King shall reign victorious,  
All the earth shall own His sway;  
He shall make His kingdom glorious,  
He shall reign through endless day."

Many people sing the truth, and yet do not believe the truth. Gloriously will sweet voices sing the sentiments of the beautiful words:

"Hail, smiling morn that tips the hills with gold,  
At whose bright presence darkness flies away."

And yet they look not for such a "smiling morn" to dawn upon this our sorrowing, suffering earth. The Psalmist, how-



ever, rejoiced, even when the shadows of death were about him, in the contemplation of that "smiling morn," when "He that ruleth over men shall be a just one, ruling according to the righteous precepts of Jehovah. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Saml. xxiii. 3, 4). Looking down to the advent of this cloudless morning that would "tip the hills with gold," he exclaimed, "This is all my salvation and all my desire."

An angel came from heaven to declare the glad tidings that the time had come when the promises of prophets during fifteen hundred years would be fulfilled in the birth of the Babe of Bethlehem.

To Mary he said: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Here is the promise of the "child that was to be born, and the son that was to be given" of which we have read in the prophecy of Isaiah. Now the question is, Does the angel do as the prophet Isaiah did—connect the birth of the Child with His ultimate reign on Zion's throne? Most assuredly he does, for he says, "He shall be great, and shall be called the Son of the Highest: and"—now mark—"the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 30-33). Here is the One who was to "be ruler in Israel." Here is the One whose "right it is" to have the restored throne and to reign upon that throne that was to be "overturned, overturned, overturned, and to be no more until he come whose right it is." Here is the One of whom God will yet say, despite the raging of nations, and the human imagination of vain kings, "yet have I set My King upon My holy hill of Zion" (Psa. ii. 6). Here is the One of whom the prophet Isaiah sang in the words sublime, "For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. li. 3). "Zion said," and her enemies by the thousands say, "The Lord hath forsaken me, and my Lord hath forgotten me;" but "can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix. 14-16).

Why will not those whose sweet voices so charmingly sing the "Messiah" believe what they sing? Why will not those who

so rapturously listen to the singers believe the words that are so sweetly sung? How beautiful they are, and their beauty is in their truth, for they are as true, sublimely true, as they are grandly and gloriously beautiful: "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (Isa. xl. 1-10). "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion" (Isa. li. 1, 2).

My dear friends, do not these words, these sublime and glorious words, thrill your very souls? How can we help but feel like breaking forth into joy in contemplation of Zion's triumphant response to the appeal of her merciful God—"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. li. 9, 10).

We have seen David take the stronghold of Zion. We have seen him on his dying bed with his eyes aflame with a faith and hope in the coming of his greater Son whose advent would finally burst upon a dark world as a cloudless morning. We have seen his throne in the hands of Solomon and his descendants down to the "profane and wicked prince of Israel"—Zedekiah. That throne was overturned, and we have not yet seen it restored. But we have heard the angel say that God would give that very throne to Christ. But Christ was crucified, and when God raised Him from the dead, instead of restoring Zion's throne and "ruling in Israel;" instead of establishing and "increasing government and peace upon the throne of David, and reigning over the house of Jacob," as the angel said He would, He departed from the earth and has ever since been seated on the right hand of the Majesty on High. There is no throne on Zion's hill. Zion's people are scattered, and Zion has been "plowed as a field and Jerusalem has become heaps." Has the word of the Lord failed? Is Zion for ever forsaken? Must her mourning captives for ever mourn? Shall their harps never be taken down from the boughs of the weeping willows? Is it in vain that hearts of love and voices of music sweet have sung, "Return O exile Is-

rael home"? What shall be our answer, my dear friends?

In Bethlehem's manger the babe was seen. He grew in wisdom and in stature. He faced a wicked world and was slain. By Heaven's power He revived, and the words of loving invitation from His Father said: "Sit thou at my right hand until I make Thy foes Thy footstool." And what then? What is a "footstool" for? What then? "God shall send Jesus Christ, whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 20, 21). Perhaps Zion's throne is included in this promise of the "restitution of all things." Shall we indulge the hope that it is? David was one of the prophets. Did he associate Zion's throne with the Babe of Bethlehem's manger? Let the words of the inspired fisherman ring out and reverberate through the vaults of heaven and earth: David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up Christ to sit upon his throne*; he seeing this before, spake of the resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption" (Acts ii. 30, 31).

Then it is as clear as the shining sun that the Babe of Bethlehem was to sit upon Zion's throne, for God had "sworn with an oath" that it should be so. But He did not sit upon Zion's throne, therefore the question presses, and persists in pressing—When? When shall He sit upon Zion's throne? What shall we answer, my friends? Answer we must, for until the answer is found our minds, like the dove of Noah's ark will fly about and find no rest. It must be future, for it is not in the past. When did David expect his promised Royal Son to sit upon his throne? "He seeing this before spake of the resurrection of Christ." That helps us, does it not? It was to be after the "resurrection of Christ." Now let us have the complete answer as to the *when* and the *what* of the whole matter: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." And what after that? "After this *I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up*" (Acts xv. 14-16).

Now we have made the journey from Bethlehem's manger to Zion's throne, and now let us joyfully sing.

"All hail the power of Jesus name,  
Let angels prostrate fall.  
Bring forth the royal diadem,  
And crown Him Lord of all."

Amen.

## A LETTER FROM ACROSS THE SEA.

Laurel House, New Roumey,  
Kent, England, December, 1911.

MY DEAR BROTHER WILLIAMS:—

I am sure you will have begun to think that I have forgotten you altogether, it is not so, however, my dear brother; if the ever welcome *Advocate* did not bring news of your active labors for the truth, I could not forget you, our joint labors on this side will ever be cherished.

I grieve that you have had occasion to combat a grievous error which must for the time being have caused you and many others aching of the heart. You have wisely and timely, as I think, most ably and Scripturally shattered the weak counterfeit theory that Jesus Christ was the Son of Joseph. If the brethren who have raised the erroneous theory were not present at your lectures I hope they will read what you have published in the *Advocate*, read with a desire to arrive at truth, and analyze the evidence. I think they will if they are not of the class who have left their "first love," realise that Jesus Christ had God for His Father. Personally I have only known "Unitarianism" and the Truth, so I can speak of the emancipation from Josephism which the Truth brought to me, and it was as clear to my intelligence as the "things of the Kingdom;" and both were a revelation and a freedom which I held, and do to this day with an evergrowing Faith in their realism. It was but a very short period after my baptism that the erroneous teaching of the other extreme became a matter of trouble to the general body of Christadelphians, viz., the personal pre-existence of Christ. It was put forth with a fair amount of plausibility and was tenaciously held by a fair sprinkling of good men, by this I mean by men whose ecclesial walk and work had been most exemplary, but who were overridden by the personal forcefulness of the author of the error, and who eventually set up their separate meeting place; but I believe there are but a very few left, if any, now? That error, however, had the merit of retaining the whole of the Scriptures. When the error first arose its author asked me to assist him, and at first I could assent and did at one or two meetings so assist the author, he agreeing to my explanation, viz., illustrating the principle by supposing a larger vessel to be emptied of some of its contents into a smaller, thus I viewed the Great and Eternal Creator, God, as full of Holy Spirit, being its source in fact, flowing out without measure the same Spirit into His well beloved and "only begotten Son." This was accepted but only briefly, the author going in for the personal existence as separate and distinct before the Son became "born of a woman." I could recapitulate some amazing statements which brethren who were captivated by the error made, but it would prove no useful purpose at this time.

There does seem, however, to be a part agreement with the error of a personal pre-existence of Jesus Christ and the error which is the other extreme of the Josephite theory. The Truth is never extreme, it is one of its beauties that it carries the even balance of justice and love with faith and hope in the scales, wisdom holding all in her right hand.

The error of personal pre-existence of Christ can behold nothing else in John's beautiful Gospel. The error of Josephism cannot see "God in Christ" only after His resurrection.

The eyes of both are blinded, wedded to and prejudiced by that which

they imagine to be a more excellent way, they go defiantly on. Elder brethren, like yourself, whose years have been spent in almost daily research are lightly thought of. No, the new "hobby horse" suits them best. This is particularly the case with those who place more reliance on their pet crochet than the multitudinous evidence which the Scriptures bear against them. I will hope better things of some, if not all, who have been captivated by the new theory in your midst or rather in Chicago.

The Apostle Paul when he wrote to the brethren at Corinth said, "For I determined not to know anything among you, save Jesus Christ and Him Crucified," he wrote one of the most glorious foundation facts in which the Divine Sonship could not nor cannot be excluded. You have wisely quoted the Psalmist that "none of them can redeem his brother, nor give to God a ransom for him," and so the necessity for a redeemer in which Paul and all others could have a positive and unfailing foundation, and one in whom those redeemed could be said also to be; of this one he had written just above, in the same epistle: "But of *him* are ye in Christ Jesus, *who of God* is made unto us wisdom, and righteousness, and sanctification and redemption."

Can anyone separate any of the foregoing essentials to salvation and say that they or any one of them were not in the purpose of God and manifested or made of God in Jesus Christ as in no other of the flesh of Adam?

They were the characteristics which had their beginning in wisdom, followed by a life of righteousness and sanctification, culminating in a death in which redemption was made absolutely sure; and so was manifested throughout, "God in Christ Jesus reconciling the world unto Himself."

The departure robs both God and His Son Jesus Christ of the honor and glory due to their name. This is a serious thing for brethren to do.

The present truly is a day in which every brother, and sister too, should be striving to build up and not pull down; it is very disappointing I know, dear brother, to have to feel any hindrance to the work which we felt had just recovered from the restorative work, which circumstances required by the defection of the "amended" basis. But even the Master himself underwent much pain and sorrow that men would not believe; and so also the apostles and disciples. Be not cast down, dear brother, go on holding high the Standard of the Truth in the same powerful and exalted manner you have for so many decades, knowing whom you serve, and from whom you will receive the reward in due time. There are those who will always love and esteem you for the noble work so nobly done, and this will always be a source of joy to yourself and Sister Williams. My Sister Wife and Sister Daughter Ruth, the only one at home, unite with me in love to both and to those brethren with you.

Believe me to remain,

Your affectionate brother in the Lord Jesus Christ,  
W. WHITEHEAD.

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#### HELPFUL WORDS FROM BRO. JAMES LAIRD.

DEAR BROTHER WILLIAMS:—

Once more the time has arrived for the renewal of the Advocate. The necessity for the Advocate still continues. Until the close of this dispensation there will always be those who are unsettled in their convictions and

who are very intent upon forcing their latest views upon all who may come within their reach. False doctrines whose falsity has been exposed over and over again are revived by a new generation with all the ardor of an original discovery. Experience has shown that the advocates of truth can never assume that error will receive its death wound until it is inflicted by the Holy and True One.

If those baptized into the truth would only build truly on that foundation we would be a strong and happy brotherhood.

But now, as heretofore, it is men right in our midst who, led away by error, fall from their own steadfastness, and draw away disciples after them.

It is humiliating to our whole brotherhood to have one of its highly esteemed members espouse "Josephism." Well may the rest of us exclaim with Paul, "Who hath bewitched you" to cause you to believe *such* a lie? What a woeful stultification of the most elementary principles of common knowledge and common sense for any man, let alone a Bible reading man, to conclude that sinful parents had sinless offspring. Upon what principle or upon what law known to Josephites could the first born of Joseph and Mary grow up to be and live a sinless life, while his brothers, for a time at least, were both unbelieving and sinful?

Does God work by law or by chance? If by law, then as Joseph and Mary were both under the physical law of sin, how could they be the parents of a child that in his whole life would absolutely triumph over the law of sin under which he was made? The simple asking of the question shows its utter impossibility. If not by law, then it was without law, or by chance. To affirm this would be to stamp a man a moral imbecile. What a most degrading conception of God is involved in Josephism!

Salvation is predicated upon a belief of revealed truth. No element of such truth is greater than the things relating to Jesus. No lie could be more antagonistic to truth than the rival claims of Matthew and Luke on the one hand and the claims of Josephism on the other. According to Josephism the lie is in the Word of God, and the truth with mortal man. Upon the fore-front of the word of the *truth* of the Gospel according to Josephism, is the greatest lie in universal history.

"No lie is of the truth." Truth alone can sanctify. God tells us in His Word that He is the God of truth, of righteousness and of holiness, justice and mercy. Yet Josephism tells us that this God has allowed His own Word to come down to us through a long course of centuries, introducing to us the Son of His love with a lie.

Well, dear brother, I enjoyed your article on this subject in the December *Advocate* very much indeed. You showed most conclusively that the question of the paternity of Jesus, like all the other great truths of the New Testament, is rooted in the Law and the Prophets and the Psalms.

The Word of God is a magnificent unit. Until this unit is destroyed, Josephism must be included in the numerous progeny of the father of lies.

Unstable souls may be beguiled but those who are truly mindful of the words of the prophets will be preserved from every form of error and immovably established in the saving counsel of God.

The year now drawing to a close has been a very eventful one indeed. Everything is changing and ripening for the great change of all. Optimists are hopeful for a peaceful and happy termination of class hatreds and national ambitions and race antipathies and a multitude of lesser and related evils.

They seem to think that the material benefits which modern science and industry have scattered with lavish hand will work the moral and social regeneration of mankind. It is a great mistake, and falsified by the experience of every past civilization. While they are indulging in this pleasant hope more open and cynical are the evidences of a fearful time of trouble. Only those who know and live the truth can view the future with any degree of tranquility. The muttering of the coming storm grows deeper and more ominous as the Day of the Lord draws on. In such a time as this we alone are the true optimists; we may lift up our heads with the light of hope and joy in our eye knowing that our redemption is drawing nigh.

In renewing therefore for the *Advocate* we do so with the reasonable expectation that you will be with us until that happy day when our warfare will be over and we shall receive according to our merit.

May the mighty God of Jacob bless you evermore and give you a full reward when the year of His redeemed has come, is the prayer of your brother in the One blessed Hope of Immortality.

JAMES LAIRD.

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New Rochelle, N. Y., Dec. 17.—Characterizing the age as one of the greatest unrest and discontent which the country ever knew, Jacob Gould Schurman, president of Cornell University, discussed conditions and proposed remedies in an address before the People's Forum here to-day.

He pointed out the political unrest, as shown in the "disintegration of the old parties" and the recent growth of the Socialist vote, the unrest of labor, and the unrest of business.

Of the remedies he dealt most and at length with the proposed initiative, referendum and recall, in which he declared he could see no hope of improvement.

"They take us back thousands of years," he said, "to the wretched governmental machinery of the ancient world, before the discovery of the principle of representative government. We now have government by second thought. The question is, Shall we replace it by government of first impulse? A direct democracy would end in political chaos and a dictatorship."

(The coming theocracy will be the remedy.—EDITOR.)

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## INTELLIGENCE.

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ALBERT, TEXAS.—Having received the *Advocate* for December, we are again reminded that the subscription is due; and, as we are not prepared to say it is not still needed, we herewith send the same. Yes, your article on the paternity of Christ is evidence that there are still foes within and without, and the truth must yet be earnestly contended for in order to maintain it in its purity. There are many factions, but at the great tribunal there will be but two sides, and it behooves us to strive to be on the right side. Our Ecclesia numbers fourteen, and while we cannot claim that we are doing much for the cause, we have our meetings each first day and a lecture to the public.

Dear Brother, continue thou in the defense of the truth, and ere long you will reap the great reward. With brotherly love, I am as ever

Your Brother in the one hope,

T. O. TANNER.

AUBURN, N. Y.—On New Year's Day we held our annual Sunday School entertainment at the home of Brother James Turner. We were exceedingly well pleased to have with us Brother and Sister Robert Short, of Seneca Falls, also Brother and Sister Long, of Geneva, together with

their two children who took part in the exercises. The children acquitted themselves very pleasingly in readings and recitations, which were interspersed with singing of hymns and anthems. The brethren and sisters read and spoke a few words of encouragement to the scholars, after which they were presented with Bibles as a reward for good attendance for the year.

A bountiful repast was then served, and all returned to their homes, expressing themselves as having had a most enjoyable time.

THOMAS TURNER.

BRONTE, ONT.—We meet together every Sunday as usual at our home here to keep in memory our absent Lord and Master. We seldom have any strangers in, but we are not discouraged, knowing that the people are lovers of pleasure more than lovers of God, but we thank our Heavenly Father that we have had our eyes opened to a knowledge of His revealed plan of salvation to mortal man, and we are striving to live so we will be accepted when Christ shall appear to judge the quick and the dead.

Our little Ecclesia extends to you and Sister Williams our best wishes for the coming year. I remain

Your brother in the one hope,

ROBERT MORRIS.

COLLINGWOOD, ONT.—We hope you and Sister Williams are well and will be spared a long time to teach the Truth. We have almost reached the end of another year, and are a year nearer the long-looked-for time, and we certainly have many blessings to thank our heavenly Father for—so many we cannot count them. It makes our hearts swell with thankfulness the more we think of them. We wish you and Sister Williams a very Happy New Year.

Yours in the hope of eternal life,

BROTHER AND SISTER HAMILTON.

CLOUDCROFT, N. MEX.—DEAR BROTHER IN HOPE OF A BETTER LIFE:—I assure you we are always glad to have the Advocate and we appreciate the bold stand it always takes against false doctrine. The truth cannot be compromised with error, they will not mix and the truth maintain its saving principles and make us free indeed; but it does seem a pity to see brethren who have spent the greater part of their lives for the cause of the Truth, and when you talk with them you cannot detect anything wrong unless you touch on a point of doctrine. They have gone astray only on doctrine. What can we do? If we fellowship this brother's departure from sound words, there is another one who will be offended if we don't treat him likewise; and in the place of just one wrong we have got two, and so on, until we had just as well say it doesn't make any difference, just so you are honest in your belief. So we would soon have heaven and hell going at death, the Kingdom of God set up on the day of Pentecost, and flesh and blood people inheriting it of every form of humanity, from the person that would do a petty crime to the one that would in cold-blooded murder waylay, premeditate, and take his fellow countryman's life—those whom we cannot redeem nor give to God a ransom for him, for the redemption of their souls is precious and it ceaseth forever. So let us strive to have the truth in its purity. With me it is the whole truth and nothing but the truth will satisfy. Still, I am not saying that those who have departed are not honest in their convictions, but it does seem to me that some of them have very little evidence for the stand they have taken, especially those who had rather trust in an arm of flesh than to put their trust in God. One had just as well deny the power of God to create man of the dust of the ground as to deny the parentage of our Savior (the son of God), and call Him a mere son of Joseph. Listen! "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit; and the angel answered and said unto her, 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." Who will deny it? "Let God be true, but every



man a liar." "Therefore the Lord himself will give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel." Now we all know what a virgin is. Which will we do, accept the unadulterated word of God which alone (with our obedience to it) can save us, or must we throw a disgrace upon the character of the mother of our Savior and thereby blaspheme that holy name, the "only name under heaven given among men whereby we must be saved?" Now, if we are going to throw away part of the Bible to get rid of the parentage of our Savior, we must begin with the prophets, for they speak just as plainly as the New Testament does.. Touch not, taste not, handle not, after the doctrines and commandments of men, which all with their using are to perish.

C. O. WALKER.

DUNDEE, SCOTLAND.—MY DEAR BROTHER WILLIAMS:—Greetings in the Lord. I hope this will find you all in health, as it leaves us. All praise to the God of all our lives. I have nothing new to report, farther than that we are always attending to our Lord's request every First Day to remember Him. We appreciate the Advocate very much, and the articles by Brother Laird, Physical Science, etc.

T. A. MITCHELL.

DORENLEE, ALBERTA, CAN.—MR. THOMAS WILLIAMS, DEAR FRIEND:—My dear wife on her death bed wished me to write you a few lines for the Advocate to let the Brothers and Sisters in the Truth know of her death. She fell asleep in Jesus on December the eighth and was buried on the tenth. Her brother, Albert Trussler, read some Scripture and spoke a few words of comfort at the house, also at the grave. She spoke to some of her neighbors before she died, and told them she was going to die, but she had a glorious hope beyond the grave; that she was not going to heaven but was going to the grave to wait till the Lord comes, to wait for the sound of the trumpet, when the dead in Christ shall rise. She suffered great pain for eight weeks. Before the end came, twenty-four hours, she did not have any pain, just slept away very quietly.

I remain your friend and well-wisher at Dorenee,

W. O. DORE.

(In the death of Sister Dore, we have lost one who every year sent us cheering words. We have not forgotten Mr. Dore's kindness years ago, when we visited them at Trout Creek. My dear friend, Mr. Dore, "Procrastination is the thief of time."—Editor).

ELMIRA, N. Y.—BELOVED BROTHER WILLIAMS AND THE BROTHERHOOD OF CHRIST:—Greeting! On behalf of the Ecclesia here I write that we had our annual New Year's gathering this year at Brother John Platt's house, when we gave the prizes to the Sunday School scholars. We had a pleasant time. On New Year's day Miss Bessie N. Manning, of our Sunday School, granddaughter of our Sister Newton, was united in marriage to Ernest F. Decker, son of our Sister Decker, of Binghamton, where they will reside.

We expect to see them both united to the brotherhood of Christ in the near future.

Your brother in Christ,

J. H. SYKES.

GALT, ONT.—DEAR BROTHER WILLIAMS:—We have lived to begin another year and it is with a heart full of thanksgiving and gratitude to our Heavenly Father for His abundant mercies that we send you greeting, both you and Sister Williams. This is the first Sunday in 1912, and as we sometimes sing,

"Time and change are busy ever,  
Man decays and ages move;  
But His mercy waneth never,  
God is wisdom, God is love."

So it is through His mercy we are spared to send you our greeting of love and good wishes; and we hope you may long be spared to carry on the good work for the Master through the columns of the Advocate.

Brother John Laird has resigned as secretary of our Ecclesia, and has been appointed superintendent of the Sunday School. The undersigned has been appointed secretary. Sister Matthews and Sister Malcolm send their best wishes to you and Sister Williams.

Your Brother in hope of eternal life,

GEORGE E. MATTHEWS.

JERSEY CITY, NEW JERSEY.—To THE BROTHERHOOD, GREETING:—November 19 will always be a pleasant memory to the Jersey City Ecclesia, as on that date we held our fraternal gathering, when brethren from Washington, N. J., Pittsburg, Pa., and Brooklyn, N. Y., were present. Brother H. H. Rich delivered a lecture, the subject being "Christ before Pilate." Brother Rich is an old soldier in Christ Jesus, so we were favored by his mature knowledge of our precious faith. He emphasized with zeal the great patience and fortitude of our Master before Pilate, in the most trying ordeal of His life. He fearlessly confessed to Pilate that He (Christ) was born to be King of the Jews, and if we are to obtain that crown of life, we must confess, fearlessly, that same doctrine to a perishing world; and it becomes our bounden duty to present the truth in the same firm and gentle manner in which our Master did, and win men by love. Love and firmness are a sweet combination which every brother and sister should cultivate. Brother Rich pointed out that we are living in the midst of the very worst kind of false prophets, namely, the Higher Critics. The writer followed, expressing pleasure at Brother Rich's lecture, and the immense benefit to be derived by these gatherings. Hymn No. 113 was sung with enthusiasm, Brother Rich presiding at the organ. Breaking of bread followed.

Brother Vredenburg (presiding) pointed out we must exercise our faculties, and rightly comprehend our several obligations in partaking of the emblems. We then partook of refreshments, children and all. Then followed more exhorting, by our beloved Brother Gariti. He laid especial emphasis on our duty of getting our light out from under the bushel, and putting it on a table, that some one else may have the opportunity to learn the way of life that was afforded to us. Brother Harkness followed with a general exhortation. The writer followed with an address to the children. Brother Vredenburg, on behalf of the Ecclesia, presented a nice Oxford Bible to Ruth B. Morrison, daughter of the writer. Brother Rich expressed his thanks to the brethren for the enjoyable time he had experienced. I am pleased to report the obedience of our daughter, Ruth B. Morrison, on September 20, 1911, after a good confession. Although quite young, she expressed her desire to be immersed; it is our earnest prayer that she may run the race successfully, and with us gain an abundant entrance into the kingdom.

Lectures delivered every Sunday at 11 a. m. by brethren Vredenburg, Westervelt, Harkness, Morrison and Frost.

Your fellow worker,

JAMES MORRISON,

Recording Brother.

LESTER MANOR, VA.—It has been some time since you had an article from us, and now we have to write of the grim monster death, who has removed from our midst Sister Sallie Johnson, wife of our late Brother John P. Johnson, who died January 2 at the home of her son-in-law, J. W. Pennell, of the Richmond Ecclesia. Her remains were brought to King William on the following afternoon (the train stopping near the graveyard), and was met by a large assembly of friends, brothers and sisters. After a few remarks by the writer, she was laid to rest by the side of her husband. She leaves three sons and three daughters, the latter in the Truth. The evening was fearfully cold and conditions unfavorable for saying much of

this most worthy sister, whose life was as pure and as spotless as any we know of either living or dead, with one exception. Therefore we do not sorrow as we would for those having less hope. Brother Williams, it seems those that we feel should live as an example are the very ones taken, those most needed to strengthen our hope. Our sister filled well her mission, and I hope her death may be an incentive to Lester Manor Ecclesia to be as well prepared for death. We are having our first wintry weather, ice about two inches thick. We are hoping for the spell to continue until we can gather for summer. Why don't some of our excellent writers dispell this gloomy weather by an article occasionally in the Advocate? Brethren Parker, Laird, Tolton, Washbourne, Renshaw, Vredenburg, and many others can and should write. Stir them up, Brother Williams, and may you long live to see the fruit of your labor is my sincere wish. Love to Sister Williams.

Yours as ever,  
JAMES A. ROBINS, Secretary.

LESLIE, ARK.—To our beloved brethren everywhere, greeting you in the Name of the Lord, and asking our Heavenly Father's love, protection and spiritual blessings to be with you all, and abound: We have not for a long time sent intelligence from this place; but this not because of any decline of interest in the well-being of our chosen people, but due to other causes. We have to report the baptism of Mrs. M. E. Williams and Mr. W. Dismuke, and the addition of one member by removal from Stockton, Mo. of Sister Mary E. Kelley, who now resides with us and adds much strength to our little body.

Our little Ecclesia of five members are united in warm fellowship and rejoice in the hope of the prophesied coming of the Lord.

We desire to express our united appreciation of a series of sixteen lectures, delivered last July by our able and worthy brother, A. H. Zilmer. It affords us much pleasure to recall the very able and fruitful effort made at this time by the beloved lecturer, as he from time to time unfolded the Gospel of human redemption to the attentive audiences who came regularly and listened with marked attention, as the beauties of the Divine plan were so ably unfolded.

We feel that the good seed sown at this series of meetings will, ere long, develop an additional membership to our little Ecclesia. With love to all of like precious faith, and praying for acceptance when the Lord comes, your brother in hope and waiting for the coming of the Lord.

A. C. EDWARDS.

NEW KENSINGTON, PA.—Our numbers have been somewhat reduced since the last report from here, Brother Elmer Cooke having removed to Chugwater, Wyo., to reside on his homestead. We have also lost by removal to Pittsburg Brother and Sister William Carter. We are glad, though, that only a short distance separates us, for we have the pleasure of meeting with them and also the Pittsburg brethren and sisters occasionally. On December 24 we had with us as visitors Brother and Sister Hardy, Brother and Sister Beasley, Brother and Sister Carter and Brother Murray, all of Pittsburg, to remember our Lord's death with us. The same date we had Brother and Sister Woolliscroft, of Canton, Ohio, with us. Brother Woolliscroft spoke to us words of encouragement and edification, admonishing us to stand firm upon the rock of truth.

We are sorry we cannot report the obedience of some to the faith, but hope to soon.

As New Kensington is only a distance of eighteen miles from Pittsburg, if any of the brethren should happen to call there, we cordially invite them to visit us.

Yours in hope of life eternal,  
H. COOKE, Secretary.

NEW YORK.—Brother Gariti requests me to report the obedience of Sister Maria Perruna, formerly Roman Catholic. Our sister was so over-

come and delighted in coming to a knowledge of the only faith and hope that she wept. Her husband was much opposed to her obeying the Truth, and has burned two Bibles. Still, our sister declares with enthusiasm, "I hope to hold fast." Brother Giuseppe D. Andria also put on the saving name; and he exclaimed, "I would not give up the Truth if a cannon were fired on me." Brethren, pray for these two Italian saints. Peter says, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Brother Vincenzo Bongiorno and Brother Genseppse Cascio, formerly of Pittsburg, Pa., have settled in New York, making two faithful workers to assist in the work of the Italian Ecclesia. Brother Mowery, of Pittsburg, Pa., visited Brother Gariti and spoke words of exhortation, warning and comfort.

Your Brother, waiting,  
JAMES MORRIS.

PHILADELPHIA, PA.—The Ecclesia here now meets at the writer's address, 1520 North Robinson Street, West Philadelphia, at ten o'clock on Sundays. We have recently had an addition in the person of Brother T. Aranjo, who formerly belonged to the "amended" meeting in this city. This brings our number to seven. We recently had a pleasant visit from Brother Baxter, of Milwaukee, who spent several days with us; and earlier in the year Brother Leask, of Chicago, called in to see us. We should be glad to see any brethren or sisters who could make it convenient to call.

JOHN W. LEA.

RICHMOND, VA.—It is with grief-stricken hearts we write you the sad news of the death of our sister, Sarah E. Johnson, my wife's mother, on the morn of January 2. Though a resident of King William County and a member of the Lester Manor Ecclesia, she had made her home with us for some time, and by her gentle and kindly disposition had endeared herself to us all. Her life was modeled by the teaching of our Lord, and her daily walk an exemplification of the requirements of the Truth. We carried her to King William County on the eve of January 5, to the family burying ground near Lester Manor. A goodly number of the brethren and sisters of the Lester Manor Ecclesia were awaiting our train. Our brother, James A. Robins, spoke a few words of comfort, but owing to the inclemency of the weather the services were very short, and our sister was laid to rest to await her Master's call to join that happy ransomed throng and sing the new song which none can learn but those redeemed from the earth.

Your Brother in the patient waiting for the Lord,  
J. W. PENNELL.

ROCHESTER, N. Y.—On Saturday night, December 30, our Sunday School held its usual entertainment. It was a very pleasant occasion, and all who took part did so with great credit, some of the children taking parts requiring considerable skill in speaking and singing, as well as showing splendid ability in memorizing. Both singing and speaking were of a very high order. Much labor had been given to render the entertainment a success, and the reward was most apparent. Previous to the entertainment the young people, with the members of the meeting and quite a number of outside friends, sat down to a sumptuous repast which all greatly enjoyed. The distribution of many presents to the children after the entertainment brought much joy to them. Indeed, all will remember the event as one of great pleasure, reflecting much credit upon all who had a part in carrying it through.

C. C. V.

SOWERBY BRIDGE, ENGLAND.—DEAR BROTHER WILLIAMS:—You will be pleased to know that Miss Mary Elizabeth Rowe (20) rendered obedience to the Truth by being baptized into Christ on September 30, after a good confession of the things of the Kingdom of God and the name of Jesus Christ. Sister Rowe is niece to our Sister Halstead, of Triangle, with whom she has been living some years. We hope she may

continue steadfast in the race for eternal life, that in the end she may receive the prize.

On Saturday, November 18, the tea and entertainment in connection with the Sunday School was held, when a goodly number of scholars and friends sat down to tea. After the tables were cleared, the chair was taken by Brother J. W. Halstead, and the evening was pleasantly spent in listening to recitations by the scholars, interspersed by singing hymns and anthems. An interesting event which took place during the evening was the distribution of prizes to the children.

A gloom has been cast on our Ecclesia by the death of our aged sister Sophia Hoyle, of Height Green, Ripponden, which took place on Wednesday, December 13, after she had suffered from rheumatism, more or less, for over six years, being unable to come to the meetings for over two years. During this period meetings for the breaking of bread have been held with her at her home at various times.

Sister Hoyle attained her seventy-first year on December 11, two days before she died. She had been in the Truth about forty-five years, as I have been informed she was immersed in the year 1866, and remained steadfast up to the time of her death. She was laid to rest on Monday last in Stones Wesleyan burial ground, Ripponden, in the presence of a large number of brethren and sisters and relatives, the service at the house being conducted by Brother W. Darlow, Halifax, assisted by Brother T. Standeven, and a service was held in the chapel conducted by Brother Briggs (by the kind permission of the resident minister), assisted by Brother N. Halstead. We hope the time is not far distant when she will be raised again to enjoy that Eternal Life in the Kingdom of God, which has long been promised to all who endure faithfully to the end.

Your Brother in patient waiting for Christ,

FRANK HANSON.

Secretary.

WETASKIN, ALBERTA.—DEAR BROTHER WILLIAMS:—You will be sorry to learn that on the eighth inst. Sister Dore, of Dorenee, Alberta, late of Trout Creek, Ontario, fell asleep after a lingering and trying illness, during which her whole thought and theme was of that glorious life beyond the grave. Though there was no public speaker in the Truth whom we could secure, it was her wish that no "preacher" should use her funeral as a means of propagating his delusions; but that her own loved ones should lay her away to await the call of her Master. Mr. Dore, though not in the Truth, is in full sympathy with us, and this was also his wish. And so with a reading of the Word, a hymn and a prayer, in loneliness and sadness, feeling that we are indeed strangers and pilgrims in the earth, we laid her in the silent tomb to await the appointed time when God will remember His people.

One by one God's faithful ones, who had longed to remain alive until His coming, are being gathered by the grim reaper, and we are bowed in sadness; but every day the heralds of morning grow clearer and nearer, and we lift up our heads in hope.

Faithfully your Brother,

A. E. TRUSSLER.

VANCOUVER, B. C.—Again we have the pleasure to announce the immersion of another into "the only Name under heaven given among men whereby we must be saved." On December 13 Mrs. Alice Hicks, wife of Brother Hicks, was buried with Christ in baptism after a good confession of the one faith. This brings our Ecclesia to the number of twenty-seven, and we are working hard. The lectures are well attended, as the brethren are making an effort to bring the Truth before the people of Vancouver, and are encouraged with the attendance on Sunday evenings, when between fifty and sixty strangers come to hear the good news of the coming kingdom. For this we are thankful, and pray earnestly, Come quickly, Lord Jesus.

Your loving Brother in hope,

F. A. WYATT.

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MARCH 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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# The Christadelphian Advocate

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MARCH, 1912.

No. 325

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## Editorial.

**T**HOSE who are constantly warning of the coming troubles that will precede the establishment of God's kingdom on earth, will be regarded as pessimists, because what they see is not seen by men in general. But if our words of warning are a sign of pessimism, what is to be said of intelligent men close in touch with political affairs, who manifest keen anxiety? Look at this:

“Lord Rosebery, as Chancellor of the University, on Friday opened the new headquarters of the Glasgow University Officers' Training Corps. In his speech he expressed concern as to the responsibilities our foreign policy was entailing upon us. Although it was difficult for ordinary mortals who were not admitted behind the scenes to know accurately what our foreign policy might be, yet we did know that, for good or evil, we were now embraced in the midst of the Continental system. We had entered into liabilities the nature and extent of which he did not know, but which were not the less binding because they were unwritten, and which at any moment, so far as he could discern, might lead us into an Armageddon greater than any war we had known since the fall of Napoleon. If that were so, if we had adopted a policy of large and perhaps unlimited liability on the Continent, we must be prepared at the proper time to make good the liability. Lord Rosebery sought to rouse enthusiasm and a sense of

public duty in those he was addressing and those who might read his words."

---

ENGLISH AND GERMAN ANGER—The friction between these two powers will not cease. When pacification seems in sight, up comes a new cause of anger and jealousy. Reports from London say, "The tide of anger against Germany is rising rapidly throughout all England, and many feel that it will require all Sir Edward Grey's coolness to steer the country clear of a conflict should the slightest additional provocation now arise.

That England and Germany have to go to war sooner or later has become a fixed idea with a large part of the population in consequence of anti-German prejudice created by reckless politicians. The confinement of Bertrand Stewart, a prominent London lawyer, in a fortress for three and a half years, as a spy after a secret trial is the subject of bitter comment.

The Pall Mall Gazette makes a passionate appeal to the people never to rest till justice is done him."

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THE TIES THAT BIND—More and more come the ties that bind Britain and America together, and together they will be in the final conflict, till their pride and power are humiliated at the feet of the King of all the earth. Straws show the direction of the wind—small ones, too. Here is one:

London, Feby. 5.—In one of the worst snow storms London has known in years King George and Queen Mary were welcomed back to-day from their memorable visit to India to be crowned Emperor and Empress and receive the homage of their Oriental princely vassals. They have been absent three months. . . .

*As the royal carriage drove past the American Embassy King George stood up and turning impressively toward it, saluted the Stars and Stripes floating over the Embassy entrance.*

The crowds that witnessed this act of courtesy quickly recognized its meaning and cheered vociferously.

At the gates of Buckingham Palace the enthusiasm of the people broke loose from the accustomed British stolidity. As their Majesties passed through, the throng spontaneously burst forth into the stirring strains of "Home Sweet Home." The effect was thrilling, and many shed tears. The Queen was so deeply touched that she was forced to raise her handkerchief to her eyes.

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A CRUSADERS' CHURCH FOUND—Here is an item of news that will at first glance awaken interest:

"London, Feby. 5—A special despatch published in the Pall Mall Gazette reports that excavations at Nazareth, the home of Christ in

Palestine, have revealed an eleventh century Crusaders' church with wonderful mosaics, stone doors and utensils and exquisite ornaments.

It is also said that another important discovery is believed to be the carpenter shop of Joseph, the father of Jesus.

The church is now being uncovered. The message says that according to the researches of the most learned explorers, the Church was built by the first Crusaders at this hallowed spot, and it afterward fell into the hands of the victorious Mohammedans."

This will startle the antiquarian, and arouse general interest—until this is read: "The monks of the Franciscan order purpose to build a temple on the spot."

Then one will turn away with disgust, and recall Mark Twain's *Innocents Abroad* with its well deserved sarcasm on holy chips and sanctified "whole kegs of nails" pulled out of the cross and retailed to simpletons.

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MIRACLE WHEAT—"Pastor Russell" of the Watch Tower, has received a present of some wonderful wheat, donated by a "Brother Bokuet" who discovered it on his farm in Ohio. Agricultural experts failed to make any such discovery, and "Pastor Russell" is the lucky man; for he is selling his "miracle wheat" to "the elect" at one dollar a pound, on the strength of the claim that the wheat when sown to "one fourth of ordinary thickness will produce fourteen times as much as common wheat." When asked of the possibility of failure, Mr Russell is said to have replied that "the elect will have no cause to regret their generosity." What can be said of such impudence? What can be said of such credulity? It is not worth a serious answer. Foolish worshippers of man will believe this "miracle wheat" is more of Mr Russells' "food in due season," and thus this out-of-joint world will stumble along in the dark until the Lord come to tear away the veil from the faces of the deluded, who will make the vault of heaven ring with the confession, "Surely our Fathers' have inherited lies, and vanity, and things wherein there is no profit."

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RESPONSE TO GOOD WISHES—Many have been the expressions of good wishes for Bro. and Sister Williams in their new home in Florida, for which we are thankful, though we could not express our appreciation individually. Some of the letters imply the question, How is the climate in Florida? and many have complained of weather running from six degrees below zero to forty, in the north, the mere statement of the fact making us almost feel cold in this southern clime. Well, we have had a few of what the people call

“cold snaps” here this winter, ice about the thickness of newspaper appearing several mornings, but when we have made comparisons between the frigid winter in the North and the “cold snaps” here, we have felt as Peter felt, but not quite as much so, “It is good for us to be here.”

Now we fear that many real estate advertisers are misleading many northern people in their extravagant descriptions of Florida, and for this reason we hesitate to say much in the way of tempting brethren to come here; what suits one will not always suit another. Money-making is the temptation held out by real estate men; but we do not believe this is specially a place to make money, and it is better for those who come here to be possessed of means, in small measure, at least. Then they can enjoy and derive the benefit of the mild and healthful climate. Life here is not such a scramble as it is in the North, and if one can believe that “Man wants but little here below, nor wants that little long,” this is a good place for the weary, and the worn-out to rest at the way-side on their way to their final and everlasting rest. So far as the Truth is concerned, Bro. and Sister McDaniels are the pioneers, who have travelled over most of the continent, and they would sojourn nowhere else. Bro. Cleaver and Sister Lonberger were (spiritually) born here, and will sleep here if the Lord does not come before they retire to await the final waking. Bro. A. Renshaw and family came here from Guelph, Ont. and improvement of health resulted. Bro. and Sister Young came from Waterloo, Iowa, and went to work with a vim, and are busy, healthy and happy. Bro. and Sister Hardy and our aged Bro. Pickins came here from Springfield, Ohio, and soon settled down in business and in home life. Suddenly recently here came Bro. and Sister Chas. Spencer from Elmira, N. Y. and they are delighted with the climate, and we hope they will remain with us. Bro. Williams’ health was never better, and he feels a younger man by several years. To many inquirers we must take this, the shortest way to answer, Sister Williams’ general health is excellent, but the news that has disturbed some and that has caused anxious inquiries related to a special matter which Bro. Dr. J. G. Bickley, who has recently come here, and is here now, says will require a surgical operation, which he says will not be serious. Bro. Bickley will be with us for some time, except that he will run here and there in this neighbourhood, visiting parts of Cuba and the east coast of Florida. Sister Bickley accompanied him as far as Chicago, where the journey was not only broken, but where she had to go to a hospital, and undergo a serious surgical

operation. We are thankful to say, she recovered sufficiently to return to Waterloo, Iowa, but we are all very sorry she did not recover sufficiently to bear such a long journey as that from Chicago to Orlando. After seeing her safely placed in the hands of good friends on the train for home, Bro. Bickley completed the journey here. From Sister Bacon of Tallapoosa, Ga. we have had a short visit—too short, and we were sorry to see her go; but we have a promise of a more extended visit, if not of having her here as a member of the Orlando Ecclesia. At present we have the pleasure of the company of Sister McDaniel of Arkansas, who is visiting Bro. and Sister McDaniel. Last week we had a short but pleasant visit from Bro. Hoglund, of Chicago, who, with his family may remove here ere long.

Now dear brethren and sisters, if the Editor has transgressed in entering into these “personal bits,” which some have said they enjoy and would like more of, put part of the blame upon the shoulders of those who say they like a little mixture of the “personal,” and we can bear the rest, because this part of our editorial will be a response to many inquiries which we could not otherwise answer. Thank you in behalf of Sister Williams and in my own behalf, for your interest, your good wishes, and your prayers.

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## EXHORTATION.

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BY BRO. JAS. LAIRD.

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DEAR BRETHREN AND SISTERS:—

No doubt we all agree that as long as we remain in this mortal life, as long as the warfare between the flesh and the spirit continues, we need exhortation. Not one of us ever has, or ever will have, reached that state of perfection, or that security of strength that will enable him to maintain the fullest spiritual life and vigor, apart from the wholesome, encouraging or admonitory words of his brethren. It is of the Father's appointment that we exhort one another.

Every brother who undertakes to exhort his brethren reflects in his utterances his own interpretation of the doctrinal, moral and spiritual requirements imposed by the word of truth. In other words, he, if faithful and sincere, simply tells his brethren how he himself is trying to obtain eternal life. The attainment of eternal life is the supreme object, and calls for the supreme endeavor, of this present life. It involves the obtaining of an

honest livelihood, but many ten thousands have obtained an honest livelihood who will not obtain life eternal. The purely natural and temporal, however excellent, dies with the dying man and contains no promise of life. Let this fact be deeply impressed upon our minds, as we see the eager hands of the Gentiles grasping for the things which the apostle deemed but dross. Let us be sobered by the thought that because of these, and kindred things, the majority of the Sons of God have been beguiled from their allegiance to Him, and have lost their crown of life.

Everything that has life makes some effort and some progress toward the perfection of its being, but of all these myriad forms of life, few indeed are the units which reach the goal.

In the spring of the year, when God again clothes the earth with verdure and the trees with beauty, all is rich with promise. Who has not seen the fruit tree white with bloom, giving generous promise of bounteous harvest? Who has not been disappointed when, in one brief week, all the promise was blighted, the bloom had fallen and no fruit had set? This, however rarely occurs; after the bloom has fallen, when we examine the tree there is usually seen an abundant promise of fruit; but unfavorable conditions arise and a large quantity drops to the ground. We examine the tree again and clearly see that the prospect is much diminished, still there is promise of fruit. As the season progresses, insect pests have been busy and parasites of various kinds have preyed upon the tree, and now we view with much concern the appearance of the fruit. We may now feel that perhaps the worst has passed, and have some assurance that there will be *some good* fruit. But there are dangers yet to come. it may be a mighty wind, like the one spoken of in the Apocalypse, which shakes the unripe figs from the fig tree. We again examine the tree and see a much lessened prospect for harvest. By and by the fruit is gathered and there is often a great surprise to find that much worthless fruit remained on the tree, while much apparently good fruit had fallen to the ground. Of all the glorious, gladdening promise of the early spring, how small a proportion reached the perfection of its being!

The natural world abounds in illustrations of this character, which find their very highest counterpart in that family of the Deity of which we are sons and daughters. We have seen the spiritual life of many a fair child of promise blighted ere yet the fruit had formed. We have seen the half-grown, partly developed character shrivel and die, and finally drop from the

tree of life. We have listened to the earnest and impressive exhortations of those old in years and wisdom, who themselves finally fell from their own steadfastness.

The things which have been in the ecclesias are the things which are. The forces or causes which contributed to the ruin of others are ready to operate in every one of us. They never die and can only be controlled by the powerful influence of daily meditation on the word of the Deity.

Daily, life-long meditation is necessary for various reasons. No new-born child of God ever yet understood the fullness of the Father's requirements. The brother or sister who may be satisfied with the standard reached, or who may be making no progress toward a still higher spiritual development, has not heeded the apostolic admonition to go on to "perfection." "Perfection," let it be observed, is the great objective. "Perfection" begins with the enlightened mind, but who can tell where it ends? It comprehends the heart, purified from all moral defilement, but it is far from ending there. It is satisfied with nothing less than the "mind of Christ." But where and how can we get a true insight into the mind of Christ? Not simply by reading the Bible, but by very studious, and very prayerful and very prolonged meditation upon it. The richest treasures of the saints' adorning come no other way. Statements in the Scripture read over and over again produce little or no effect upon the mind, because we are still robed in the swaddling clothes of childhood, or in other words, because we read without consecration of heart and thought.

In the fifth chapter of Paul's epistle to the Hebrews, we have an exhibition of the mind of Christ, which reveals one aspect of the sublime spiritual perfection which he reached. It is written of Him that in the days of His flesh He offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death. Why did He do that? Can you give any reason why? He was the sinless one. He always did the things which pleased the Father. It is true that He was born under the law of sin and death, and truly needed deliverance from death. But it is not the doctrinal aspect of the matter we are now considering. There is another aspect—even the spiritual. He had the assurance that He was the Father's well-beloved son. He was conscious that He had never sinned. He knew that He was under the dominion of death through no fault of His own. Why then this intense, heart-breaking agonizing crying for deliverance from death?

Perhaps we will all admit that very many times, indeed, we



have done things that did not please the Father, and because of such things are deservedly under the dominion of death. Do we who need our Savior to save us from our sins pray with the deep, affecting earnestness of Him who, so far as personal sins were concerned, needed no Savior? If not, why not?

Measure, if you can, how far you are removed from that state of mind, the mind of Christ. Consider by what means you can reach that state of mind. What mental discipline does it require? What moral purification does it include? What long-continued heavenward aspirations does it call for? What transference of thought from things of time to things of eternity?

Consider the awful majesty of the Uncreated One to whom even our Savior pleaded with tears, and learn what it means to *work out our salvation with fear and trembling*. The great, the serious, business of life is to develop the mind of Christ. It calls for ceaseless effort to produce mental transformation, but produced it must be or we shall never share that elevation to the Divine nature which is the richest blessing the Father can bestow.

Our Father would have us delight ourselves in the things wherein He delights. He would have us grieved over the things wherein He is grieved. He would have us view things from His viewpoint.

This is the present meaning of our Savior's prayer for the oneness of all who believe. "That they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This oneness begins in our obedience to the elementary principles of our faith. It is a progressive condition. None of us may reach absolute perfection such as existed between the Father and the Savior. But our acceptance in the great scrutiny undoubtedly depends on the effort we have sustained to attain unto this unity, a unity which comprehends the mental, moral and spiritual parts of our being. It is with the latter we are now particularly dealing. So far as the doctrinal aspect of the truth is concerned, we are practically of one mind, and I doubt not our moral relations with the world and with each other are above reproach. But these two conditions, so necessary in their places, may quite possibly co-exist with the condition described in Rev. 3:15-17.

Doctrinal purity and moral integrity are no guarantee against lukewarmness in the things of God. This is apparent to every observer. Now, as we are pre-eminently and emphatically

in the lukewarm era of the world's history, it behooves every one of us to closely question our own hearts, and by all means to test our secret thoughts by the examples given us in the Word. We have already seen how far from lukewarmness were our Savior's prayers for deliverance from death. If He, who did no sin, prayed as recorded in Hebrews, how should we feel, who have done so many sins? Let us answer this each one for himself, when he comes with humble and contrite heart before the throne of grace. In seeking to enforce the lesson here taught, we wish to adduce one illustration from the Old Testament.

In the book of Nehemiah we have an account of Nehemiah's inquiry into the welfare of the captive Jews and the ruined city. He was told that the captives who had escaped and had returned to the province of Judea were in great affliction and reproach, the wall of Jerusalem also was broken down, and the gates thereof burned with fire. When Nehemiah was made acquainted with the sad tidings he sat down and wept and mourned certain days and fasted and prayed. Why was Nehemiah so deeply affected? His countenance showed his grief so deeply that the Persian king could clearly discern it was caused by sorrow of heart. Why was his heart sad at the desolation of Jerusalem? He had an honorable position at the court of the Persian king. He lacked nothing that could minister to its temporal well-being. The king had never seen him sad before. But here he was so overwhelmed with grief that he could not possibly conceal it, even in the presence of the king. He knew that Jerusalem was the only city that God had chosen. He knew that God had highly honored it, even to the extent of placing His name there. He knew the history of its glory, he knew the history of its shame. He wept as he thought how successive generations of wicked men had despised the solemn warnings of God's faithful prophets and mocked at their tender pleadings until their land and city were involved in solitude and desolation.

Nehemiah's faith in the God of Abraham was the root cause of all his sorrow. Was this to be the end of the people whom God had redeemed by His great power and by His strong hand? Nay, verily. But the prophet knew full well that *the reproach of Israel was the reproach of Israel's God*, and he wept, not merely because of his love for Israel, but because of his love for the mighty God of Israel whose purpose appeared to be frustrated and His name dishonored.

How does it appeal to us, brethren? The land and the city

for centuries under the power of the desolater, God's chosen land, the land of the covenant, the land of our inheritance, for ages a wilderness, a desolation and a reproach among the heathen. God's chosen city, the city of the Great King, once the peerless and the glorious, once the favored and the loved, now under the dominion of the uncircumcised and the unclean!

God's chosen people, scattered and peeled, wanderers among the nations, homeless, friendless, in affliction and reproach. God's holy word held in ignorant reverence by some, viewed with indifference by the multitude, repudiated, ridiculed, rejected with every mark of contempt by the learning and philosophy of the day! Darkness covering the earth and gross darkness the people.

Instead of justice there is oppression. Where truth should be, there falsehood sits enthroned. Where righteousness should be, there iniquity abounds. Where peace and purity should dwell, there is strife and all uncleanness. Instead of our Father's will being done on earth, the earth is corrupt before Him and filled with violence.

Who is there that sighs over these things? Who is it that mourns over it all and weeps rivers of waters like the Psalmist of old? Whose heart is it that breaks with longing as the cry ascends to the hallowed Father, "Thy kingdom come, thy will be done on earth as in heaven"?

There are none on earth to do it but the children of the covenant. All the way through the Scriptures we note that prophet and Psalmist, Master and disciple, manifested the same attitude toward the things of God. It is the last, the crowning evidence of true sonship to the Deity. It is the great antithesis to lukewarmness. After all the wordy warfare is over, after the mind is sated with doctrinal discussions, after the Gentiles have had their curiosity satisfied and will no longer listen, after all external stimuli have ceased to operate, after all these comes the autumn of our probation, when the fruit left upon the tree should attain unto perfection. It is the last crisis in the believer's life, but the sorest of all. Many a one has survived all previous perils and storms, but has fallen here—fallen short of that perfection which alone renders all previous service acceptable.

There are many minor reasons why we should love God with all our minds and hearts. It is comparatively easy to love Him for a while, for such reasons. But unless the love generated by these reasons leads us to love Him for Himself the love we have for Him will surely grow more feeble and will certainly manifest itself in what is called "lukewarmness."

Why is this? It is because there are competitors for our affections and for our interests. These competitors offer all their attractions *now*, and they appeal so naturally and so powerfully and so continuously to our weak flesh that we require the *whole* armor of God to enable us to resist them.

The "whole armor" of God, in the final crisis of the believer's probation, is the love of God for what He is Himself a love established upon the revelation of Himself, a love based upon the full assurance of faith, nourished by the glory of the blessed hope of immortality, a love that cannot be satisfied with any created thing, but ever more and more reaches for fellowship with the Great Eternal. Thus the believer is made perfect in love. As we nourish this love and note its growing strength, we note a corresponding decrease in our love for the world and the things of the world until, one by one, we comprehend the Scripture which says, "If any man love the world, the love of the Father is not in him."

Dear Brethren and Sisters, I want you to feel that your destiny is in your own hands. Seize every moment you can to meditate upon the Eternal, His purpose, His promise, His commands. In doing this you will become more like Him. The temptations of the world will assail you with diminishing power until they are all beneath your notice. You will grow in grace and beauty, you will bring forth fruit to perfection, and in the day of ingathering shall be included in the first fruits to God and to the Lamb.

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### IMMORTAL EMERGENCE AGAIN.

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Following is a continuation of Brother Prigg's article: Instead of using Paul's words (Rom. 8:11) to prove that the faithful will be raised in mortal bodies in order to undergo a quickening, we shall be wiser if we note that this verse (as in the rest of the chapter) is or was of present application. By way of demonstration let me quote Rom. 6: 5-13, "If we have become united with him in the likeness of his death, we shall be (we are or we shall have been) also in the likeness of his resurrection, knowing that our old man was crucified, the body of sin was done away with, and so we reckon ourselves dead unto sin but alive unto God in Jesus Christ. Let not sin, therefore, reign in your mortal bodies, but present yourselves unto God as alive from the dead."

So also in Rom. 8: 10-14. "If Christ is in you, the body is

dead because of sin, but the spirit is life because of righteousness. For if the spirit of him who raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall (continue to) give life to your mortal bodies because (margin Am. Ver.) of his spirit (Christ who dwells in the heart by faith) that dwelleth in you. So then, brethren, if ye by the spirit do put to death the doings of the body, ye (shall continue to) live."

There are other passages which might have supported your contention more reasonably, viz. "who shall change the body of our humiliation," etc.; but such were spoken on the assumption that they were the generation contemporary with the return of the Lord Jesus. This hoped-for experience through life has, by the incident of death, been changed to waiting in the dust of the earth to be "raised incorruptible." Though spoken to them representatively, it will be the actual experience of those "who shall not sleep," but shall be changed in a moment at the trumpet blast, when the corruptible (living) will put on incorruption, and the mortal (living) will put on immortality, rendering such equal in nature to the dead ones raised from elemental surroundings in incorruptible condition, that the two sections of faithful ones may be caught away in clouds to meet the Lord in the air, and so be ever with the Lord.

I think that, rather than suggest that "in effect" I deny the resurrection, you should be recognising that in my advocacy of immortal resurrection of the faithful from the grave I am strengthening the contention for the truth which we equally endorse—that there shall be a resurrection of the unjust from elemental conditions in a flesh-and-blood nature at God's appointed time; and, seeing that, in the case of both just and unjust, God is through Christ accomplishing a mighty miracle, it would be a no more difficult task for Him to reproduce the absolute atoms which composed the former self, brain and all else, which constitute the man, the one perpetuated in approved nature, and the other rejected as the very man who had transgressed.

Faithfully yours,  
N. J. PRIGG.

ANSWER.

The words of Rom. 8:11 are, "*shall* quicken your mortal bodies," and they cannot be made to mean "*hath* quickened your mortal bodies," and it is safer to abandon a theory that requires such a violent change of the words of inspiration than it is to presume to arbitrarily make such a change. It is a palpable fact that the mortal bodies of the saints are not quickened, and that

they are equally as mortal after baptism as they were before, and how useless it is to contend for a theory that conflicts with what we see and experience every day. If the apostle intended to teach that the mortal bodies of the saints in Rome had been quickened, why does he speak of the possibility of sin yet "reigning in their mortal bodies" and of their bodies being changed at the coming of Christ?

The quickening of their mortal bodies was their hope, not their present experience. Further on in the chapter we are told when the quickening will take place. Read from verse 18 to 23. The apostle tells us we are "waiting for the adoption, viz, the redemption of the body." This redemption of the body is its quickening into immortality; and the same thing is declared in 2 Cor. 5:1-10. In this tabernacle "we groan," waiting to be "clothed upon with our house which is from heaven, that mortality might be swallowed up of life" (verse 4).

We are sorry to see our brother so venturesome as to change the future into the present in Rom. 6:5-13, where Paul says, "we shall be in the likeness of his resurrection." Paul's "shall be" is changed to "we are." We do not know how to answer this, except to say that, with all due respect to Brother Prigg, we prefer Paul's inspired words.

Paul certainly did not mean that we must reckon ourselves physically dead, nor that the personal body of each saint was "put off or done away." He surely would not tell them that their mortal bodies were put off and yet exhort them not to let sin reign in their mortal bodies.

The word body does not always mean a personal, physical body. The "body of Moses," about which there was contention, was a body corporate or political (Jude 9). Christ is "the head of the body, the church," and all saints are "in the body" (Heb. 13:3). The church is the new constitution of things into which we pass when we put off the old Adamic constitution. The one is a body (corporate) of sin, having its literal foundation in one physical body of sin, Adam; the other is a body (corporate) of righteousness. The body of sin, constitutionally, or politically, is to be destroyed, and put away forever; the physical body is to be "redeemed" or "changed." Saints having put off the body of sin in coming out from the world, are "dead to this body of sin." Let us distinguish, Brother Prigg, between the body physical and the body constitutional and then we shall reach the point of agreement.

Thank you for suggesting that "there is another passage which might have supported your (my) contention more rea-

sonably." Now if you will accept this passage as "supporting" mortal emergence, our dispute on the main question is ended. But you spoil it by trying to make it suit a theory. Stick to the passage and believe that when Christ comes He will change the vile bodies of His saints, and the theory of mortal emergence is gone.

You try to confine Paul's words to those who will be alive when Christ comes, forgetting that he says to the Corinthians that "We" (those who are asleep and those who are alive) "shall all be changed in a moment"—the very same moment—"in the twinkling of an eye."

Of course it is not a question of "difficulty" or a "task" with God, and we have no objection to the suggestion that "the absolute atoms which composed the former self, brain and all else which constitute the man, will be reproduced." But if the very atoms are reproduced and put together, they will constitute the same mortal bodies; and these, in the case of both the resurrected and the living will "all be changed in a moment at the last trump."

To inquirers we would say, the delay in the appearing of this last part of Brother Prigg's article was caused by pressure of other matters. Other printed matter recently to hand shall have attention when opportunity allows.—EDITOR.

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## DEMONOLOGY.

BY C. C. VREDENBURGH.

(CONCLUDED FROM PAGE 232).

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"NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons"—1 Tim. 4:1. The Eternal Spirit foresaw and commanded Paul to speak of the papal teachings concerning the departed spirits of dead men, as well as of some other matters mentioned in this chapter. These imaginary beings have been rendered so numerous by human fallacy as to darken, as it were with a cloud, the eternal throne; and where the people dwell under this cloud, not a ray from the divine presence can ever illuminate their minds; they are the subjects of "strong delusions," of "gross darkness," of *death*. In such a situation it is impossible for "the light of the glorious gospel of Christ," who is the image of God, to shine unto them (2 Cor. 4:4). Winking madonnas, sweating images, smiling cherubs, intelligent

crosses, wooden pigeons with gilded wings, suspended by cords from dim vaulted roofs, olive oil sent from the clouds, filthy monks, whorish nuns, the lying wizardry of lazy priests, many of whom in past generations *could not read*, gluttonous feasts, and a host of other things too numerous to mention, were foreseen by the eye of Omnipotence, and outlined for the profit of all who want to obey the truth. Hence the jealousy with which the teachers of *demoniacs*, have ever been exercised in preventing the people from reading the Scriptures for themselves. This has always been a primal feature in the papal system. Here a respectful tribute must be paid to the Reformation, one object of which was to place in the hands of all a readable copy of the word of God. But to return. What in this testimony is there about that black devil, who for so many ages has been the stock terror of theologians? Not a word. Thus far we have not discovered his majesty in the Scriptures; but let us not anticipate, for we have several texts to examine.

“Thou believest that there is one God: thou doest well, the demons also believe and tremble” (Jas. 2: 19). Demons in this passage cannot be understood to signify departed spirits: they do not believe, for they do not exist. The word means possessions, and refers to such as were afflicted and tormented, some of whom acknowledged Jesus to be Christ the son of David. The term is evidently used as a metonym. James, however, desires to show that such acknowledgment or belief is not enough, there must be *works* meet for the professed belief before a man can become the subject of saving faith.

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should no worship demons, and idols of gold, and silver, and brass, and of wood; which can neither see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts,”—Rev. 9: 20, 21. In this place it is only necessary to call attention to the words italicised—*murders, sorceries, fornications, thefts*, as being the foreseen characteristics associated by the Spirit with the system of demon worship. That the Papacy has been a gigantic system of murder, sorcery, fornication, and theft, is abundantly demonstrated by every impartial history of it, and it can be shown that demon worship has fostered these abominations. In Paganism, these were its notorious accessories; in Christianity so-called, they have remained its boon companions, and it is an indisputable fact that in proportion as the worship of demonials has been rife, the other crimes have flourished. Such is the corrupting, cankering influence of this doctrine upon the human mind that it ultimately plunges it into the grossest forms of iniquity. Concurrently with the growing prominence of demonials in the apostasy, we find a rapid increase of all mal-



practices, until at length no killing was murder, no deception was false, fornication and adultery, even in the priesthood, were covered by the royal mantle; theft was but a proper appropriation of other men's goods, and more than once their sins have reached unto heaven, they have come close, as it were, to the nostrils of the Eternal, evoking thence a withering blast, a scorching flame, which has burnt down after them to their own abyss.

There is one other text to be considered. It occurs in Rev. 18: 2. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of *demons*, and the hold of every foul spirit, and the cage of every unclean and hateful bird." There are comparatively few expositors who do not maintain that the Babylion of the Apocalypse is Rome; and among the very numerous class who do, are even to be found some members of the Romish Church. Rome has been pre-eminently "the habitation of demons." Almost every spring and wheel of her machinery has been moved by demons. The most remarkable of all the host is the ghost of a dead woman. The lies that have been told, the frauds which have been practised in the name of the Virgin Mary, would fill volumes. I doubt whether any being in heaven or earth, was ever so loaded with abominable forgeries as that poor God-fearing woman of Nazareth. In the approaching doom of Rome, all this will be a millstone about the neck of that "Jezebel", dragging her into the irrevocable abyss. If the cherished devil of the moderns was anything but a fiction, one might expect to find him enthroned at the Vatican. The hateful birds are the Jesuits. There is no nation under heaven to whom they have not carried their wine cup and made them drink: the consequence being, that as the ingredients are highly narcotic and poisonous, all nations are in some degree drunk. Those who are most so are "mad," and have acted like raging madmen. Look at France, at Spain, at Sicily, at Austria, etc; no demons from pandemonium could excel these in deeds of horror. The mind revolts from the contemplation of their history of blood and woe. These are still reeling from the fumes of the cup. There is not a country under the sun from which these "hateful birds" have not been scared. They have become intolerable to all governments. They are bottles of the direst poison, labelled "rose water", "eau de cologne," "elixir of life," etc., by means of which the unwary purchasers are deceived and drugged and robbed. Men will not heed the warning of the Spirit—"Come out of her!" Notwithstanding the deceptions put upon them, they still foster a lingering for the bedizened and fascinating old harlot, though she is faded and worn.

"Paul, with that far-seeing eye with which he was endowed, foresaw the man of sin: he foresaw that the errors and institutions of idolatrous paganism would hereafter spoil the truth and the simplic-

ity of Christianity. He therefore, warns Timothy against one of the sources whence these errors would proceed.”

“The doctrine of these possessions, these departed human spirits, these daimonia, he saw, would form a fruitful hot-bed, out of which cunning priests would engender delusions to keep the people under their power.”

“Look at the nonsense taught by the Romish priests in reference to the power of departed saints: look at the rotten stuff put forth in the temple of their merchandise, and sold under the name of ‘masses’ for departed souls; look at the wasting of knees in kneeling upon the boards, muttering senseless prayers, instead of being usefully employed in cleaning the boards: look at the wearying of fingers in counting beads, instead of using them in healthy domestic, home-sided, family comforting christian duties: look at the prayers for the dead, in the prayer book of the Church of England establishment, where one sinner, who surely has enough to do to attend to his own salvation, is made busy in praying for the salvation of some one who has already gone to his resting-place; where one man who is head and ears in debt, is busy trying to pay another man’s debts as well as his own. Other men, who have put forth all this nonsense, who have enjoined all this mummery, who have burned people because they would not submit to it, are well described as ‘seducing spirits,’ and equally well have their doctrines been defined as ‘doctrines of possessions.’”

“To conclude, the great system of priestcraft is to attach to the worship of God so many fiddling accounts, as Milton notes, that ‘common men cannot keep a stock agoing on in that trade.’ Thus the priests have gotten the trade of religion into their own hands, and the people will never be free, will never be men, till they take back the great business of life, *religion*, in their own hands.”

In the sixteenth century, Johannes Wierus published his *Pseudomonarchia Daemonium*. He and other writers give a detailed account of Hell and its officers. The following is a summary: Beelzebub set up in opposition to Satan, and was worshipped under the form of a fly; hence he is said to have founded the Order of the Fly, the only order of knighthood which appears to have existed among demons. Among the great princes were:

1. *Eurynowe*, prince of death and grand cross of the Order of the Fly.
2. *Moloch*, prince of the country of tears, also grand cross of the order, and member of the council of state.
3. *Pluto*, prince of fire, and superintendent of infernal punishments.
4. *Leonard*, grand master of the sabbaths, and inspector-general of magic and sorcery.
5. *Baulberith*, master of the alliances, and secretary and keeper of the archives of hell.

6. *Proserpine*, archduchess of *hades*, and sovereign princess of evil spirits.

The ministers of state of Beelzebub's court were :

1. *Adrumelec*, grand-chancellor and grand cross of the order of the Fly.
2. *Astaroth*, grand treasurer.
3. *Negal*, chief of the secret police.
4. *Baal*, general-in-chief of the armies, and grand cross of the order of the Fly.
5. *Leviathan*, grand admiral and Knight of the Fly.

Beelzebub was not without his ambassadors also, of whom we have the following singular and satirical disposition.

1. To France, *Belphegor*, an unclean demon, who often appeared in the form of a young woman.
2. To England, *Mammon*, the demon of avarice.
3. To Turkey, *Belial*, one of the most vicious of all the demons.
4. To Russia, *Rimmon*, who was the chief physician.
5. To Spain, *Thammez*, who was the inventor of artillery.
6. To Italy, *Hutgin*, a familiar demon, who took pleasure in obliging people.
7. To Switzerland, *Martinet*, who was especially familiar with magicians, and assisted travellers who had lost their way.

Among the other higher officers were : *Lucifer*, who was grand-justiciary and minister of justice ; and *Alastor*, who held the distinguished office of executioner. Next come the officers of the household :

1. *Verdelet*, master of the ceremonies, whose duty it was to convey the witches to the Sabbath.
2. *Succor Benoth*, chief of the eunuchs, and demon of jealousy.
3. *Chamos*, grand chamberlain and demon of flattery.
4. *Melstrom*, treasurer and payer of the public servants.
5. *Wisroch*, chief of the kitchen.
6. *Behemoth*, grand cup-bearer.
7. *Dagon*, master of the pantry.
8. *Millin*, principal *valet de chambre*.

The ministers and officers of the privy purse were :

1. *Kobal*, director of theatres and patron of comedians.
2. *Asmodeus*, superintendent of the gambling houses.
3. *Nybbas*, grand parodist, who had the management of dreams and visions.
4. *Anti-Christ*, the great juggler and romancer of the shades.

Then Wierus gives us the whole population of hell. It consists, he says of 6,666 legions of demons, each legion composed of 6,666 demons—total, 44,435,556. And as the compiler remarks, "It must not be forgotten that these statements were at one time fully believed in by men of education and intellect.

## HOPE OF IMMORTALITY

Editor Times-Union:—It is refreshing to see that you find room in the columns of your valuable paper for articles on future life, and that all your space is not occupied by things of the present life.

The article under the above heading appearing in your issue of Jan. 18, from the pen of G. Hodges, shows deep thought, but perhaps too deep. Truth is generally medium, and is often missed by soaring too high and digging too deep. One inconsistency of the article is, that while it is discussing the hope of immortality, it strives to prove the present possession thereof. If immortality is a present possession, in the form of an "immortal soul," why speak of it as a hope? The Apostle Paul says, "Hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24-25.)

If immortality is a matter of hope, the learned writer of the article referred to should not have admitted that we cannot deny the reality of death, that the "argument" (that death is death) "is plain enough, and appeals to the reason of every man." If death is a real fact according to "the ordinary evidence of our senses," and if it "peremptorily denies the doctrine of the immortality of the soul, that is, that man is now immortal," then, indeed, is immortality a matter of hope, and why labor to prove, against what is palpable to our senses, that man is an immortal soul?

The doctrine of the immortality of the soul is Platonic, and not Biblical. The words "immortal soul" are not in the Bible. The word "immortal" occurs only once, and then it is applied to "the King immortal, the only wise God." (Tim. 1:17.) In the noun form it (immortality) occurs five times, once, as that which we must seek for (Rom. 2:7); twice as that which we shall be blessed with at the resurrection (1 Cor. 15:53-54); and once, as that which is brought to light through the Gospel (2 Tim. 1:10). It is never spoken of as man's present possession.

The writer of the article says: "The primitive man, contemporary with the glaciers, buries in the grave of his dead the symbols of his faith in immortality. Confronting the unanswerable facts, he cries, 'My friend is dead, but he shall live again.'" This is sensible, since it admits the fact of death, and hopes for immortality by "living again," through resurrection; and this was set forth clearly by the Apostle Paul when he said that if

there be no resurrection of the dead, all in Christ have perished (1 Cor. 15:16-17-18).

The popular theory of the immortality of the soul commits men to the absurdity that the real man goes to his reward or punishment at death, and yet he is to be judged at the last day, which is a sad reversal of the fitness of things.

Where has there ever been evidence of thought in man apart from brain? Are not men sane or insane, sober or drunk, according to the condition of the brain? If impaired brain causes impairment of thought, must not dead brain result in cessation of thought? Death is death, not life, and the hope of immortality is based upon resurrection and it is a hope, not a present possession.

Orlando, Fla.

Thos. Williams.

In *Times-Union*, Jacksonville, Fla., Jan. 28, 1912.

#### FINANCIAL POWER OF THE JEWS.

Stanford University, Cal., Feb. 8.—Ever since the battle of Waterloo, the Rothschilds have been the actual rulers of Europe, and the European nations are so in debt to them that it would be impossible ever to pay them off, said David Starr Jordan, President of Stanford University, in an address to the student body to-day.

Dr. Jordan arraigned "the unseen empire of finance" in its control over affairs of Europe, and the practice of contracting war debts. He said a European war is not imminent now because of the destruction of credit which would entail loss to the financiers who, he declared, control the affairs of the European nations.

#### RESPONSE TO EDITOR'S LETTER IN TIMES-UNION.

THOS. WILLIAMS, Orlando, Fla.:—Today I read your article "Hope of Immortality." I had read G. Hodge's article and had thought of replying to it but you have done it so well.

If we look around us we find God has sent a strong delusion and men love a lie in preference to the truth, but I am thankful that He has witnesses who are not afraid of what men may do.

Sunday I had appointment to speak to about eighty persons and explain that the majority of converted church members took their places in the denomination through fear of Satan instead of God. That if Satan is in charge of a fire department to punish wicked people—he does not get the bodies, but simply the breath to burn, until the resurrection. If he is the one to punish sinners, he must be a friend of God.

Not one church member in a hundred will confess that eternal life is the gift of God.

I am so glad you made such clear statement of the truth. Since I was ten years of age (1853) it was impossible for me to conceive of an eternity of torture. And I found that in reality no one accepted it for themselves or families—only for their neighbors. They sing, "Jesus paid it all," and then teach the law of Moses, and also eternal torment, knowing that such a debt could not be paid. May rich blessings attend you.

Yours for truth, W. M. IVES.

## INTELLIGENCE.

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BOSTON, MASS.—After moving into our new hall, No. 203 Warren street, the younger members thought that we should celebrate the event by having a friendly gathering. Well, we appointed a committee of the brethren and sisters and they went to work with a will; and on Christmas day, all things being in readiness, the meeting was held. After the opening address, dinner was served which was universally declared to be a perfect success, in every particular, and at 3 p. m., the exercises re-opened with singing and the first eight verses of 72nd Psalm were taken by the young brethren, with a musical selection between each verse. Sister Louise and Alice Penell, from Quincy, giving us some fine selections on the violin and piano, quite a long program was carried out to the perfect satisfaction of all concerned, and we hope to have an annual gathering until the Master comes and calls us to the Great Gathering, for which we have been praying so many long, weary years.

I am your brother in the hope of eternal life,

JOHN B. RILEIGH.

COAL CITY, Ill:—It is with sorrow that I write, that the great enemy, Death, has visited our little circle. It has taken out of our midst our old Sister, Mary Ormand, at the age of 81 years, 7 months, 26 days. Our Sister fell asleep on the 11th of Jan. in the glorious hope of a resurrection from the dead to eternal life. I read two chapters and the hymns to a few outsiders.

Our Sister was sick for eight weeks, then the end came. We have been faithful to our Sister to the end. We have laid her to rest in our family lot.

BROTHER AND SISTER WILKER.

SOWERBY BRIDGE, ENGLAND.—DEAR BROTHER WILLIAMS:—We held our usual tea and fraternal gathering on Christmas Day, when brethren and sisters assembled together from Leeds, Heckmondwike, Elland, Huddersfield, Halifax, Blackpool and Morcambe, altogether ninety sat down to tea. The meeting in the evening commenced at 6:30, Brother F. Hanson presiding, when the following program was gone through: opening hymn 40, prayer, reading Rev. 11, address of welcome, chairman, hymn 135, address, "So-Called Christian Teaching not the Teaching of Christ and His Apostles." Bro. A. Rushforth, Huddersfield, hymn 123, address, "Indications in the Zionistic Movement of Israel's Awakening and Their Final Restoration," Bro. J. E. Whittaker, Leeds, hymn 133, address, "Signs that We are Nearing the End of Gentile Times, by Increased Armies and Armaments, Wars and Rumors of Wars," Bro. J. Briggs, anthem 26, address, "Modern Babylon, How We May Know it and the Invitation to Come out of it." Bro. Nixon Robinson Morley, hymn 173, prayer. All passed off well and was much appreciated.

On New Year's Day a tea and social evening, promoted by the Mutual Improvement Class, was held, when a goodly number came together and

partook of tea. The meeting in the evening was presided over by Brother Samuel E. Standeven, when recitations and addresses, interspersed with the singing of hymns and anthems, were given. A very pleasant time was spent and enjoyed.

FRANK HANSON, Secretary.

GUELPH, ONT.—The Advocate is a very welcome monthly visitor to many homes in our city.

Since last reporting we have lost by removal Brother and Sister Stanley Jones and Brother and Sister Daniel, who have gone to Berlin, Ont., which makes our number less. "Time and change are busy ever, man decays and ages move." We have also laid our old Brother Fletcher, of Eden Mills, away to rest on the 4th of January, at the ripe age of 91 years, who remained faithful to the last: and on the 13th inst. amidst a sorrowing family and friends we laid away an old Sister, Mrs. Alfred Conling, 82 years of age, who was immersed many years ago, who, while she did not meet with us, never denied the faith. Brother Chart officiated very acceptably at both funerals, proclaiming the life and death question to friends and neighbors assembled, in words well chosen, showing that a future life depended upon a resurrection from the dead.

During the fall and early winter we had a series of lectures for six consecutive Sunday evenings by brethren from Toronto, and Hamilton, and also from Innerkip, by our esteemed Brother Jas. Laird.

These lectures were fairly well attended and were refreshing to us all. We also held our Sunday school entertainment on New Year's evening which was well attended and a very enjoyable time was spent. Brother J. E. Simpson being the superintendent prepared for us a sumptuous program, which was well rendered by the children in recitations, dialogues, and music from the older ones. Great credit is due to all participating for their efficiency. May the good work continue.

Yours in Christ

D. TOLTON.

LADNER, B. C.—DEAR BROTHER AND SISTER WILLIAMS:—Greeting in our most holy faith. May God's blessings be upon you both, and may you be filled with love, waiting for our Lord from heaven. Here we are in God's mercy, entering into another year, what may it not bring to us all, judging from the condition of the world, the "sea and the waves roaring, men's hearts failing them for fear," with wars and rumors of war everywhere, revolutions and strikes and then talk of peace? It is like trying to put things together that have no affinity. You might just as well try to put water and fire together. Those who know the word of God will not try to put them together, but will let the storms rage till they are spent, then will come the clear "shining after rain," when the Sun of righteousness will arise with healing in his beams. May we be rooted and grounded so those beams may *invigorate* and *strengthen* us and not wilt and weaken us.

We are thankful to our Heavenly Father for good health, and trust these few lines will find you all the same. We are blessed and cheered by visits from brethren and sisters from Vancouver quite often, and are able to go there occasionally, which is a great treat.

Wishing you a happy New Year (may it be the happiest in all your life)

and praying that God will bless you with health "till He comes."

All join in kindest love to you both. Yours in Israel's Hope,

JAMES COOK.

LESTER MANOR.—Again I am called upon to report another visit from that monster, death, to the home of another member of Lester Manor Ecclesia, Sister Comelia Hill, age 67, daughter of Brother H. B. Littlepage, who died some time during the '70s. Brother Littlepage married my father's sister who died 1869 and Sister Hill was her only child, and though petted she was never spoiled. Her mother and grandmother spent much of their lives in company with Dr. Thomas. Sister Hill can truly be said to have been a pupil of the Doctor, and as such has lived up to her faith as becometh a daughter of Sarah. For twenty years she was a great sufferer with rheumatism. The place of her birth was her home to the day of her death—And although a member of the "Sect everywhere spoken against" none could raise a finger against this worthy woman. When I wrote you of the death of Sister Johnson a month ago, I was hoping the weather would continue cold enough to permit us to gather ice. Well, I want to say we have been sufficiently satisfied, for though confined for a week to bed myself, before our sister died, I ventured over twelve miles of awful road to conduct the funeral services. I found a large crowd besides, brothers and sisters, awaiting us. The weather again caused us to abridge our remarks, but not until we had presented her hope in contrast with the vapors of Christendom. I fear, Brother Williams, the past thirty days may make you move farther south. My brother, be content. We came very near zero weather, which has put us to gathering wood for the next cold snap. Some say we had six inches of ice, I felt as if it were cold enough to make it twelve inches. Many were unprepared for such a protracted spell. I met a brother this a. m. going with rations to the home of a poor colored man, administering to his necessities. It seems that many have suffered and many are yet needing help, they are so improvident. Brother Williams, I had almost forgotten why I began this letter, knowing how much you have to read of an acceptable character. So you can put in what is suitable and let the rest go to the waste basket.

Love to Sister Williams. Yours in Israel's Hope,

JAMES A. ROBINS,

Sec. LESTER MANOR.

MCCOOK, NEB.—Our little Ecclesia has lost by removal to Madison, Georgia, four of our beloved brethren and sisters: Brother and Sister Wm. and Brother and Sister E. M. Stimmell, who were earnest, sincere and faithful workers in the Lord's vineyard, and who will be missed much by our little Ecclesia of three sisters, which represent our number at present. I will enclose remittance for the dear Advocate which will be dearer to me now than ever. It seems as though the Truth here has had many hindrances in the past few years to retard its growth. Several times our membership has been reduced by removal and in other ways. We hope this may find you and Sister Williams enjoying good health, and that the good work you are doing among the brethren in the Advocate may zealously continue. With love to both.

I am your sister in Israel's hope,

M. J. POLK.



MEDINA CITY, TEXAS.—DEAR BROTHER WILLIAMS:—This is the 28th day of January 1912. My birthday. I am 71 years old today. I am not writing, however, to relate this unimportant fact, but especially to thank you for your printed lecture on the subject, "Jesus Christ, Whose Son is He?" This, I consider, the effort of your life; it is strong meat in due season. It is grand, sublime and inspiring, all because it is scriptural.

I have been in the Truth about 35 years, during that time a diligent Bible student. For the first few years I read by the Companion. To my mind, this plan broke the connection of ideas too often. I then adopted the plan of reading three chapters a day straight through from Gen. to Rev. This enables me to keep closer in touch with the mind of the writers. I keep this up regularly as I take my meals, except where circumstances interfere with one day's reading, then I read a double portion the next day. At first this was irksome, the desire of the flesh and of the carnal mind claimed every moment of my time, and had to be brought into submission by a determined resolution, but now it is a pleasure which I feel that I could not do without.

I have lived contemporarily with several disturbing questions, the first of which was the free life heresy, started by Edward Turney, of Nottingham, England. This question was so effectually dealt with by Brother Roberts that it did but little harm, except to sow the seeds of discord for a time.

Next to this, if I am not mistaken, was the partial inspiration of the Bible, advocated by Brother Ashcroft and others. This question obtained quite a following, and created a division which still exists. The doctrine of a partly inspired Bible is inadmissible from every standpoint. It weakens faith in the only true sense of faith, viz., a wholly truthful Bible. It opens the door for endless as well as needless controversy as to which part of the Bible is and which is not inspired, as well as to admit of all kinds of theories. In short, it represents the broad way which invariably leads to death. Through all this prolonged controversy the Advocate was at its post of duty, pointing out the error and advocating the truth. Next to this comes the priesthood question, caused by Dr. Reeves contending at a fraternal gathering in this State that Christ is not at the present time officiating as high priest for his people. This question created a division of the Ecclesias of this state, which still exists. Fortunately, it created no disturbance in any other State. This question is based upon an unqualified denial of the following Scriptures as well as all the Scriptures which bear on the subject: Heb. 4:14, 15; 6:19, 20; 7:24-28; 10:21, 22; 12:22-25. The bearing of this question shows how easily people can be misled by a fluent speaker, as it has neither logic, reason nor Scripture to support it. It is a by-path which in effect destroys our hope of salvation, and leads to death. The next disturbance was caused by A. D. Strickler's contention that baptism was for remission of personal sins only and for a release from the sentence of the second death. No sin in the flesh, etc. This question was so complicated and self-contradictory that it was short lived; its principle work was a tirade of personal abuse and misrepresentations sent broadcast in the "Warfare"

Pamphlets. If I remember correctly, the next disturbance was caused by an effort at Birmingham to amend the statement of faith, which up to that time had been used as a guide to fellowship. The "amendment" consisted of changing article 25th, which deals with one phase of the judgment, viz., the rejector, by substituting a wording which would elicit from each member (as a condition of fellowship,) infant as well as the adult, of that which no one knows or can know, viz., that the rejector will be raised and judged with the household prior to the establishment of the kingdom. This question created a division which still exists, and to my mind has done more harm to the cause than all its predecessors. I believed then as I do now, that enlightenment creates responsibility with us as it did with Adam in Eden, independent of any overt act on our part, but for me to be forced to confess to that which I do not know, by a decree from Birmingham as a condition of fellowship is more than I could stand. The body of Christ is composed of a family which embraces children from the adult to the infant, and for this reason a basis of fellowship to be practical and to secure cooperation and harmony in the household must be so worded as to embrace a sufficient amount of the first and fundamental principles of the Gospel for the exercise of faith, and at the same time to eliminate all technicalities and outside issues. To disturb the peace of an Ecclesia by agitating technical questions is to touch a live wire. If the infant believer is so environed by circumstances over which he has no control that he can never rise to manhood in the family, yet if he adorns his primary faith with a godly life, he is safe. See Heb. 3:14. "Beware, lest you offend one of these little ones which believe in me," are the words of Christ. And now comes the Josephite heresy, which denies the Spirit begettal and therefore the Divine Sonship of Christ. This is like the ax applied to the tap root of a tree, it seeks to destroy the only great central and essential truth of the Bible, out of which the whole plan of human redemption is evolved, and around which it revolves. Christ the son of God in the true sense of the word is the basis of all truth, and the only hope of salvation. The idea of a mere son of Joseph held up in the scriptures as an object of worship by men and angels (Heb. 1:6) sounds to me very much like the voice of the old mother of harlots, in setting up the Pope as an object of worship, who is but a mere son of Adam, and a degenerate one at that. In conclusion, I have read the Advocate from its infancy, and have always found it on the right side of these perplexing questions, and it is my wish and prayer that its editor may enjoy life and health to continue the good work until the laborers are called from the vineyard to their reward.

Very truly your brother in the one Hope,

G. W. BANTA.

NOTTINGHAM, ENGLAND.—DEAR BROTHER WILLIAMS:—Greetings in Christ Jesus. I trust that the Advocate subscription list will not in any way suffer for upholding the truth that God, through the power of the Holy Spirit, produced Jesus to the world.

I cannot help but think that Brother S. F. Roche and others who have accepted the Josephite theory have been led astray by reading the writings of R. J. Brode, of San Anselmo, Cal. Indeed, one does wonder how it is possible for brethren of supposed intelligence in the truth, being tempted to

reject the word of inspiration in order to prove that Jesus was but a mere son of Joseph.

John Urquhart quoting from a work written by Dr. Theodore Zalin, says: "He, Zalin, says that 'it is an assured fact that, about the years 80-110 A. D., both the four-fold Gospel and the body of thirteen Pauline Epistles were in existence, and had been introduced into the divine worship of the congregations gathered out of heathendom along the whole line from Antioch to Rome.'"

The monthly visits of the Advocate I enjoy very much.

With kind wishes to yourself and Sister Williams, I am yours in the one blessed hope.

EDWARD HEMINGRAY.

PROVIDENCE BAY, CANADA.—DEAR BROTHER:—We are only three in number, yet. It seems so hard to find any who care for any further word of the gospel than the scriptural understanding of hell, so that as soon as a man becomes convinced that he won't burn forever without end in hell he is satisfied and seeks no farther. "Patient continuance in well-doing" is our motto. May our Lord and Master find us so doing when he comes.

We meet every First Day, weather permitting, for 40 degrees below zero with 10 miles of a drive very often makes meeting impossible. We shall be pleased to meet any of like faith whose travels bring them to our regions.

Your brother in the Hope of Israel,

VICTOR H. MCLENON.

RIVERSIDE, IOWA.—We have received the Advocate and are well pleased with it, seeing that there are so many truth-loving hearts which seem as a loving sunshine gleaming through the clouds of these evil, dark days. Our hearts fail not to respond to that love, and thanks be to those brethren that are imparting their understanding and knowledge to their fellow-laborers; they fall not on heedless ears, for they are pondered, even as the Word is pondered, and inwardly digested; for they are given in the spirit of love and truth, and without love we are a tinkling cymbal.

We were sorry for you to hear that you had to combat another error, that of Josephism. The truth being so plain and simple it seems impossible to stray off on so plain a teaching. We are still holding forth the word of life to him that hath an ear to hear, trying not to be overcome of evil, but to redeem the time in overcoming it in humbleness of mind. We both send our love to you and Sister Williams.

Fraternally yours in the One Faith,

E. HAHN.

WASHINGTON, D. C.—I write to convey to you the sad intelligence of the death of our esteemed brother in Christ, Wm. G. Vince. Brother Vince, who lived at Bealton, Va., came to Washington to undergo an operation for a serious trouble, and made arrangements accordingly to go to Providence Hospital. His condition was such that the doctor hesitated till Brother Vince was stronger, and then he decided to give him, what is known as the "minor" operation; his weakened condition was against the "full" operation. He was operated upon on Friday, Dec. 22, and afterward continued to grow much weaker until death ensued Thursday, Dec. 28. In his

last letter to me of date Oct. 19, the anniversary of his birth, being seventy-three years of age, among the many things he wrote, there was just a line so full of import to every brother and sister in the Truth, and is now recorded for the warning and consolation it contained, to wit: "A contented mind is a continual peace," and "I have no fear of death." Oh, what a consolation at that last moment to feel and be able to express such grand confidence in Him who is able to raise us up at the last day! Here was a peaceful and contented mind, feeling that as far as probationary life is concerned, he had done his very best to earn the Master's approbation.

Brother Vince's last moments were calm and peaceful, being conscious to the last breath. He spoke of the blessed hope to the two sisters who were present (Sister Vince and Sister Parnell,) and quoted a few of his favorite Psalms during these last moments, notably the 23d, and a few moments before his death he quoted the words contained in the 4th verse, viz: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," And not alone this, but our dear brother, while his life was slowly ebbing away, softly sang some of the words of that beautiful hymn found on page 50a, which was one of his favorites, and then he fell asleep in Jesus, in truth and verity. The remains were taken to the home of Bro. Parnell, where Bro. Taylor spoke to us the hope of those who fall asleep in Jesus, and the glorious resurrection to life eternal to all the faithful. The remains were interred in Congressional cemetery, attended by all the brethren and sisters. I will not attempt to write more, except to say that while every brother and sister in the Ecclesia feel the loss greatly, yet none more than the undersigned, who has been closely associated with our brother in so many ways.—"Thy will be done, oh Lord."

Yours in one blessed hope,

M. FIGOT, Sec.

MY DEAR BROTHER AND SISTER WILLIAMS:—I know this will be a shock to both of you, because you have known Brother Vince so long. Anything you can add will be kindly appreciated by your devoted brothers and sisters here as well as elsewhere.

M. P.

(Yes, we have known Brother Vince for many years, during his sojourn in Rochester, N. Y., then in Delaware, then Washington, and last in Virginia. Brother and Sister Williams extend sincere sympathy to Sister Vince. A faithful and honest brother has finished his course; and our hope is to meet him for the last time and be with him forever in the coming kingdom of God. Editor.)

WASHINGTON, D. C.—The annual entertainment by the Sunday school was held in our meeting place on Sunday evening, Jan. 7. It was just splendid, and while our school is small, yet the exercises were performed in a very creditable manner, and reflect credit on the teachers and scholars for various labors performed. After Brother Taylor had spoken to the scholars in regard to the things concerning the Truth, in a most appreciable manner, the superintendent, Brother Parnell, conducted the program found below. Each child secured a present and a box of candy. The music was fine. Sister Ferguson presided at the organ, assisted by two

of the scholars on the violin, Earl Wagner and Master Thomas Parnell. After the exercises were over, hot coffee, ice cream, cake, etc., were served to all, and a very enjoyable evening soon passed away.

The Program: Hymn p. 24. Prayer, Brother Taylor. Address, Brother Taylor. Hymn p. 16. Infant class, questions and answers. Hymn p. 72. Psalm service. In this service children memorized as follows: Ps. 117. Jno. Warrington; Ps. 19, Myrtle Martin; Ps. 26, Ermo Warrington; Ps. 1, Catherine Pepper; Ps. 15, Eunice Warrington.

On account of the weather some failed to come.

Yours in the hope,

M. PIGOTT, Sec. Sunday school.

WATFORD, ENGLAND.—DEAR BROTHER AND SISTER WILLIAMS:—After a very long time I am again writing you a few lines enclosing money order for the continuance of the Advocate, for which we anxiously look. We still continue our meetings at the table and lectures, and although we are not able to report any further addition to our number, we have every reason to be grateful to our Heavenly Father for the progress of the Truth since you were with us in this town of Watford, as we now number fourteen. We held our first ecclessial tea meeting Jan. 10th at the Lime Tree Temperance Hotel. Our thoughts were turned toward Florida, and we all wished you both could have a peep at us. Speeches were delivered by the local brethren, Horspool, Long, Goodall, Joint, myself in the chair, and a most enjoyable and profitable time was spent together. For this we render thanks to God above. We sincerely trust that both you and Sister Williams are keeping well.

Love in the Truth to you all, from us all.

GEO. BEESTON.

WORCESTER, MASS.—Since last writing we have been further cheered by the action of others of our Sunday school class.

On Dec. 22, William and Ethel Safford, son and daughter of our Sister Elizabeth Safford, were buried in baptism into Christ; having previously shown a knowledge of the things of the kingdom and name, and having given evidence of being dead to this world. Their good example was followed by Laura Giddings, daughter of our brother and sister J. E. Giddings, who on Jan. 23 was received into the household of Christ in the way by Him appointed.

This makes six members who within a year have been received into the Ecclesia from the Sunday school. They are sons and daughters of believers and have been reared in the fear of the Lord. Their action is not the result of undue pressure, but the conviction of earnest faith. They are not infants; but in the vigor of youth (ages ranging from 18 to 25) and we rejoice in the hope that when our Lord shall return they will be found standing shoulder to shoulder on the firing-line in defense of our common faith, clothed with the whole armor of God, and faithfully discharging the responsibilities of good soldiers of the Lord Jesus Christ.

With kindest wishes to yourself and Sister Williams, and through the Advocate to the brotherhood at large, we remain,

Yours faithfully in Israel's Hope,

Worcester Ecclesia, by ALEX BRUCE.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701 Central Ave., Orlando, Fla.

**NO. 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 2.0 pp. Price in cloth, 75c; by mail, 82c.

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APRIL 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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THE DIVINE SONSHIP OF JESUS.—Our lecture which appeared in the *ADVOCATE* for December is now reprinted in a pamphlet of 18 p. p. with a neat cover. Price 5 cts. per copy; by mail 6 cts. or 60 cts. per doz.

SCRAPS OF BIBLE HISTORY—A pamphlet by Bro. S. T. Norman of Chicago, 40 p. p. with Notes and Queries. Price 8 cts. by mail 10 cts. In supply in this office, or of Bro. S. T. Norman, 722 S. Morgan St. Chicago, Ill.

Intelligence from Sowerby Bridge, Tunbridge Wells and Washington held over till next month.

RELIEF FUND.—Received by Bro. Leask—Chicago Ecclesia, \$10:00. Used for relief purposes \$55:00.—

Bro. Leask sails from New York April 2nd, on the S. S. Kaizer Wilhelm der Grosse, on a purchasing trip for Marshall Field & Co. He will visit England, Scotland, and Ireland, and several countries on the continent, and hopes to return some time in June. He hardly expects to be able to call on brethren because of not being near any of them on Sundays.

# The Christadelphian Advocate

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Vol. 28—No. 4

APRIL, 1912.

No. 326

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## Editorial.

COMPLETE SIGNS.—There are stages in the complete development of the signs of the times, and one after another can be laid aside as complete. It is interesting to watch the progressive stages, and when they are complete as actual facts, there is real satisfaction in having them to look at as evidences of the real progress of events toward the culmination of all in the one event to which they point and for which we wait—the coming of the Lord.

Prophecy had declared that Persia would fall into the hands of Russia; a time of watching and waiting for this was a time of interest and of wonder how it would come to pass. Now it is a fact, and we can put it down in our memorandum as a page complete in the great book in which events are, as it were, printing. Hence newspaper headings now are: "Shuster, Arriving, Tells How Russia Gobbled Persia." But who would have thought that England would have helped Russia to this end? Mr Shuster says, "England dealt civilization and progress a foul blow when after the Japanese war she set to work to create a strong Russia. The British people are realizing this now, and they will see it more clearly in the next ten years. In its endeavor to outpoint Germany in the diplomatic game of Europe, the British Foreign Office has paid a stiff price for something which will never be delivered—Russian support against Germany."

The most strange things happen to fulfill prophecy.

FIGHTING ABOUT A NAME.—The editor of *The Christadelphian* is much annoyed because a brother in Australia has called a new paper he has started, "The Christadelphian In Australia," and he takes occasion to make another hit at us for calling our Statement of Faith "The Christadelphian Statement of Faith." We ought not to quarrel about names. We are "few in number, a little flock" counting all in the world; and readers will know which is which of the periodicals by other means than the names on the covers. What we have published under the title of "The Christadelphian Statement of Faith" is what was issued in Birmingham years ago, and known among the brethren as "The Birmingham Statement of Faith."

It was a Christadelphian statement of faith, because it stated what Christadelphians believed as a basis of fellowship, and it had become generally accepted. We did not assume to produce it and name it; it had a natural birth and matured as troublesome years passed. Will our brother editor say it was not Christadelphian? If not, was it wrong of us to call it by a name that stated what it was in character?

But Birmingham assumed to "amend" the Statement, and then the question became "Which?" when ever any one spoke of "our Statement of Faith." What was to be done to distinguish? Give to *the* Statement the name it deserved, and drop out Birmingham, London, Chicago and Rome; and if Birmingham must have an "Amended Statement," let them give it whatever name they pleased, and stop all quarrels about patents and copyrights.

But perhaps there is more involved in the minds of some on this question. Do they imagine that when the "amendment" was parenthetically inserted every body from that date who accepted the old and rejected the new was not a Christadelphian? If so, then all who lived and died in the belief of the old, before the new was invented, were not Christadelphians. But if the cause which prompted the "amendment" was one "it was a pity to trouble" about during many years previous to the invented "amendment," there was no reason for making the "amendment," and there was every reason for not making it, since it raised an artificial barrier which kept and keeps apart hundreds of the same one faith. "The Christadelphian Statement of Faith" is sound, good, explicit and elaborate enough for the Christadelphians the world over. Wipe out "amended," "amendment," etc, and let there be a return to the position maintained when the Birmingham Statement of faith was "The Christadelphian Statement of Faith," and what will save the good brother who said, "It is a pity to trouble yourselves," etc., and what will save those to whom he said it, will save us all.

THE NAZARENE INVESTIGATOR—is the name of a quarterly magazine started by Bro. S. F. Roche, who was recently withdrawn from by the Chicago Ecclesia because he espoused the truth-destroying theory of Unitarianism, that Jesus was not the Son of God by begettal, but the natural son of Joseph. This new paper seems to reach back in name as well as in character to a paper published in Pennsylvania some years ago, entitled “The Nazarene Messenger.” The theory then pretended to have matured into a message to be sent out by “Messenger;” now it has discovered the necessity of investigating, and therefore resolved itself into an “Investigator.” The editor of this new effort did not send us a copy, but we have heard of its arrival in various places, and two brethren have kindly sent us the copies they had received. Of course the paper is welcomed by scattered individuals who had preceded the new editor in making a shipwreck of the faith. But to accept the company he has fallen into, as seen by the names appearing in the first issue, he must fellowship Josephism, Sabbatarianism, Free-lifeism, No-Sin-in-the-fleshism, Partial Inspirationism, and other isms along with the Storite theory of no resurrection of the unjust. Thus we see how a fall from one fundamental principle of the Gospel plunges one into a veritable Babylon.

This first issue consists largely of congratulations of the new arrival among the “investigators”—who “are ever learning and never able to come to a knowledge of the truth.”

Innocently the amiable but deceived young man whose valor over-rides his discretion proceeds to write on his newly adopted theory as if he had discovered a new thing; and, no doubt, he will continue to dwell upon little odds and ends of intricate history without realizing how many times his claims have been exploded. We are sorry that a promising young brother has met with such a fall, from which he will be the greatest sufferer, for we do not think he will be able to pull many down after him, but, no doubt, he will a few, of the sort that had preceded him, of which we hope there are not even a few in our ranks.

The paper is a quarterly, and we shall see, before we make further comments. Perhaps “investigation” will find husks indigestible and yet seek bread in the Father’s house.

#### THE HISTORY AND PROGRESS OF ZIONISM.—

The Baltimore Sun for Feby. 25th gives a glowing account of “How Zionist’s hope to transplant millions of human beings.” Truly Zionism is progressing. We hope to give the article in full next month. Thanks to Bro. Jung.

THE LAWRENCE STRIKE.—Bro. Eastwood writes of the battle in Lawrence as a conflict, largely, between Rome and her children. The work people are nearly all foreigners, and over these the Roman Authorities claim rulership, while the Socialistic leaders of the strike are hot revolutionists, lacking discretion. The greed of the mill owners is so tyrannical that it drives the workers into the ranks of the Socialists, and the Romish priest O'Reilly preaches in behalf of the covetous mill owners, caring not for the fact that the poor, ignorant foreigners are unable to properly exist, even when husbands, wives and children work, upon the low wages grudgingly given them. The covetousness of capitalists, and the impoverishment of the working classes, will be one of the chief causes of hastening the end of this corrupt state of things.

DEATH OF L. T. NICHOLS.—Several copies of Rochester, N.Y. papers have been received (thanks to the senders), reporting the death in Battle Creek, Mich. of L. T. Nichols. Some of our readers will remember him as a reckless troubler on both sides of the Atlantic. Years ago, in Oregon, he was supposed to be a Christadelphian, but when he took flight hither and thither in the clouds of the most flimsy speculations, he, fortunately for us, abandoned the name Christadelphian, and adopted several others, as well as "Rev." to his own name. For awhile he and a few followers floated on the rivers, on a missionary expedition; then their boat grounded in the Ohio River, and the money deceived followers had invested in it was lost. The few who had money left, settled near Rochester, N. Y. where Mr. N. built a church instead of a boat, and set up a large circular sign, "The Megiddo Mission." The few followers of this vain man looked to him as their "Captain." They were composed mostly of women, some of whom had abandoned their husbands and children in order to live with the "Megiddo Band." As far as it was possible in a small way, Mr. L. T. Nichols was an exemplification of the words, "Vain is ambition noise and show." At the age of sixty seven, Death laid its hand upon him, and he is gone, and pity the deluded ones, who put their trust in a man and who are now left without their "Captain." There is only one Captain safe to follow—the "Captain of our Salvation."

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A wasted day! No kindly deed,  
 No cup of water, cool and sweet,  
 We bear to other souls in need,  
 Nor lead some pilgrim's straying feet.

## THE HOLY LAND AND THE HOLY CITY.

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COMING REMARKABLE CHANGES IN AND ABOUT JERUSALEM.

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BY C. C. VREDENBURGH.

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**T**HIS is a theme apparently of little consequence so far as the simple idea of mere physical change is concerned, but there is so much of interest and importance associated with it, one approaches it with a degree of pleasure not often connected with ordinary geographical or topographical matters.

Anything about Jerusalem is certain to be of the greatest moment to him who is praying for her peace, who takes pleasure in her stones, who favors the dust thereof. She is the place of Jehovah's throne, the place wherein He has chosen to place His name, the habitation of which He has said, "This is my rest for the Olahm (hidden period), here will I dwell, for I have desired it." Not less is she the honored spot from which will go forth the "blessing God will command, even life forevermore." That she is now in the dust and under the heel of the desolator, who has had his foot upon her neck for ages, in no wise affects the glorious fact that one day, not far off, God will arise and lift her out of her desolation and degradation, confusion and shame, when she will lay aside the habiliments of her widowhood and bedeck herself with the garments of glory and beauty with which her Maker and her Husband will clothe her, cleansing her from the pollutions and uncleanness of her youth when she went astray.

At the time of which these glowing descriptions speak she will be a place of sojourn for the elite of the kingdom of God, who will spend beside her placid and shimmering waters, which will have broken forth from beneath the altar in the temple which is to be a house of prayer for all nations, one long, perpetual summer, not as summers are now spent, in pandering to the vanities and frivolities of sin's flesh, but to the glory and honor of the King and Creator of Israel. There will come together an aristocracy of which the present generation of earth-borns know nothing, an august company of nobles in whom distinctions of Jew and Greek, bond and free, male and female, no longer have any significance, and who will stand high indeed at

the court of the "Elohim of the whole earth." From year to year the representatives of the nations who go up from all quarters of the globe will doubtless use such improved methods of travel as may be in use in that day. It might be urged on this account that the railway, operated no doubt by electrical power, would furnish the best and most speedy means. Of this we are sure, that nothing of utility will be omitted, nor will there be any lack of elegance and comfort. "The wealth of the sinner," which has so long been "laid up for the just," will be turned to splendid purposes in the great day of magnificence and regal glory. He who rules will have a watchful eye upon his faithful subjects who from year to year come up to the city of the great King from all parts of the earth, to worship or do homage to the Lord of Hosts, and to keep the annual feast of tabernacles, and He will see that they want for no good thing. Not a thing upon the face of the earth will be wanting in that day of transcendent glory. Beauty in nature and in art will have full swing, for Jehovah will make His habitation glorious. If He by His spirit, swallowing of life every atom of mortality in the persons of His saints, make them the unspeakably glorious and beautiful embodiments of His own imperishable substance, will He, think you, do less for the abode in which they will spend that endless existence promised to those who may be accounted worthy to obtain that world and the resurrection from the dead? Have no fear. There will be completeness and harmony everywhere. Among the marvelous things that will occur in connection with this spot upon which shall be reared the house whose "walls the sons of strangers shall build," is the bursting from under the threshold of the altar seen by Ezekiel a wonderful stream of water, several measurements of depth he gives, and which stretch away over a mile before the eastern side of the temple, forming a beautiful lake, "in which shall go no galley with oars, neither shall gallant ship pass thereby." At present the only water-way about Jerusalem is the brook Kedron, which runs through "the valley east of Jerusalem, between the city and the Mount of Olives, which discharges itself along the valley of Jehosaphat and, winding through rugged and desolate hills, through the wilderness of St. Saba, into the Dead Sea. It has generally but little water, and often none; but after storms and heavy rains it swells and runs with great impetuosity. A branch of the valley of the Kedron was the sink of Jerusalem, and here Asa, Hezekiah and Josiah burnt the "idols and abominations of the apostate Jews" (2 Kings 23:4). This, however, is not the beautiful stream described by the prophets. The former follows at

the base of the hills north and south before Jerusalem on the east, while the latter will follow a course running from Jerusalem down into the Jordan valley. To one who carries in his mind some idea of the configuration of the land a great problem suggests itself, for the valley is now from north to south. This is met by the answer of Zechariah, who informs him that a great upheaval is yet to occur in the day when the Lord of Hosts fights against the nations who come up against Jerusalem and think to lay her in the dust once more (Zech. 14:4). "In that day," says he, "his feet shall stand upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . the valley of the mountains shall reach unto Azel," "a place not far from the city," says Mr. Young in his Concordance. Now one might very consistently urge that the great change in the face of the land only resulted in making a valley. But observe the reading of verse 8: "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former, or eastern, or ancient, sea (which is the Dead Sea) and half of them toward the hinder, or further, sea; in summer and winter shall it be. . . . and all the land" (covering a stretch of about 47 miles from north to south) "shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up." If one's impression is correct, the valley now running from north to south will be lifted up, and the valley made to run from east to west, forming the passage-way for the living waters that will go out from Jerusalem. There must be a passage-way made for the waters to connect with the former and hinder seas. At present that would be impossible. The cleaving of the mountain settles the difficulty, for through the cleft will be made, for at least one hundred and twenty miles to the hinder, or further, sea, a water-course scattering blessings and bringing fertility to the sterile soil of the great valley of the Jordan, that has lain so long under the displeasure of an outraged and offended Deity, who yet remembers His land because His well-springs are there.

Of these living waters which go out from Jerusalem we have an extended description by Ezekiel in chapter 47, from verse 1 to 12 inclusive:

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the



east, and the waters came down from under, from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen *this*? Then he brought me and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

There is no mistaking the course of the waters, they issue from under the threshold of the house eastward, and in verse 8 we are distinctly assured that “these waters issue out towards the east country, and go down into the plain, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers (margin, “two rivers”) shall come, shall live; and there shall be a very great multitude

of fish because these waters shall come thither; for they shall be healed."

Of this Joel also speaks when he says, "A fountain shall come forth of the house of the Lord, and water the valley of Shittim." and may it not be that as Isaiah says, "In the wilderness shall waters break out, and streams in the desert," may it not be, I say, on this account that "The wilderness and the solitary places shall be glad. . . .and the desert shall rejoice and blossom as the rose.

There may be some doubt as to the waters issuing from the temple referred to by Ezekiel being one continuous stream. Whether the words should be literally construed or not used by Isaiah in chapter 33, "But there the glorious Lord (will make) unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby," is a question. To these changes no one has given so much attention as Brother Sulley. We quote: "A portion of the land will be rent, i. e., the Mount of Olives, in such a manner as to form a valley called the Arabah. The word in the original undoubtedly refers to the valley in which the Dead Sea and the Jordan lie. Secondly, this valley is to compass the land around Jerusalem "from Geba to Rimmon." Thirdly, a part of the land, particularly Jerusalem, is to be elevated. Geba is supposed to be about six miles north of Jerusalem, a little to the eastward; and since the Olivet earthquake is to form "a very great valley," it is not unreasonable to suppose that Geba will be joined to this valley in some way. Rimmon is supposed to be about 28 miles from Jerusalem, in a northwesterly direction; but it is probable that the Geba-valley will make a compass southward, and will also be joined to Rimmon. The testimony, "All the land shall be turned (or compassed) as the Arabah" appears to indicate that the earthquake will result in the encirclement of the Holy Square with a valley like the Arabah valley. Referring to the waters which issue out towards the east country, and go down into the desert, i. e., to Arabah, it is explained to mean, what must be apparent, that the waters go down to the depressed valley in which the Jordan and the Dead Sea lie. Supposing the earthquake to have occurred, the result would be that the waters gush forth and pass between the newly separated peaks of Olivet and, flowing into the Dead Sea, fill up those portions which remain after the earthquake, and then cover the valley of Shittim. As the waters rise, they ascend the Jordan valley northward, which is a stream now reversed, until they fill the basin of the Sea of Chinnereth."

It is almost beyond question that this is the hinder, or further, sea and the valley to be watered by this fountain of the Lord's house covers a distance of at least 120 miles. There is no evidence that a water-way will be opened to the Mediterranean. In asserting this, it is only fair to say that in this statement is implied the setting aside of a long-cherished belief that in a straight line, or nearly so, here would be a channel navigable for ships reaching from the Mediterranean to the Dead Sea, and from there to the Red Sea, through maritime communication would be had with the farther east, while through the Mediterranean communication would be maintained with the west. This the writer has had to abandon. Nor does it at all comport with the idea that Jerusalem is to be a "quiet habitation." Within her hallowed precincts the voices of the trafficker will not be heard. "The uncircumcised in heart and the unclean will not moor his gallant ship in her placid waters, nor will he dip the oars of his galley in them." This is Isaiah's testimony, and who can question it? Venerated will be the bulwarks of the city of the great King, the Lord of Hosts, consecrated to the loving worship of the Lord of all.

Just here let us quote from Dr. Thomas, who in speaking of the scriptural signification of these things says:

"In the things communicated to Ezekiel by the Spirit of Christ, he saw much that he could not discern, nor penetrate to the bottom of, from a lack common to all the prophets, of what Paul terms "spiritual understanding," in Col. 1:9. They prophesied of the grace and truth to come through Jesus Christ, and inquired and searched diligently to find out, if possible, what the Spirit signified by the things they were commanded to write; but they were informed that it was not for their special information that what they saw and heard was made known to them; but that they ministered as prophets the things they wrote concerning "the sufferings of Christ and the glory that should follow" for the use of those to whom the Gospel of the kingdom should afterwards be preached by the apostles and the bride, "into which things the angels desire to look."

"Among the things pertaining to the glory that should follow, Ezekiel, Joel and Zechariah saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward; and were measured by the angel from the brink 4,000 cubits, or four separate

measurements, representative of a square. He was informed that after a certain distance the stream flowed in two channels, one toward the Dead Sea, into which it is discharged with healing effect upon its waters, so that it teems with finny tribes as the fish of the Great Sea.

“But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must, therefore, be flowing with them a stream of healing power. Pour all the waters of the Hudson and the Amazon into the Dead Sea, and it would not heal it any more than the Jordan has been able to heal it, though emptying itself therein ever since the days of Lot. Hence the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw. He saw and described the temple which Zechariah says far-off people shall come and build (ch. 6:15); and Isaiah testifies shall be called a house of prayer for all people, and upon the altar of which the rams of Nebaioth shall find acceptance (ch. 56:1; 60:7). This is a temple in Jerusalem, as literal and visible as Solomon’s when she becomes the residence of the Great King and the capital of His dominion.

“Ezekiel saw the Dead Sea in two states—without any living soul in it, and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the new Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave the leaves of the tree the power of imparting health and life to the world.

“The pure transparent stream of water of life issuing from the throne of the Deity is His almighty power or spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself. ‘Look upon Zion, the city of solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; but there the glorious Yahweh will be to us a place of rivers and streams; wherein shall go no galley with oars; neither shall gallant ship pass thereby.’

“In this,” says the Doctor, “the place, the rivers and the streams stand for Yahweh and His power. And through the saints who will be filled and covered over, and thoroughly saturated with the flood of down-pouring spirit from unapproachable light, will there in the day of their exaltation be distributed the pure, transparent stream of living water to mankind, until the knowledge of Yahweh, the fountain of living waters, shall cover the earth as the waters cover the sea. ‘There is a river, the streams (the Eternal Spirit in visible manifestation in the saints) whereof shall make glad the city of God, the holy of the tabernacles of the Most High’ (Psa. 46:5). He that is athirst may drink thereof and quench his thirst. ‘Let him take of the water of life, whosoever will,’ says the glorified Jesus, who has told us His word is spirit and life.”

Full of significance is the picture Ezekiel presents so vividly of the beauties and fruitfulness of the trees that will live on either side the bank of the wonderful stream that issues forth with so much healing and virtue. Trees whose leaves fade not and whose fruit is not only new every month, but is inexhaustible, because their waters issued out of the sanctuary; whose fruit is for meat and whose leaf is for medicine, cannot fail to carry the impression, nay the conviction, that in this the waters of life from the Deity, as from a heavenly sanctuary, a place most holy and almighty, flows out with wondrous results upon those whom He will plant as trees of righteousness in the kingdom of His Father, that the word they speak may be to the yet unborn millions of earth a meat, living and abiding forever to those who receive them; and whose unfading leaf in their overshadowing power and blessed influence will be to mortals a balm healing every woe, so that the inhabitants of the earth will not say in that day, “I am sick.”

Under conditions so favorable from every point of view, it is not surprising that among the cities of the earth Jerusalem should take the chief place. “The sons of strangers shall build” again the walls (Isaiah 60:10) that have so long been left, like the walls of the temple, “not one stone upon another,” and beautiful palaces will adorn the place of Yahweh’s rest. Grace and beauty will everywhere greet the eye. No defilement of any sort will offend in that quiet habitation, that city of solemnities, whose ritualistic service will be more glorious than in the days when Jehovah gave evidence of His presence in the flashings of the Urim and Thummim upon the breast of the High Priest and in His shining forth from between the cherubims, as a light in a dark place in the Most Holy. A Priest will be there, of

whom the priest under the Mosaic system was but a type, who will be Urim and Thummim in Himself, flashing out His divine glory to a wondering and worshipful world who will confess Him Lord to the glory of God the Father. What sweetness, what joy will fill up the measure of those happy, happy days soon to break upon the world in all their fullness. From year to year will blessing upon blessing fall upon every living creature throughout that long cycle of years, in which men will be drawn closer together in a common brotherhood, resulting at last in a race of beings conformed to the image of the Son of God, mentally, morally and physically.

David's voice was inspired with ecstatic joy when he said of this city one day to be a "praise in all the earth." "Beautiful for situation, the joy of the whole earth, is Mount Zion, in the sides of the north, the city of the Great King. God is known in her palaces for a refuge. . . . Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following" (Psa. 2, 3, 13). And in Psalm 50 he speaks of Zion as "the perfection of beauty." How the heart leaps with anticipation as it dwells with satisfaction unmistakable upon the time God will make good His promise, "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for the Olahm; here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread, I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud."

To-day the horn of David is hidden at the right hand of power, and the saints are in sorrow and adversity. Many feel the burden of existence a hard load to bear. With many the first love has been departed from; some practice evil things openly, while others, with an evil heart of unbelief, have let go the plow, and not only looked back, but have left the field altogether in which the furrow was to be turned that should bring forth a blessing, when it should receive the care such a labor is eminently worthy of.

"I was glad," said David, "when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, *and*

prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace *be* within thee."

In Isa. 52:1, 2, 7, 8, 9, 10, how exultingly does the Spirit through him speak of Zion and Jerusalem: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O daughter of Zion. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together they shall sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

No wonder that grand old prophet Jeremiah should speak as he does in chapter 31. No wonder the hearts of men of faith in Israel burned when they remembered what amazing love, what greatness, what glory awaited them in the age they searched to know more of. And as one reads the imagination is wrought up to the highest pitch, and the heart throbs with joyous anticipation, for the good that is sure to come in time, blessing and comforting all the families of the earth as well as Israel. Jeremiah says, in chap. 31: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them

from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel shall gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld, and my sleep was sweet unto me."

This is the day of which Zechariah speaks in chap. 8, verses 1 to 8 and 18 to end: "Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and



I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Brethren, is there joy in such a future as this portrays? Is there not good cause to bless God every day we live that He has counted us worthy to take part in a hope grounded upon such testimony as this? Is there any less of sweetness to you than to Jeremiah, my dear brother and sister, you whose life struggles are known only to the All-seeing One, who in a twinkling will at the appointed time drop from out your lives every vestige of pain, every care and every tear, and give you perfect rest, perfect peace, perfect everlasting life and unalloyed joy? He will surely do so. Hear Isaiah 32:16, 17 and 18: Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isa. 35:10.) "For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." (Isa. 51:3.) Oh! let us join with David in thanksgiving, seeing such a future is before us in that royal seat of authority. "Glorious things are spoken of thee, O city of Elohim." I will extol thee, my God, O King; and I will bless thy name forever

and ever. Every day will I bless thee, and I will praise thy name forever and ever. Great is the Lord and greatly to be praised; and his greatness is unsearchable. Praise ye the Lord."

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QUERIES.

1. Would a just God punish a poor beast for an offence he was in no way responsible for, while the supposed guilty devil was not even mentioned?

2. If this devil could take the form of an animal, would not a stupid beast serve his purpose just as well as a wise one?

3. Was it not the cunning of the beast that accounted for the false reasoning being directed against God's law?

4. Is not the same kind of reasoning among men called the carnal mind, and an enemy? And does not the faithful, loving obedience of God's Word constitute the believer a friend? (Gen. xv. 6).

5. Does not this account for Peter being called Satan, when, in his zeal for his Master, he yielded to fleshly impulses and contradicted Him? (Matt. xvi. 21-23).

6. In regard to Adam, could it be truly said, "All the days *that Adam lived* were nine hundred and thirty years," if, IN ANY SENSE, he is living yet?

7. Was not Adam called "a living soul," and was he not the same Adam who died? And if a living soul while he lived, was he not a dead soul after he died? (Josh. x. 28).

8. If "the dead know not anything" how can they experience the pleasure of reward or the pain of punishment, until raised from the dead?

9. Will they not, therefore, lie unconscious until the second coming of our Lord, when He shall judge and reward the living and the dead? (2 Tim. iv. 1, 8).

10. In consideration of the above, and in view of the fact that, ultimately, all tears shall be wiped from all faces, is it not evident that there can be no such thing as eternal torment or suffering in God's plan of the ages? (Isa. xxv. 8)

--From *Scraps of Bible History*.

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TO EXPLORE DEAD SEA.

London.—A German expedition under the leadership of Dr. Bruhl of Berlin University has left Jerusalem in order to explore the Dead Sea. The work of the party will, it is stated, be purely scientific and consist of soundings, analysis of the water and minerals there, and examination of the hot-water streams that flow into the sea. Contrary to a long-established belief, it has been proved that fish exist in certain parts of the Dead Sea, and the expedition will classify them. One feature of the Dead Sea is that its depression is 1,312 feet below the sea level, making it the lowest spot on the globe.

## THE NATURE OF MAN.

By S. T. Blessing.

IS HE A DUAL BEING, COMPOSED BODY AND SOUL, EACH BEING  
A SEPARATE ENTITY; THE SOUL CONTINUING TO LIVE  
WHEN THE BODY IS DEAD? OR IS HE A UNIT AND  
CEASES TO EXIST IN A CONSCIOUS STATE  
WHEN DEATH OVERTAKES HIM?

**W**HERE the Scriptures are silent, science and philosophy may write learned dissertations and deduce proofs that in their opinions are demonstrations; but to those who believe that the Bible is the Word of God, one "Thus saith the Lord" is worth more, is stronger proof, than volumes of lore, evolved by the thinking of the flesh, by uninspired man, or "Wizards that peep and mutter." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

Since the days of Plato, who learned it of the Egyptians, the doctrine of the inherent immortality of the soul has been taught by philosophers of his school. The doctrine was introduced into the church by hearers being won to Christianity, who were not willing to give up their former teachings; but engrafted their dogma of inherent immortality on to the Bible doctrine of eternal life, until it gradually became infused into the Christian creed. Designing leaders saw in it an opportunity to awe the laity and promote their own self-aggrandizement. The clergy held the people in submission by teaching unending torment, unless sins were atoned for through their mediation, which had to be purchased with a price.

When the Catholics gained the supremacy, they, in their councils and canons, set their seal on the doctrine as truth, and strictly inhibited all from teaching otherwise; declaring such teachers heretics, and to be punished as such (Lantern Council, A. D. 1513; Council of Trent, A. D. 1545-62; Pope Clement V, Pope Leo X), one item of which reads: "The reasonable soul is immortal; and we strictly inhibit all from dogmatizing other-

wise; and we decree that all who adhere to like erroneous assertions shall be shunned as heretics."

The Reformation failed to purge the church from this doctrine, although some of the reformers saw its erroneousness, and had sufficient courage and conviction to speak out against it; among whom were Martin Luther and William Tindale. Luther said: "I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, such his church, that the mouth may have meat suitable for it, and the dish a cover worthy of it."

Tindale wrote: "In putting departed souls in heaven, hell, or purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection, which we be warned to look for every hour. The true faith putteth the resurrection: the heathen philosophers, denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of the philosophers together—things so contrary that they cannot agree\*\*\*. And because the fleshly-minded Pope consenteth to the heathen doctrine, therefore he corrupteth the Scriptures to establish it. If souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there for a resurrection?"

Parkhurst, in his Hebrew Lexicon, says: "As a noun, Nephesh hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must confess that I can find no passage where it hath undoubtedly this meaning."

Notwithstanding many such like protests, the doctrine was retained in the reformed and protesting churches, and is to this day almost universally taught as a fundamental Christian doctrine. Even Webster, in defining soul, says, "Man, every man, has within him a soul which enables him to think and reason."

The inherent immortality of the soul is so universally believed and taught that it is difficult to get anyone to study the subject. In most cases, when teachers do examine and become convinced that the doctrine is not taught in the Bible, they pass it over with the plea that it is non-essential. The truth that there is no future life except for those who get into Christ by faith and obedience is so unpopular that people do not care to risk their standing in society and the church by advocating it. But is it essential to know and obey the truth? Hear Jesus: "Ye shall know the truth, and the truth shall make you free" (John

8:32). In vain do ye worship me, teaching for doctrine the commandments of men" (Matt. 15:9). It is almost universally taught by theologians and other religionists, as well as by rejectors of the Bible, that man has within him an entity called the immortal soul, which is really the thinking, responsible self; the flesh and blood organism being only the house or shell—the media—through which the soul is manifested; and that what is called death is only the separation of the soul from the body, the body being cast off as of no more use, while the soul wings its flight to another abode, where it continues in life, freed from this mortal coil. To sustain this doctrine, Bible proof is sought for; therefore, let us go to the Bible and see what it does teach on the subject.

The word soul is found 524 times in the English Bible. The Hebrew word, *Nephesh*, and the Greek word, *psuche*, from which the word soul is translated, are found 825 times. 524 times they are translated soul, 149 times life, the remaining 152 times that they occur they are rendered by thirty-seven different words, such as appetite, lust, mind, heart, you, us, etc. The words immortal, ever-living, undying, or words of like import, are not found in the Bible in connection with soul; on the contrary, it is said that souls die (Joshua 11:11; Psa. 22:27; Psa. 33:19; Psa. 78:50; Ezek. 18:4, 20; Acts 3:23; James 5:20; Rev. 16:3). Souls hunger and thirst (Prov. 16:20; Prov. 19:15; Prov. 25:25). Souls eat (Isa. 55:2; Luke 12:19). Souls have blood (Jer. 2:34). Souls can be utterly destroyed with the sword (Psa. 7:2; Psa. 22:20; Joshua 10:28, 30, 32, 35, 37, 39). Beasts have souls (Num. 31:28); and many like things that pertain to the animal organism. Hence it is evident that the Bible soul denotes the physical being, the person, or some attribute pertaining to the physical or animal organism.

But since it is claimed that the Bible sustains the doctrine of the immortality of the soul, let us examine some of the passages that are relied on for proof. Gen. 35:18, "When her soul was departing." 1 Kings 17:21, "Let the child's soul come unto him again." Matt. 10:28, "Cannot kill the soul." As we have already shown, the Hebrew and Greek words here translated soul are in other passages rendered life. If we here substitute the word life, which we are fully warranted in doing, the thought conveyed is quite different. Luke 16:23, "In hell he lifted up his eyes, being in torments." This text does not contain the word soul, but says, "The rich man died and was buried." This account of the rich man and Lazarus is, no doubt, a parable, because, as a literal narrative, it contains statements of impos-

sibilities. As a parable, based on Jewish traditions (Matt. 15: 1-9), it unveiled to that faithless generation their rejection of Jesus as the Christ, even though he rose from the dead.

Luke 23:43, "To-day shalt thou be with me in Paradise." Jesus could not have meant to promise the thief that he would be with him in Paradise ("Thy Kingdom," see verse 42) that self-same day, within six hours from the time he was speaking, because "Thy Kingdom" was not yet established; nor had Jesus left the earth three days thereafter (John 20:17); and it was not till forty-three days after that he ascended to heaven (Acts 1: 3-9). Besides, it is probable, yes, almost certain, that the thief did not die on that day. History tells us that those crucified often lived several days before death ended their sufferings. The Scripture account indicates that the thieves were not dead when taken from the cross. The soldiers brake their legs, but they brake not the legs of Jesus because they saw that he was dead already (John 19:32, 33). Why break their legs? Doubtless to keep them from escaping when taken down from the cross. For Pilate, in deference to the request made by the Jews, had commanded that they be taken down, that they might not hang on the cross on the Sabbath day. So if the thief was with Jesus in Paradise that self-same day, he must have been while he was yet alive, and Jesus dead.

Jesus' reply to the thief was no doubt an answer to his request, and in harmony with all Bible teaching on the subject. Jesus' words could be paraphrased thus: The thief's request: "Lord, remember me when thou comest into thy kingdom." Paraphrased reply: "Verily I say unto thee to-day (now), when I come into my kingdom, which my Father has, in purpose and promise, prepared for me, and sit on the rebuilt tabernacle and throne of David, to reign over the house of Jacob (Acts 15:16; Luke 1:32); when the heathen shall be given to me for an inheritance, and the uttermost parts of the earth for a possession (Psa. 2:8); when my apostles shall sit, each on his throne, judging the twelve tribes of Israel (Matt. 19:28); when I shall sit on the throne of my glory (Matt. 25:31); and the immortalized saints of all ages (Heb. 11:39, 40; 1 Thess. 4:14-18; 1 Cor. 15:51-54; 2 Pet. 1:4; Luke 20:35, 36) shall have been made kings and priests to God, and are reigning on the earth (Rev. 5:10; 20:6; Rev. 2:26, 27; 3:21); when the Son of Man comes to give reward (Matt. 16:25) to those who have "feared the Lord and thought on his name"; when I make "up my jewels" (Malachi 3:16, 17)—in that day shalt thou be with me in Paradise" (Rev. 2:7).

To those who already believe the doctrine, there are other passages which seem to favor it, but which can readily be explained in harmony with the truth. However, it must be admitted that there is one text that absolutely teaches the doctrine in so many words, and it cannot be controverted. It is found in Gen. 3:4, 5, and reads: "Ye shall not surely die\* \* \*ye shall be as Gods." Read the whole connection, and see if you wish to be in fellowship with the author.

We will now examine into the positive and direct teaching of the Scripture concerning the nature of man.

Eccl. 9:5, 10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." "The living know that they must die; but the dead know not anything, neither have they any more reward; for their memory is forgotten." Psa. 6:5—"For in death there is no remembrance of thee, in the grave who shall give thee thanks?" Psa. 146:3, 4—"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Isa. 38:18—"For the grave cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth."

Psa. 49:20—"Man that is in honor, and understandeth not is like the beasts that perish."

Prov. 21:16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Isa. 26:14—"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." (In contrast to the above, read verses 19, 20, 21, and see what is in store for the saints.)

Jer. 51:47—"I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and *and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lrd of hosts.*"

Obadiah 16—"So shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Psa. 37:38 "But the transgressors shall be destroyed together: the end of the wicked shall be cut off."

Rom. 2:12 "For as many as have sinned without law shall also perish without law."

In 1st Tim. 6:16, it is declared that God only hath immor-

tality (resident in Himself). That being the case, man cannot have immortality inherent in himself, regardless of his attitude towards God and the salvation that He offers through Christ.

If man by nature were immortal, there would be no occasion for the Scriptures to urge us to "Seek for glory and honor and immortality" (Rom. 2:7). Jesus exemplified in himself how alone man may attain to immortality, namely, by faith in, and obedience to, the requirements of God. God delighteth not in the death of any, but would that all should turn to Him and live. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But that life is based on Jesus' reply to Martha: "I am the resurrection and the life." "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God. Paul, in Rom. 6:21-23, makes a clear and concise statement of the Scripture teachings of the condition and destiny of man in his fallen state, and God's plan for his redemption, when he says, "For the end of those things (aliens, strangers, no hope, without Christ, without God, Eph. 2:12) is death." "For the wages of sin is *death*; but the *gift* of God is eternal life *through* Jesus Christ our Lord."

From these testimonies it is evident that man is a UNIT, and because of sin, death works in him, resulting finally in his dissolution. Had not God in His mercy and love, made provision, through the atoning sacrifice of His only-begotten and well beloved Son, for the forgiveness of sin, and a cancellation of the death sentence by the promise of resurrection, conditioned on faith in and obedience to His requirements, death would have held the whole human family in its everlasting embrace. Because Jesus the Christ kept the law in every particular, and made it honorable, thus fulfilling the righteousness of the law. His Father constituted Him the life-giver, and gave Him power over all flesh, that He might give everlasting life to those who heartily accept of the provisions that God made, and render a willing obedience to the same. This salvation is offered to the personal sinner of the sons of Adam, and not to an imaginary entity that does not exist. Therefore it is absolutely essential that we know our condition by nature, in order to have an intelligent conception of the salvation that God offers, namely, everlasting life and an inheritance in the Kingdom of God for our personal selves, and not for an immortal soul that does not exist. (If it did exist, as is taught by the Apostasy, it already has immortality, and therefore would need no Savior to give it life.) Paul says in his second Corinthian letter



(5:10) that the saints must appear before the judgment seat of Christ, that every one may receive in body the reward. Seeing, then, it is the body, the person, that is to be saved and rewarded by being made like unto Christ's glorified body (Phil. 3:21), let us be diligent, that we may be found in Him "when He shall come to be glorified in His saints, and to be admired in all them that believe" (Thess. 1:10); when the meek shall inherit the earth, and the righteous inherit the land, and dwell therein forever" (Matt. 5:5; Psa. 37:11, 29). Do not pass this over as a doctrine of no importance. Your eternal life depends on an accurate knowledge of the salvation offered in the Scriptures.

S. T. BLESSING.

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## INTELLIGENCE.

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CARDIFF, ENGLAND.—Fraternal greetings in the name of the Lord Jesus. The Ecclesia here keeps plodding on as usual. The older members whom you will remember being your companions in the truth are still with us, though age is, of course, having its effect. However, there are none of them but what is keeping fairly well considering all things. My mother and father, Bro. and Sister Morgan Rees, experienced a sad loss by the rather sudden death of their youngest daughter Hettie, in April last. She was of great support and comfort to them, both in temporal and spiritual matters. Also her regularity at the meetings and her usefulness in the Sunday School and many other ways, make the loss hard to bear. Of course we know and feel the comforting words of the Master, "I am the resurrection and the life. She that believeth in me, though she be dead, yet shall she live." Patiently we await the Resurrection morn confident in the assurance of again meeting our beloved one.

Father is pleased to know how you and Sister Williams are getting on. I read him the important items from the *ADVOCATE* month by month and we sometimes have a profitable discussion upon some of the articles. Considering his infirmity, not being able to see to read, and his deafness, his mind is wonderfully active in the Divine Purpose and the signs foretelling the nearness of Jesus. Well, dear brother, I refer to these personal matters, knowing your interest in one of your old companions in the truth.

Concluding with fraternal greetings in the name of Jesus from the Cardiff Ecclesia, Yours sincerely A. W. Rees.

CUMBY, TEXAS.—We come with bowed heads and aching hearts on account of our dear brother J. C. Cameron, who died on March 4th, 1912 of a ruptured blood-vessel at the base of the brain. He was confined to his bed seven days; his children say his mind had been wrong for several days before sickness overtook him. We sorrow not as those that have no hope, for he died full of faith, believing, if he is worthy, God would exalt him and place him on the right hand of Jesus our judge. Our brother was a brother in the flesh to the writer and was in the truth twenty-seven years. While he never spoke publicly, he worked hard for the cause of the Master. When he first

learned the truth he greatly rejoiced as it was so plain to him that he thought it would be an easy matter to show it to his friends. Quite to the contrary; they turned away, abusing and persecuting him and would refer to him as the "crazy man." Our brother never faltered and would only say, "If I can be worthy to suffer shame for the name of our blessed Saviour, I am willing.

Your Sister in the One Faith, Maggie Cross

[Bro. G. W. Banta forwarded the foregoing letter, speaking well of Bro. Cameron. Among other things he says, "When I read Sister Cross' letter, I picked up the *ADVOCATE* again and re-read the report of Bro. Vince's last sickness and his death as reported by Bro. Pigott. The two cases are very similar, and illustrate the power of God residing in the Gospel to regenerate the mind and bring it into perfect submission to His will, and at the same time inspire the hope of the future life to the faithful, which hope is firm and strong to the last breath . . . Bro. Cameron was an untiring worker in the truth."—ED.]

DOON, ONT.—We had Bro. Zilmer to pay us a visit and he delivered four lectures, Mar. 7th and 8th in the evenings, and Sunday the 10th two lectures at 10:30 a. m. and at 4 p. m.; and we had a good attendance, especially on Sunday afternoon, when our meeting house was well filled. The scriptures were exceedingly well expounded, showing how the outside world is deluded by apostasy and the theology of the day. Hoping that some may have their eyes opened and take to reading for themselves and not put the word of God in the back-ground, and saying, He, the Almighty, meaneth not; as is taught by the clergy. Yours in Christ, H. Cole.

ELMER, OKLA.—The *ADVOCATE* is a welcome visitor in our humble home. We always rejoice to see the firm stand you take for the Truth. We are sorry to report the death of Bro. Russet. He was in fellowship with us until December, when he moved to Polk County, Arkansas, for his health, but did not improve and died on the 11th of this month. The Ecclesia here extend their sympathy to Sister Russet in her sad misfortune. Bro. Russet was young in the Truth but was an humble and meek brother. With love to you and Sister Williams I remain your Bro. in Christ W. H. White.

GALT, ONT —Since we last wrote to you, we have had the pleasure and benefit of a visit from Bro. Zilmer. He delivered a series of lectures, four in all, commencing with the subject, "Is Universal Peace a present Possibility?" "Israel's Future in the Light of the New Testament;" "Does it matter what we believe?" and "How do men become the Sons of God?" followed in the order named, and in all of which our brother clearly expounded the truth and showed himself to be a "workman that needeth not to be ashamed rightly dividing the word of life." Although the audiences were not as large as we wished for, we hope that the word spoken will not have been uttered in vain. This apparently is an age of indifference in regard to the things concerning the kingdom of God. We pray God to give us strength and wisdom that we may keep the light of His word burning brightly before the people around us, ever hoping for the speedy return of Him who said, "I am the Light of the world."

May God in His mercy spare you that you may continue the good work you do through the columns of the dear *ADVOCATE* is the prayer of your brother in hope of eternal life, Geo. E. Matthews.

HENDERSON CO. KY.—Dear *ADVOCATE*:—The March number to hand and among the many most excellent things found therein to cheer, enlighten and comfort and in every way make glad the hearts and uplift the hopes of all aithful brethren, are as in nearly every issue some to chill our hearts with

sorrow for awhile—those which ever and anon record the death of our dear brethren and sisters. And now comes our time again to report the loss by the hand of the grim "last enemy," of a beloved sister of our Ecclesia. On Jany. 20th Sister Jane Woods fell asleep, after about six weeks illness. She was seventy two years old and for the last twenty years was a faithful servant of her Master. I feel that perhaps she is the more deserving of worthy mention from the fact that since the death of her husband, fifteen years ago, she has stood alone among her kindred in defence of the Truth, thus setting a noble example to those around her.

As illustrating her faith and zeal, last October she went nearly ten miles to attend Bro. Zilmer's lectures which she thoroughly enjoyed. A large circle of brethren and friends attended her funeral, at which time the words of the Spirit concerning man's origin, nature and destiny—his only hope of a future existence as found in many portions of the Bible were held aloft to the people by Bro. W. J. Green.

We are also sorry to report that at this writing other aged ones of our members are standing on the very verge of the grave.

Owing to the exceeding long, cold and rough Winter here, I have not seen many of our brethren for about three months. Amidst the dreariness of the weather and depression of spirit we sometimes feel, we are often refreshed by looking over the long list of names published from month to month in the *ADVOCATE*, and we rejoice to think that in this dark and evil day there are to be found so many kindred souls whose hope and aspiration are in unison with our own, and who are feeding on the same spiritual food. On the other hand, I inwardly sigh when I think of some who are set up as examples of Christadelphians who have told me they do not read the *ADVOCATE* and do not care to. We note with sorrow what you say with reference to sister W's trouble, and hope there will be no serious difficulty, or great pain experienced.

Yours In The One Hope, W. J. Green.

INNERKIP, ONT —The intelligence department of the *ADVOCATE* has a special interest to the widely scattered units of the brotherhood. There we read of the welfare of each other in spiritual things; of our labor in the truth, of our encouragements and discouragements. By it we feel the spiritual pulse-beats of each other, and can form some estimate of the degree of the darkness and indifference by which we may be surrounded. Brethren living in isolation may not have much to tell, but even a word of cheer or greeting from them may help another whose life is cast in lonely places. The individuality of a brother which, in a sense, is lost in the city, stands out very prominently in the isolation of country life. Whatever he may do in the way of proclaiming the truth is stamped with his identity. If the truth he preaches is received, he is welcomed; if the truth is rejected he is reproached. But where ever was the faithful presentation of the truth welcomed by the people? Never, in our experience. The people love the lie in which they have been nurtured, the dazzling lie which teaches the immortality of man and his departure to heaven. It is somebody else that goes to hell. Gloss over the truth, teach it in a way that, while not hiding it, yet leaves it nebulously presented, and people may esteem you for your piety and earnestness, and charitably conclude that you mean well and no doubt will go to heaven. But teach the truth concerning the immortality of the soul, and you arouse all the bitter hatred of those who cherish that great foundation lie of all false religions.

All this we have known from childhood, and have had some experience of it from time to time, an experience repeated on the occasion of Bro. Zilmer's Canadian tour which has just been completed. Bro. Zilmer delivered three lectures in the village hall at Innerkip to a comparatively empty house. But if the words spoken so faithfully, so earnestly, and so scripturally brought no

enlightenment or conviction to the dwellers in the outer darkness, they were not lost. They cheered and comforted the hearts of the brethren and sisters, and while we sorrow that others are so indifferent, yet we rejoice with great thanks giving that the light of the glorious gospel of our salvation has come even unto us. It is a money-getting pleasure-loving age, the current religion is well established, easy to believe by the unthinking, with the clergy always present to condone their wrong-doing and to confirm their delusion.

Our small meeting is now reduced by two. Bro. Wm. Mitchell and Sister have removed too far away to meet in our appointed rotation at each other's houses. We shall miss them much indeed. We have our Sunday School every Sunday morning. Two children from a neighboring family attend and are very attentive pupils, giving good heed to the words that are spoken. Our lessons are based on the lesson sheets issued by the Rochester ecclesia. The mother of the two children already mentioned has been present at our meeting on two different occasions, and seems much interested in Bible study. May she grow in the knowledge, in the love and reverence of God and in due time yield the required obedience,  
Jas. Laird.

LONDON (CAMBERWELL).—Dear Bro. Williams: Greetings in the Lord Jesus Christ: Our morning meetings are being very well attended on Sundays for the breaking of bread and the evening lectures fairly well. It is now my pleasing duty to report that Mrs Esther Day of Lavenham (sister in the flesh to Sister Vingoe) was baptized into the Saving Name of Jesus Christ on Sunday evening, Oct. 29th 1911. Mr Arthur Gooding, a friend of Sister Deedman of Aldershot, Mr Albert Cole, a friend of Bro. File of Liss, Hampshire, Miss Jesse Ovenden File, daughter of Bro. File, all three were baptized on Sunday Dec. 10th 1911. Mr Jas. Everest of Liss, on Jany. 7th 1912. Mrs Emily Everest, wife of Bro. Everest, and Miss Elsie File, another daughter of Bro. File, on Jan. 21st 1912, all of whom were received into fellowship at a short service for the breaking of bread after the lecture on each of the Sundays they were baptized, at which meeting those of our number who were not able to be at the morning meeting took part. Truly our Heavenly Father has given us a manifestation of the work being done in the vineyard. Truly does the Scripture state "the fields are ripe for the harvest, but the laborers are few." We are encouraged to go on "fighting the good fight of faith" and we rejoice in this evidence of our labors together with God. "Paul may sow, Appollos water, but it is God that gives the increase." On Sunday Nov. 12th and on the three following Sundays we engaged the Camden Electric Theatre, Tunbridge Wells, for a special effort, and we brought the same to a close Sunday Dec. 3rd. The attendance of visitors has been most gratifying considering that the weather was so unpropitious, working out as follows: Over the four Sundays afternoon and evening 65 and 65 and 25 and 63 and 45 and 40 and 35 and 93. We disposed of a number of books, leaflets, etc., and now we pray our Heavenly Father to give the increase to the word sown.

Bro. Benton, of Manor Park; brethren Avery and Elcomb, of Camberwell; and Bro. Whitehead of Camden Town, were the lecturers. It was a time of great refreshing to the little Ecclesia at Tunbridge Wells, and we are happy to thus be of a little help and comfort to help them on the road to Eternal Life, and we all here send our love and greeting to all of like precious faith in Florida. Yours Fraternaly, Geo. Foote, Rec. Bro. Camberwell Ecclesia.

PITTSBURG, CRAWFORD CO., KANSAS.—I write to convey to you the sad intelligence of the death of our esteemed Sister in Christ, Ann Kerr Graham, wife of Bro. Peter Graham, who died on the 28th of Feby. Sister Graham was born in Ayrshire, Scotland, Feby. 20th 1845. In the year 1868 she was married to Bro. Graham and to this union eight children were born.

James Graham, Thomas Graham, Mrs Jennie Quarton, and Mrs Kate Batton, are the only living children of the family. In the fall of 1871 the Grahams decided to move to America, arriving in Chicago the night after the great fire and had to go to Milwaukee. In the spring of 1872 they moved to Diamond, Illinois, from whence they came to this city, Scammon, in the spring of 1884. Bro. Graham built the first individual home in the city (there being twelve Company houses here at the time), from which Sister Graham was taken last Sunday March 3rd to her final resting place.

About nine years ago she was attacked by articular rheumatism, and for the last four years she was unable to walk, and lived during the day in an invalid's chair. For forty one years Sister Graham has been a very staunch member of "the sect everywhere spoken against." Our Ecclesial meetings were held at Bro. Graham's house, and Sister Graham always led the singing, troubled as she was, she always pleasantly led us on. We shall greatly miss her as there are none among us able to take that part. The funeral service commenced at 2 p. m. by singing Hymn 146, and then a few passages were read from Job, chapters 14 and 19 also from 1 Cor. 15th Chapter; after which a short prayer was offered by Bro. J. A. Zimmerman. Then Anthem 29 was sung. Bro. Zimmerman read a short discourse in regard to the state of the dead in Christ and their final triumph. Our Sister was laid in Hosey Hill cemetery.

A poem of which Sister Graham was very fond during her life time, was by a previously expressed wish, read at her funeral. The lines run thus:

"She lived free from the vain delusion  
That death is but the gate of heaven;  
Her hope was, that her Lord should come  
To wake her from the slumber of the tomb.  
She sleeps; and sleeping, waits that hour,  
When death o'er her shall lose its power.  
Not that she may ascend on high  
To boundless spheres beyond the sky;  
But on the earth to meet her Lord,  
Regain her life, the great reward."

"Then shall be brought to pass the saying that is written: Death is swallowed up in victory" (1 Cor. 15: 54). Yours in the Hope of Eternal Life,

Jno. A. Zimmerman.

[We have had nearly twenty-five years personal acquaintance with Bro. and Sister Graham, and know of our sister's sterling character. Dear Bro. Graham; the sincere sympathy of Bro. and Sister Williams goes out to you in your bereavement. You have had enough of the hard knocks of this weary life to help prepare you for even this heavy blow. Bear up, dear brother, and press on, till you meet your loved one when death shall never more lay its cold hand upon you—EDITOR.]

ROCHESTER, N. Y.—Again the enemy has made his presence felt among us. At 4:30 to-day (March 3rd), our sister in Christ, Mrs. Jennie Hastings, wife of our late Bro. Hastings, passed to her rest. She has not long survived her companion, whose loss we have never ceased to feel. Both were more or less active in such work of the truth as fell to their hands. Sister Hastings' most successful work was in the Sunday-school, which she attended to most faithfully as long as she was able. She has never been well since Bro. Hastings died, and her death has not been wholly unexpected.

Both in the meeting and in the school these disciples of the Master have been greatly missed. We know, however, they are now asleep, awaiting the call to life at the hands of him whose Name they bore. And if it may come to them, as it surely will to all whom he approves, to be invited to that heavenly state in which pain and death shall have no place, it will be seen that the present, with all its seemingly adverse conditions, has been the path to blessings unthought of by the merely natural man. Our sorrow is lessened when we fix our minds upon the verities of eternity, and more earnestly do we pray that it may be ours to share therein. Although we "see them afar off, we are persuaded of them, and have embraced them" as did Abraham our father. This is our comfort in life, our assurance in death.

C. C. Vredenburg, Rec. Bro.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701 Central Ave., Orlando, Fla.

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MAY 1912

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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**FEARFUL TIMES.**—The sinking of the Titanic, the largest ship in the world, occurring, too, on her first voyage across the Atlantic, when about twelve hundred people perished, has shocked the world. Such a disaster emphasizes the fearful times we are living in, many of the calamities being due to the greed and pride of men. This fearful event makes us anxiously ask, Has Isa. 2: 11-22 commenced to be fulfilled? What a Babel of tongues the newspapers are, trying to find some one to blame for the tragedy! We are reminded of the Saviour's words in Luke 13: 2-5.

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MAY, 1912.

No. 327

## Editorial.

**F**EELING the heavy burden of maintaining and increasing its gigantic navy, Britain desires a reduction in the enormous expenditure necessary to keep and increase the burden under which it groans. Lord Haldane has visited Germany in a desire to effect some sort of an understanding between the two countries that will put an end to the constant irritation that is kept up by mutual suspicion. He was quite graciously received, but his visit did not prevent Germany from declaring its intention to build "an extra squadron with three new battleships and their complement of cruisers, submarines and the like." And it is reported that "this augmentation of the navy is to be accompanied and strengthened by an increase in the army—an army which is already unmatched in Europe and the world." A Montreal editor asks the question, "What does all this mean for Canada?" He answers, "It means that the challenge of British supremacy at sea, which is the sheet-anchor of our national existence, has taken on a new life and a new menace. It is not withdrawn—it is thrust closer home. *All peace negotiations have failed.* Haldane had his trip for his pains. *Churchill's offer to reduce the British battleship programme by three Dreadnoughts, if Germany would drop two, has been met by the defiant statement that Germany would drop none, but would add three.* If there was reason for Canada to be apprehensive a couple of years ago, there is ten times as much reason to-day.

"And what must we do? It is clear as crystal that money will not be enough; and money wasted on experimenting with cruisers in Can-

adian waters will be worse than worthless. *What is wanted is fighting battleships manned by fighting men.* And they are wanted soon. *The money necessary to build them, we can get in abundance in London.* The shipyards, in which to build them, are waiting fit and ready in the United Kingdom. The experts to show us how to build, manoeuvre and fight them, are awaiting the orders of the British Admiralty. The men to "man" them, as our lads are getting ready, are in the British reserves. *And our fighting men are eager and anxious to come to the front and show their true colors just as soon as there are real Canadian battleships on which they may train and then turn their knowledge to account.*

"In a word, Canada is ready to march, the moment the Government gives the word. And if we could send a stout message across the Atlantic that the men and resources of Canada are all behind the sober statement of the British First Lord of the Admiralty that our Empire will keep its "artificial advantage"—will keep its superior single superior weapon—as long as we have a man or a shilling to ensure its supremacy, who dare say that the knowledge that the whole Empire was committed to this gigantic struggle for self-preservation might not tip the scales at Berlin and avert the greatest calamity to modern civilization which the mind of man can conceive."

Does this sound like peace? All the peace talk is forgotten, and the cry of war! war! goes on. Is it possible that the crash which must come can be repaired by human aid? When the war does break out for which all the great nations are preparing, it is impossible to imagine any human means by which peace and reconstruction can follow. It must surely bring the final end of human governments and the coming of the Prince of Peace. He is certainly at the door. He must soon walk in. Our question is, Are we ready? Let us ask it every day, let us answer it every day and every night.

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THE MENACE—This is the name of a weekly six column, four page paper published in Aurora, Missouri, edited by Theo. C. Walker. The circulation has reached to over one hundred and thirteen thousand weekly. It is a fearless enemy of the Roman Catholic efforts to influence and control the management of the United States Government; and some of its exposures of the evil doings of the officers of the Roman Catholic Church, from the Pope down to petty priests, must surely rouse Protestants out of their sleep to a realization of the fact that Romanism is still alive and dangerous, and that Protestantism is still needed in fact as well as in name to safe-guard the rights of the people in the liberty of the press and the freedom of the platform. One Catholic editor has appealed to President

Taft to have the "Menace" excluded from the mails, and the President has referred the appeal to the Post Master General, who, so far, has not interfered. Here is a case, however, which shows what would become of all papers and books not acceptable to Romish priests and editors had they the power to carry their hatred of liberty into execution. Indeed, an effort is being put forth now to have a law passed prohibiting the circulation of what Romish priests call obscene, vulgar and abusive attacks upon religion—their religion, they mean, of course. Such a law would, if carried into effect, blot the Bible out of existence; for no attack upon Romanism can well be stronger than that of the Bible, where the pope is called "the man of sin and son of perdition," and a blasphemer; and where the whole system is denounced as Babylon the great, the mother of harlots, and abominations of the earth" (Rev. 17:5).

Rev. 18:11-13 gives a vivid description of Rome's making merchandise of the people; and in the "Menace" of April 6th, there is an account of a Chicago lady writing to a priest in Brooklyn for advice concerning purgatorial matters, to which the following reply was sent her:

I have received your letter of inquiry and in reply beg to inform you that the fee for perpetual membership in St. Vincent's Purgatorial Society is ten dollars for each person whether living or dead. This means that more than fifty-five hundred masses will be read each year for the person enrolled. You will readily see that we have more masses offered for our Purgatorial Society than any other society in this country

Sincerely hoping that you will be able to do something for us and in the meantime promising to remember you at the Altar each day, I am, Very sincerely yours in Christ, . . .

The post office authorities often issue "fraud orders" against business enterprises which their inspectors report as of questionable standing. This "St. Vincent's Purgatorial Society" advertises its business in Catholic papers. If ever there was a fraud perpetrated upon ignorant people this is one; and if ever any scheme deserved a "fraud order" from the post office officials, this surely does, since poor people are induced to give their money to priests without any possibility of there ever being "value received." But, of course, this is one of the many evils human government cannot remedy, since the freedom of the press is too delicate a thing for a fallible government to meddle with. Not until we have a King upon the throne of universal empire, who will not have to judge by the sight of his eyes, nor reprove according to the hearing of the ear—not till then can we hope to see the peoples' eyes opened, and hear their newly enlight-

ened confession, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

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THE SONSHIP EPISODE.—Bro. Dr. C. F. Bennett has sent us a contribution on the Chicago trouble, happily on the right side; but since the matter seems to have quieted down, elaborate treatment of it in a special direction is not needed. Bro. Bennett rightly complains of the uproar a visitor had witnessed in the Chicago Ecclesia one Sunday morning. It seems this visitor had gone there to be immersed, and it happened to be on the Sunday morning when the seceders degenerated into troublers of the cheap political cult, thereby putting the Ecclesia to much trouble and great annoyance. The visitor not knowing one person from another, made the mistake of blaming the Chicago Ecclesia, and left in a state of mind which produced a private letter doing the Chicago Ecclesia great injustice. Had the writer of that private letter known of the patience the Ecclesia had manifested under the most tantalizing circumstance, and been acquainted with the persons who caused the uproar so as to distinguish them from the Ecclesia, the unjust letter that lies before us would not have been written—not by any fair minded person. We hope Bro. Bennett may have the opportunity to remove from the mind of the person concerned the prejudice created by an uninformed, partial view of the meeting complained of.

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THE MINER'S STRIKE.—In the great strike of the miners of England and Wales, there has been another evidence given to the world of the uncertain foundation upon which society is built. The inter-dependence is so real that when one part of the industrial masses becomes rebellious nearly all others are paralyzed. Since the laboring classes became educated enough to know how to organize, they have been able to compel employers to pay them higher wages; and since higher wages have caused them to appreciate better food, better dress, and more enjoyment of life, the ostentatious flaunting of wealth by the wealthy has more than ever provoked them to demand a more equal share of life's necessities and luxuries. It is therefore in the power of one labor organization to stop the wheels of commerce and to so cripple a government as to bring tears to the eyes of perplexed statesmen and threaten starvation to a nation.

This has been shown conclusively in the British Railroad strike; and the last strike of the miners, happily now partly settled—for a time—brought the great Government of Britain to its knees, and

showed how helpless society is in the grasp of one of its branches. From the Bible stand-point we know why this is. It is one of the combustibles destined to set fire to the world that now is, that it *may* "pass away with a great noise, and the elements melt with a fervent heat." From a human point of view, it is the result of commercialism out-running agriculture, cities out-doing villages and country life. The patented conveniences of this inventive age have drawn the tillers of the soil to the benches and to the office desks, and this has multiplied hungry souls by the millions, who must eat, and yet produce nothing eatable, and thereby the producing of the eatables is reduced, while hungry non-eatable-producing mouths increase more and more, hence the much talked of "high cost of living." When society is constructed upon a solid foundation, there will be more "planting of vineyards and eating the fruit thereof," and "the plowman shall overtake the reaper," and men will then enjoy dwelling "under their own vine and fig tree," and not be so much charmed with the din of factory life, the noise of congested cities, the effervescence of "functions" and the intoxications of theatrical poisons. The days are past when "man wants but little here below," and now he wants more than the present farm-forsaken state of the world can give him. Having left the farm for the factory and the office, man has forsaken the substance and grasped the shadow. Hence the inter-dependence has become so great that a few weeks stagnation of industries would devour all necessary supplies, starvation would soon produce mobs, and the general stampede would leave destruction in its path. The Lord only can construct a solid society.

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OUR RESTLESS WORLD.—We thank Bro. W. Grant for a copy of his book under this title, which is a very interesting epitome of the present restless state of the industrial and political world. It is a lecture given by Bro. Grant, editor of *The Glad Tidings*, in several cities of England and Scotland, and a very pleasing and convincing feature of it is the collation of newspaper utterances, fitting in nicely with the prophecies quoted throughout the lecture. If there are any who think, or who act as if they thought, that "the Lord delays his coming," the reading of this twenty-four page pamphlet is well calculated to rouse them out of their stupor.

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"And nobler yet shall duty grow,  
And more shall worship be,  
When thou art found in all our life,  
And all our life in thee."

## SPIRITUAL MINDEDNESS.

WE are exhorted by the apostle to be spiritually minded. "To be carnally minded is death; to be spiritually minded is life and peace," that is, to be carnally minded leads to death; to be spiritually minded leads to life; life now and life hereafter. In coming here we are manifesting spiritual mindedness. We are rising above present things. We are remembering Christ and His work; His sufferings, death and resurrection; His absence at the right hand of the Father, from whence he will come again for the salvation of God's people. It is very agreeable, elevating, comforting, to see how much God has done for us in opening up prospects of glory honor incorruptibility and immortality in the kingdom of God. But there is another aspect of spiritual mindedness, that is, in relation to conduct; and our salvation is based upon our recognition and obedience to God under this aspect.

The apostle says, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like: of the which I tell you before, as I have also told you in times past, that they which do such shall not inherit the kingdom of God." While we may lift our heads and say not guilty to many of these things, how do we stand in relation to some of the characteristics, which may be considered smaller matters, such as hatred, variance, emulations, wrath, strife, envyings? Can we still cry, not guilty, to such as these?

How good and how pleasant it is to see spiritual mindedness manifested wherever it is found; such characteristics as described by the apostle as these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It does not matter where we go, what country we are in, the law of no country in the world will condemn such like conduct as these traits of character; and above all, we know such to be pleasing to our heavenly Father.

There are degrees in spiritual mindedness. There is a love that worketh no ill to his neighbor (Rom. xiii). There is a love that envieth not; that rejoiceth not in iniquity, but rejoiceth in the truth.

We can all ask ourselves the question, Are we carrying out these higher principles in our every day lives? Are we advancing in spiritual mindedness? "If any man hath not the spirit of Christ he is none of his" (Rom. viii: 9). Are we trying to do God's will by keeping his commandments?

Let us take Paul's words as encouragement to ourselves, "Forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus."

J. Hirst, Huddersfield, England.

## A LETTER FROM BROTHER MOYER

DEAR BROTHER WILLIAMS.—Grace, mercy and peace be thine, with health and strength of body and mind. Those persons who become entangled with the arguments of those who advocate the human paternity theory would save themselves a vast amount of study and perplexity if they could but discern one important, yet fundamental, principle of interpretation and reasoning. I will briefly indicate that principle.

1. Whenever the Creator makes a promise to man He interposes and makes manifest the supernatural, the miraculous, something out of the ordinary course of things.

2. The fulfilment of that promise, be it what it may, never comes to pass through the natural, that is, through the agency of any natural law recognized and known to man. God interposes just as miraculously to fulfill a promise as he did to make it. If there is any exception to this rule of action, I cannot now recall it, and if any brother knows of such exception I wish he would point it out.

God promised Abraham a son, and He fulfilled it. He promised to bring Israel out of Egypt, and He did it. He promised to give Israel as a nation "a child, a son," and He fulfilled the promise. In all these instances the supernatural is visible in accomplishing what the natural could not do.

David apprehended what was absolutely required to fulfill the promise God made to him in the covenant that was ordered in all things and sure, which afterwards came to be known in prophetic writing as the "Sure mercies of David," involving the riches of divine favor and blessing to flow through his royal Son and seed of the covenant.

Notice how the king responds to the promise; "Is this the manner of man?" margin, "law of man?" which is equivalent to saying that by no natural law or manner of man could the great things promised be consummated. In fact, the beginning and ending of all things pertaining to the purpose of God is an exhibition of the supernatural as distinct from the natural; the manifestation of divine wisdom and power, where human frailty and weakness from its innate feebleness would prove a failure.

In Numbers 11:20-23 will be found a perfect illustration of the principle I have indicated. The natural is excluded, turned down, while the supernatural is exalted in a way that even Moses, did not at first see.

O who can fathom the inexhaustible source of wisdom and power, that makes things temporal and transitory even prophetic



of greater things to come? From the gates of Eden to John the Baptist, there is a continuous prophetic shadow, or type, that focalizes upon the things clustering around the name of the great deliverer whom God had promised, and in due time made manifest.

It is in vain that man seeks to exclude God-giving honor and glory and trust in the natural instead of the supernatural. It is really a deceptive form of idolatry, and a destructive snare of delusion.

Truly yours,  
GEO MOYER.

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### MEDITATION AT THE LORD'S TABLE

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DEAR BROTHERS AND SISTERS:—I wish to tell you some of the things that appeal to me in partaking of the emblems.

1. The broken body represented by the bread, and the shed blood by the cup, we all know point to the death of the Savior of the world. In this voluntary offering, Christ gave His life, flesh and blood, "for the sins of the world," or to release the sentence of death which rests upon the human family by nature. Those only who make a personal application of this sacrifice receive the atoning benefits thereof. We then who have been "baptized into His death," have had the blood applied typically and are recipients of this sacrifice.

2. I look upon this service as a continual reminder of this fact—that through this offering we have escaped the condemnation which rests upon us. We are reminded of the fact that God's love for us was very great when He gave His only begotten Son. When we are daily occupied with things more or less of the world, we lose sight, as it were of this great favor which has been bestowed upon us. And when we meet around the table our minds are made to realize that were it not for this sacrifice we could have no ray of hope. It is needful then to remember what the dear Savior has done for us. This is a manifestation to him and to each other that we do remember him.

3. Under the Mosaic order of things the Children of Israel made different kinds of offerings. They offered burnt offerings, peace offerings and thank offerings. We are told that they are "a shadow of things to come." So it appears to me that service can very appropriately be called a thank offering. Surely we are not thankful that Christ had to suffer and die. No. But since God in His wisdom saw fit to arrange the plan of salvation in this

way, we are thankful to Him that our hearts and lives have been touched by the blood of this sacrifice, so to speak. We are so thankful our eyes have been made to see the great beauties of his truth and we have been inclined to accept them.

4. This service teaches us a lesson of humility. It makes us feel our entire dependence upon God. And we feel very thankful that we are allowed to live on and try in our weak way to serve Him, for at best we are mere worms of the dust. We are naturally inclined to forget God and fail to live humbly in His sight.

4. We also in this service show our faith in the second coming of Christ. We make an outward manifestation to God, to Christ, to our brethren and to the world that we are expecting the return of our Savior from heaven as we obey these words, "Ye do shew the Lord's death *till he come.*" I think this is the only way and place where we can demonstrate this fact, and "Faith without works is dead."

6. In these emblems we are to discern, or see by the eye or understanding, the Lord's body. When we fail to partake of these emblems we fail to discern the Lord's body, and "For *this* many are weak and sickly among you, and many sleep." I Cor. 11:30.

7. I believe this service is one great tie which holds the brotherhood together. When we have the proper love for one another and for our dear Savior we desire and long to meet together and "shew forth" our faith and hope in this service. It must be quite pleasing to our Master to see his followers assembling together to commemorate his death. He places his approval upon the service by commanding it to be done.

8. Lastly, I believe that it is a command to keep this service. Paul says, "Keep the ordinances as I delivered them to you." I Cor. 11:2. He also says in another place, "Not forsaking the assembling of ourselves together as the manner of some is." Christ's own words in Luke 22 were in speaking of the cup, "Take this and divide it among yourselves," and of the bread he said, "This do in remembrance of me." Hence it is a direct command to do this. This service is also one manifestation of the fact that we love God. "If ye love me, keep my commandments."

Your sister in Hope of Life Eternal,

UNA MARTIN.

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Joppa's present inhabitants consist of twenty-three thousand, half Mohammedans, a quarter Christians and a quarter Jews.

## HISTORY AND PROGRESS OF ZIONISM.

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Zionism is merely a new word for an old idea, and is nothing more than an expression of the longing of the Jewish people for its own country. Since the destruction of the second Temple of Titus in 70 A. D., this people has not ceased to yearn for the land of its fathers. In early history movements were started having as an object the satisfying of this desire, but these movements all had a common fault; the leaders believed and acted as though the fulfillment of their great hope would be brought about by a *miracle*.

As the centuries advanced, in spite of the fact that men were becoming more civilized and educated, there remained and grew an Anti-Semitic feeling of great intensity. This feeling and also the principle of nationality which for almost a century ruled thought and feeling in Europe and governed the politics of the world have been the direct cause of the growth and wonderful *development of Zionism in its present form*.

"The principle of nationality," in the words of Dr. Max Nordau, of Paris, "has awakened self-consciousness in all the peoples; it teaches them to regard their peculiarities as qualities, and gives them a passionate desire for independence. It induced them to remember who and what they are; to feel themselves a people apart; and to demand for themselves a normal national destiny. This slow and painful work of the recovery of their individuality was rendered easier by the attitude of the peoples who eliminated them from themselves as a foreign element and put stress, without consideration or courtesy, on the real and imaginary contrasts, or at least differences, between themselves and the Jews."

The persecutions of the Jews in Russia in the latter part of the nineteenth century drove a great many of them out to seek new homes—and here was a historic moment. As is always the case in such crises, there appeared the man whose mission it was to express clearly the ideas obscurely felt by many and to proclaim loudly the words they were waiting to hear. This man was Dr. Theodor Herzl. In the autumn of 1896 he published a concisely written booklet, "Das Judenstaat" ("The Jewish State"), which became the starting point of present-day or political Zionism.

The premises of political Zionism are that there is a Jewish nation, a point denied by a great many of the reform Jews.

Dr. Herzl saw that his first task would be to organize a demonstration, which should bring the entire world, and especially

the Jewish people itself, in a concrete form, the fact of its national existence. He accordingly convoked a Zionist Congress, which, in spite of many furious attacks and acts of violence, assembled for the first time in Basel, Switzerland, at the end of August, 1897. This congress consisted of 204 members, selected as representatives by the Zionist Jews of both hemispheres.

The first Zionist congress solemnly proclaimed that Jews are a nation and that they do not wish to be absorbed by other nations. It pledged itself to work for the emancipation and the economic and hygienic betterment of that portion of the Jewish nation which is deprived of practically all rights and which is dragging out its existence in a state of undeserved misery. These aims were clearly stated in a program which was adopted unanimously and with great enthusiasm. This was as follows:

"Zionism works to create for the Jewish people a home in Palestine, guaranteed by public law.

"For the reaching of this goal, the congress proposes to adopt the following means:

"1. The well-regulated promotion of the settlement of Palestine by Jewish agriculturists, artisans and manufacturers.

"2. The organization and knitting together of the whole Jewish community by means of proper local and general institutions, in accordance with the law of the different countries.

"3. The strengthening of the Jewish self-respect and national consciousness.

"4. Preparatory steps for obtaining the consent of the governments, which is necessary for the achievement of the aims of Zionism."

In order that their organization should be made permanent and lasting, the first congress elected a "great committee of action," in which were represented all the countries of the world having a somewhat considerable Jewish population. This committee, in turn, elected a "permanent committee," with its headquarters in Vienna under the presidency of Dr. Herzl.

The next three congresses showed a gradual increase in the number of delegates, from the original 204 in 1898 to 420 in 1901. Since then the congress has met yearly, and now the number of delegates at the last congress was about 800.

In order to see just what the Jews represented at the congress have done since its organization it is necessary to compare the various points of the program drawn up by the first congress with the following presentations as set forth by the leaders of the movement:

"1. The well-regulated promotion of the settlement of Pal-

estine by Jewish agriculturists, artisans and manufacturers.”

The Zionists have devoted themselves to a zealous and tireless advocacy of the already existing Jewish colonies in Palestine. They have also prepared the way for establishing factories in Palestine, which will give employment to the Jewish workmen there. They have assured, by according a yearly subvention, the continued existence of the model Hebraic school at Jaffa, which was about to close its doors for lack of funds. The Zionists have also been largely responsible for the establishment of a great many trade schools in Palestine, where the young men and women are taught and thus made self-supporting. They take care that the existing and promising beginnings of a Jewish colonization shall be looked after and maintained till the movement be possible on a large scale.

“2. The organization and knitting together of all the whole Jewish community by the means of proper local and general institutions in accordance with the law of the different countries.”

The Zionist Jewish community at the present time boasts many local societies, which show great activity. In the general field of organization Zionism has national federations of its societies (Dr. Harry Friedenwald, of Baltimore, having been the first of the American Federations when it was organized in 1898), the “great” and “smaller committee of action” and the congress, which maintains a permanent secretarial office at Vienna. The cost of this apparatus is covered by the voluntary contributions of Zionists.

Zionism has its official organ, *Die Welt*, published in German in Vienna. Its ideas are further set forth in about 40 other periodicals in Hebrew, German, Russian, Polish, Italian, English, French and Roumanian and in the Jewish-German and Judeo-Spanish jargons. It has founded numerous schools, Toynbee halls and educational institutes, and has recently begun to acquire a share in the administration of the Jewish communities in order to devote their resources to the promoting of national Jewish instruction, education and culture.

“(3) Strengthening of the Jewish self-respect and national consciousness.”

The Zionist societies use every effort to spread a better knowledge among the Jews of the history of their nation and to make them better acquainted with the sacred and profane literature in the Hebrew tongue. The Zionists are constantly and tirelessly working for the hygienic and economic betterment of the Jewish proletariat, for the well-directed education of children and for the instruction of children and for the instruction of women.

They have also established a great athletic society to promote the long-neglected physical development of the rising generation.

"(4) Preparatory to obtaining the consent of the governments necessary to achieve the aims of Zionism."

Several of the governments whose opinions will eventually be decisive in the matter have been reliably informed of the aims of Zionism, and there has been no lack of encouragement and expression of sympathy with its tendencies.

The Turkish Government has under consideration a request by the committee of action for a charter for the colonization of such land in Palestine as can be disposed of, and which at the present time is lying waste, and for the opening of its neglected resources. For the proper exploitation of such a charter, as soon as it will be granted, large sums of money are necessary. In order to be prepared for that time, the second Zionist Congress decided to establish a Jewish banking institution, the Jewish Colonial Trust, with headquarters in London. This bank was established with a capital in shares of £2,000,000. According to the statutes, before it could begin to do business, £250,000 had to be paid up. This was done, and the bank opened.

Another financial institution of the Zionists is the National Fund, created by the fifth congress. This fund is maintained by the voluntary subscriptions of the Zionists. It was intended to raise it to £200,000, half of which was to be used for purchasing land in Palestine, and the other half to remain the intangible property of the Jewish people and to be constantly increased by means of compound interest and gifts, so that at important junctures the interest may be used for great national purposes. Bitter opposition to Zionism has arisen.

Many of the opponents content themselves with attacking the leaders of the movement, but to quote a prominent Zionist: "Men who, without expecting the slightest advantage to themselves; out of purest, most unselfish love for the unhappy ones of their race; out of reverence for their forefathers; out of a general spirit of philanthropy, have made the greatest sacrifices in money, time, strength and health in order to elevate their people and to free millions of innocent, persecuted men from the bitterest misery, have the right smilingly to shrug their shoulders when irresponsible fanatics or pitiable scribes reproach them with self-interest or vanity."

To quote another advocate of the movement:

"People declare Zionism to be a dream, and deny that its practical realization is possible. To objections of this kind Zionists have a hundred times given a sufficient answer. This simple negative criticism can be passed over. Its only real refutation is

in deeds such as the Zionists have already performed, and as they intend to perform. The one point which probably forever excludes the possibility of an understanding between Zionist and non-Zionist Jews is the question of the Jewish nationality. Whoever maintains and believes that the Jews are not a nation can, indeed, be no Zionist; he cannot join in a movement which is only justified when it is admitted that it desires and works to create normal conditions of existence for a people living and suffering abnormal conditions. He who, on the contrary, is convinced that the Jews are a people must necessarily become a Zionist, as only *the return* to their own country can save the everywhere hated, persecuted and oppressed Jewish nation from physical and intellectual destruction."

The Zionists, however, know that they have undertaken a work of unexampled difficulty. Never before has the attempt been made to transplant in a peaceful manner and in a short time to another soil several million people from various countries; never has it been attempted to transform millions of physically degenerated proletarians without trades or professions, into agriculturalists and cattle breeders, and to bring town-bred hucksters and tradespeople, agents and men of sedentary occupations again into contact with the plow and mother earth. It will be necessary to accustom Jews of different origins to one another, to train them practically to national unity, and, at the same time, to overcome the superhuman obstacles of difference of language, unequal civilization and of the manners of thought, prejudices, likes and dislikes of foreign nations, brought severally from the lands of their birth.

What gives the Zionists the courage to begin this herculean labor is the conviction that they are doing a necessary and useful work, a work of love and civilization, a work of justice and wisdom. They desire to save eight or ten millions of their kindred from suffering. They desire to free the nations among whom they vegetate from a presence which is considered disagreeable. They wish to deprive anti-Semitism of its victim. They wish to make unquestionable producers of such Jews as at present are reproached with being parasites. They desire to fertilize with their sweat and till with their hands a country that is today a desert, until it is again the flowering garden it has once been.—The Sun, Baltimore.

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Give me a word of approval, for my eyes are growing dim,  
For the way is much rougher now and I'm not so fleet of limb,  
As in the hopeful boyhood days when I cleared the vaulting pole,  
For I am in the final race with my eye upon the goal.

## QUESTIONS ANSWERED BY THE EDITOR.

On page 309 December ADVOCATE you say, "The law of Moses was given to restrain sin to a degree, but it was also designed to show man that God's righteous demands as a condition of redemption were a yoke they were not able to bear."

Do you mean that God gave them a law they were not able to keep, and then cursed them for breaking it?—O. T.

### ANSWER

What we meant was what Peter said in Acts 15:10: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which *neither* our fathers nor we were able to bear." To all except Christ, who allowed not a jot or tittle to pass unfulfilled, the law of Moses was a "yoke of bondage" (Gal. 5:1). That which was "written and engraven in stones" was "a ministration of death" to all mere mortals, and its design was to "restrain sin to a degree"—to the degree that mere man could reach—and to demonstrate that man could not, of himself, reach the height which Divine justice and mercy required; thus pointing to the only One who could meet the requirements—the only begotten Son of God. "What the law could not do"—Why?—"in that it was weak through the flesh," God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3). What seems to appear to our questioner unjust, is a grand truth, namely, that God gave the law to demonstrate what mere mortals could not do, in order that they may realize their dependence upon Him who could do what they could not do. The law was therefore given as a "schoolmaster unto Christ" (Gal. 3:24), convincing the intelligent ones of their lack of "strength," so that they may realize that, "when we were without strength, in due time Christ died for the ungodly" (Rom. 5:6). But did God "curse" them for not keeping a law they could not keep? He did not "curse" them for not fulfilling every jot and tittle of the law, for He knew that only the One He would raise up as His Son could do that. Yet He did "curse" them. What for? First, for not keeping the law to the "degree" of their ability to do so. Second, for not keeping it in the sense of a "schoolmaster to bring them to Christ." If they had kept the law, to the extent of obeying its requirements against sin, and its provisions to meet sins committed, and learned its types and teachings that all pointed to Christ as the final remover of sins, the "curse" would not have come upon them. Every child of faith under the law would be saying to himself, "I must keep this law to the best of my ability, and in doing so I must con-



stantly keep in mind my inability to live a life free from the law's condemnation, and my only hope is to do the best I can myself. Therefore to God will I give the glory, and to His only begotten Son will I give thanks for redeeming me from a "yoke which neither our fathers nor the disciples were able to bear" (Acts 15:10).

Did God show His mercy by accepting the death of His righteous Son for the unrighteousness of the world?—O. T.

## ANSWER

This is a question which often comes from infidels, and our readers may become impatient with us for, apparently, wasting time, unless we assure them that the question comes from a brother, and therefore deserves patient answer. God showed His mercy in providing salvation in a righteous Son for all unrighteous ones who would forsake their unrighteousness and take refuge in the only One who could render to God a ransom for sinners. Here are a few testimonies: "When we were without strength, in due time Christ ("His righteous Son") died for the ungodly" ("the unrighteous")—Rom. 5:6.

"Who was delivered for our offences, etc.—Rom. 4:25. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"—Rom. 5:8.

"Christ died for our sins according to the Scriptures"—I Cor. 15:3.

"For Christ also hath once suffered for sins, the just for the unjust"—I Peter 3:18.

We cannot make the answer any plainer than these testimonies make it, and it is only a question of whether men will believe what these Scriptures say. But that our brother may see how directly an inspired apostle had answered his question, we will repeat the question and place one verse under it.

Question: Did God show His mercy by accepting the death of His righteous Son for the unrighteousness of the world?

Answer: "But God commendeth his love ("mercy") toward us, in that, while we were yet sinners, Christ ("His righteous Son") died for us" (who were of "the unrighteous world").

How does your "Divine Sonship" agree with your "inherited alienation" theory? I cannot make them harmonize.—O. T.

## ANSWER

The form of this question leaves the reader in doubt whether the questioner disbelieves in the "Divine Sonship," which it puts in quotation marks, or in "inherited alienation," which it also puts in quotation marks. Therefore we must inform our readers that we think it is the latter that he questions. His difficulty

seems to be in understanding how Jesus could be a Divinely begotten Son, and yet be a subject of "inherited alienation," or, as it is worded by some, "under Adamic condemnation." The same difficulty caused belief of Roman Catholics in the "immaculate conception." They could not see how God could beget His immaculate (?) Son from a flesh-and-blood woman of the sinful race of Adam. Therefore they concluded that the woman was changed to an immaculate nature, and that an immaculate Son was the result.

The fact that Jesus was Divinely "made of a woman" did not change His nature from the mortality of His mother; neither did the fact that Adam was Divinely made of the earth produce anything but an earthly nature. Therefore, since the woman was of earthy nature in a sinful flesh condition, the child produced, though Divinely produced, was of earthy nature in a sinful flesh state. And this is exactly what the testimony says: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of *the same*; that through death he might destroy him that hath the power of death, that is the devil"—Heb. 2:14. "Wherefore in all things it behoved him to be made like unto his brethren"—verse 17.

That the state of the earthy bodies of His brethren was and is mortal, sinful flesh, sin-stung, "bodies of death," a state needing redemption, is abundantly shown in the Scriptures. This state is represented in the law of Moses as "unclean," therefore in alienation from God, and must be cleansed before it is fit to come into at-one-ment with God. The passing from this "unclean" state into complete at-one-ment with God, legally, mentally, morally and physically, was exemplified in Christ as "forerunner" and the "firstfruits." Thus He was "*the way*, the truth and the life" in reality of transition; not merely as a teacher of the "way," but an actual *example*.

But O. T. seems to dislike the word "alienation," like many others, because they think it dishonors Christ to regard Him in any sense and at any time in a state of alienation. Now let us try to remove the objection. There are two senses in which alienation applies, as there are two senses in which men are "nigh" to God. Gentiles were alienated in the two senses; the Jews only in one. Let me prove this. Christ "came and preached peace to you (Gentiles) who were *far off*, and to them (Jews) who were *nigh*"—Eph. 2:17. Now think of the Jews as "nigh," and as "His own" (John 1:11), and then ask, Were they nigh and His own in the sense required by the law of the spirit of life, or were they still aliens from the law of the spirit

of life? It must be seen that their state of "nighness" and their being "His own" was only in the legal sense provided by the old covenant. Therefore the "peace" had to be "preached to them that were *nigh* and to them that were *far off*—the peace which through the law of the spirit of life in Christ Jesus" only could be acquired; and "through him, *both* had access (verse 18), the one from the legal nighness of the old covenant, and the other from the "far off" state of complete alienation.

Therefore of the Jews it could not be said they were *alienated from God*, but it must be seen that *they were alienated from the law of the spirit of life*. By virtue of His being of the Jews, therefore, Jesus was not born *alienated from God*, but that He was alienated from the law of the spirit of life until He was "*born again*" must be evident to reason; otherwise relation to the law of faith, the gospel, must be regarded as coming by birth under the old covenant instead of by being "born again" into the relationship to God which individual faith and personal obedience can secure.

The law of Moses made all first-born sons holy (legally) to the Lord. The law protected them while its requirements were obeyed. Jesus had the benefit of all this in the "nighness" of the old covenant, under which it had been Divinely arranged He should be born and bred. *But this was temporal and temporary* and provisional, pending and leading up to the individual exercise of faith in an intelligent and voluntary "washing of water by the word," which Jesus attended to in His baptism, when the voice declared Him God's beloved Son in a sense in which He was not God's Son before. The "Divine Sonship," therefore, began in the miraculous begattal of Jesus. And as Jews were sons of God, so Jesus was; but the sonship which relates to eternity and which follows an act of faith came to Him by being "born again." Then at His change to Divine nature He became the Son in likeness of physical nature. We have tried to make matters clear for Brother O. T. and others. We hope they will be helped to see the beauty of the truth in this grand subject, and not frighten themselves with such words as "condemnation" and "alienation" into a superficiality which will grasp the shadow and lose the substance.

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I take pleasure in saying that I have been much gratified and benefited by reading the ADVOCATE and other works of yours. But I cannot help but notice that in the public lectures and religious debates in which you have engaged I do not read of a single word about your opening or closing with prayer. Are

you a praying man? Do you often close your public meetings without prayer?

A Seeker after Truth.

ANSWER.

Yes, indeed, Christadelphians are a praying people, but their praying is not of the shouting, ranting, repetitious sort. They pray reverently, earnestly, and try to do so free from the appearance of implying that "they will be heard for their much speaking." Do they pray in public? Yes, in public, when appropriate and consistent, but not publicly in public debates. Why? Because they do not believe in participating in prayer with those who worship a Triune God—A God of three co-equal persons. They regard prayer to such Gods as idolatry, while they pray to the One God of Israel, through His Son Jesus Christ, who was begotten of the Father, not co-equal and co-eternal with the Father and the second person (personal God) of a trinity of Gods. Neither do they believe in taking turns in a public platform with those they are debating with, who pray to "read their title clear to mansions in the sky," when Christadelphians pray for and believe in God's kingdom *to come*, "that His will may be done *in carth*, as it is in heaven."

When a Christadelphian happens to be speaking in a meeting house of one of the sects that believe in and pray for to be taken to heaven in a disembodied state at death, he refuses to identify himself with that meeting in prayers; but when he has control of a meeting, when it is a Christadelphian meeting, with others invited, then he often prays publicly for God's blessings upon the effort he puts forth in presenting the gospel to the people.

In our meetings that are strictly for worship, every First Day of the week, we always open and close with prayer, and also give thanks for the bread and the wine partaken of in memory of our absent, but soon-to-return Lord; and the memorial is partaken of, not to show forth the Lord's death till we go to heaven to Him, but to "show forth the Lord's death till *He comes*" (I Cor. 11:26).

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I beg to draw your attention to a few passages of Scripture which have been brought to my notice concerning the Greek word *Zoe*. Many regard the word as meaning immortality, but can any such intelligently read Jas. 4:14—"For what is your life (*Zoe*)? It is even a vapor that appeareth for a little while, and then vanisheth away." Also I Cor. 15:19, and Acts 8:33—"His life (*Zoe*) was taken from the earth." Not having a

Hebrew Bible, I do not know what word in Isa. 53:8 corresponds to the New Testament *Zoe* in the Greek. J. B.

## ANSWER

Dr. Young gives as the meaning of *Zoe*, motion, activity, a meaning applicable to life regardless of the kind of life. In by far the most cases where *Zoe* occurs in the New Testament, it applies to eternal life; but this fact does not force the meaning of immortality into the word philologically. Our word *life* carries the meaning of "motion and activity," but it does not define whether it is the "motion and activity" of a mortal person, or an immortal person, the context in which it is employed must distinguish this. So with the word *Zoe*, since it is sometimes used for mortal life clearly, all one can do is regard it as meaning life, and let the context in any case determine whether it is applied to the present life or to the immortal life that is to come.

In Isa. 53:8 we have, "He was cut off from the land of the living," instead of "His life (*Zoe*) was taken from the earth" as in Acts 8:33. Therefore there is no Hebrew word in Isa. 53:8 to correspond with the Greek word *Zoe* in Acts 8:33. The word "living" in the Hebrew of Isa. 53:8 is *chai.*, which, with *nephesh* is applied to life in general. For "long life" the Hebrew word is *yomayim*.

It is never safe to burden one word with too much doctrinal meaning. The only safe way is, to compare Scripture with Scripture, wherein any word occurs, and the Scriptural meaning will be arrived at.

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The human heart is unreliable, as to God's requirements, as to the standard of Christly perfection. The habits of the fathers are the instincts of the children. We are all inherently faulty because our fathers were faulty in their habits of thought and action. We are born faulty—"estranged from the womb." Our faults are nursed and cradled with us in infancy, they grow as we grow, are our playmates, schoolmates, tablemates, workfellows and bedfellows. They are part and parcel of ourselves. We and they are such constant and close associates that we esteem them most congenial and worthy companions. They are to us the standard by which we measure others, and they that have not the same faults that we have become the objects of our criticism and condemnation. If we, for example, are overzealous in the acquisition of money, we look upon those who are conservative in this respect as being improvident and extravagant. If we are improvident and extravagant we look upon the conservative as being parsimonious. If we are given to any form of intemperance we look upon the temperate as being ascetic. If we are ascetic we look upon and criticise the temperate as being intemperate. If we are lacking in reverence we are not entirely companionable with those who are reverent. If we are deficient in spirituality, spirituality is superstition. Christ Himself, though perfect, the Master Man, was criticised, condemned and crucified by those who measured themselves by themselves, and compared themselves with themselves, assuming themselves to be the true standards of righteousness. Paul says that we are of those who "have no confidence in the flesh." Solomon says, "He that trusteth in his own heart is a fool."

## AN EXTRACT FROM "SCRAPS OF BIBLE HISTORY"

## QUERIES.

1. As Jesus said to His disciples, "Great is your reward in heaven," and in the same discourse, "Blessed are the meek for they shall inherit the earth," is it not implied that their reward is reserved, or laid up, in heaven, and *to be brought to them* at the revelation of Jesus Christ? (see Matt. v. 5, 12; 1 Pet. i. 4, 13).

2. Where is the necessity of resurrection, if the righteous have incorruptible souls already in a spiritual kingdom? Does not Paul say that if there be no resurrection of the dead, those who have fallen asleep in Christ *are perished?* (1 Cor. xv. 18).

3. How could Jesus abolish death, if there is no real death? And how could He bring immortality to light, if members of our race had been enjoying (or suffering?) *immortality, for thousands of years?*

4. Does not Paul say that "those who are alive and remain unto the coming of the Lord, shall not precede them which are asleep"? If the dead are merely changed, and are now living with Christ, have they not preceded the living? And in that case, what is to be said of the testimony that God has "provided some better thing for us, that *they without us should not be made perfect?*" (1 Thess. iv. 15, see R. V.; Heb. xi. 40).

5. Do you believe the statement that Paul said nothing but what Moses and the prophets wrote? Did Moses or the prophets say anything about the people going to heaven, or to a hell of torment, then, or after they died? If so, where is the testimony?

6. As Peter said that God raised up Christ to sit on David's throne, do you believe He will return from heaven to occupy that throne at the appointed time? Will not God's promise to David have failed, if He does not?

7. What would be the use of the judgment at the coming of Christ, if those to be judged had received their reward, or punishment, previously?

8. Is it not *the righteous only* "who can dwell with the devouring fire," because God will preserve them? And when the wicked are *burned up*, and there is *neither root nor branch* remaining, how could they suffer? (Isa. xxxiii. 14-17; Dan. iii. 22-25).

9. Should not any right minded person be glad to learn that sin, pain, and death shall have a final end? And ought we not to thank God for so arranging it?

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Work and pray for the things that will make you better and happiness will come of itself.

## INTELLIGENCE.

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BERLIN ONT.—We have a small meeting here; nine in number. Sister E. Bechtel and mother, Sister B. Bechtel, Bro. and Sister Lockhart, Sister Williams (Bro. Williams being absent from the city most of the time), myself and Sister wife. Although our numbers are few we are doing our best to let our light shine, and to encourage one another to press on to the mark of our high calling in Christ Jesus. Your brother in Christ, STANLEY JONES.

BRITISH GUIANA.—Dear Bro. Williams:—Please pardon the intrusion on your valuable time, my motive in writing is one of great concern to me. I am far away in South America, myself and children are allied to you in the One Faith. For about twenty years I have been a Christadelphian, and with the Father's help, I shall continue to the end.

Well, beother, mine is a sad tale and I hope, with your kind help, I may hear something of my boy, Frank. He was staunch in the faith, a nice boy, and I cannot hear a word from him, he has been away for ten years to the States, and ceased corresponding now eight years. My hope is that he is in fellowship with one of the Ecclesias and through your influence you may be able to give me some kind of information. His nationality—Portuguese,—his name Frank Oliver, and he is about 29 years of age. Brother, I am on the verge of the grave, having been ill in bed since June 20th. I should like to hear something of my boy before I go hence, but if it is the Father's will to call me I have the great hope of seeing him again.

Wishing all the brethren success, hoping we may all continue steadfastly in the faith which was once delivered to the saints. I may mention that I got your address from Bro. Jas. Fraser, Lot B. Brickdam

Hoping to hear from you at your earliest convenience and that you will mention me in your prayers. With best wishes to yourself and home circle for a Bright New Year, Yours in Israel's Hope SISTER PHILIPPA OLIVER.

[This is pitiful, and we hope some one will be able to send us or the suffering sister information of the whereabouts of the son. —EDITOR.]

ELMIRA, N. Y.—This Ecclesia has lost by removal Sister Kennedy, who with her family has gone to Philadelphia, Pa. Also Bro. and Sister Wortman who are going to Flint, Mich. Are there any Christadelphians at or near Flint who will fellowship a brother and sister in Christ? Your Bro. in Christ, J. H. SYRES.

EVANSVILLE, IND.—Dear Brother Williams: I have felt inclined to write personal letters of condolence to some whose sorrows and afflictions I have noticed reported in the *ADVOCATE* recently, but I have not done so, fearing I might only cause the wounds to bleed again, and I would that they should heal as quickly as possible; but I would be glad for the sufferers to know that I am not unmindful of their grief, nor negligent to pray our Heavenly Father for the consolation and comfort which He alone can give. Well, I have my head just above water *literally*, with the river so high, and *figuratively*, surrounded as I am by the mirky waters of a "sea casting up mire and dirt."

I have received several copies of the "Nazarene Messenger," etc., from J. M. Robins, of Bloomsbury, Pa., recently, and I have written him saying they remind me of a sugar coated pill of poison, being extracts from Dr. Thomas' writings on the first page of *Elpis Israel*, interwoven with his theory of Josephism, and I reminded him that I was too well aware of the seductive influences of the Diabolos to be caught in his snare. The sophistry and fallacy

of the Josephite theory are so obvious that none who are of the least discernment will fail to detect it.

O that the Sun of righteousness would arise to dispel the darkness of the night, and that the angel may soon come with his chain and bind the dragon, and cast him for ever into the pit of the Abyss, so that peace on earth and good will toward men may prevail, and glory to God in the highest, Amen.

Yours with love and hope R. C. GREEN.

#### FRATERNAL GATHERING IN TEXAS.

To the Christadelphians Greeting: Our Texas Annual Fraternal Gathering will begin, the Lord willing, at Junction Meeting House one mile above Hye on Pardonas River, July the 23rd, 1912 and close the 28th. All are cordially invited to attend. Come, brethren, and let us have a season of rejoicing, singing, and praising the Lord, and build our selves up in our most holy faith. Basis for fellowship the Old Birmingham Statement of faith. J. GREER Secy.

GUELPH, ONT.—Since last reporting we have lost by removal Bro. and Sister Bramham, who have gone to Philadelphia, whom we miss, especially on account of their musical capabilities, which improved our singing very much; also our much esteemed Bro. Jas. Price, who has removed to Hamilton, Ont. whose place will be very hard to fill in Ecclesial work, being our Bible class teacher, musical instructor, and last, but not least, his ability as a speaker.

We had a visit from Bro. A. H. Zilmer, of one week's duration, at which time he delivered four lectures to the public commencing on Sunday evening March 3rd. and ending Wednesday March 6th; the attendance being good, especially on Sunday evening the audience being very attentive and expressing their appreciation of the masterly way in which the subjects were handled. The lectures were as follows:—"Will the Wicked be Eternally Conscious of their Punishment?"—"The Gates of Hell which shall not prevail against the Ecclesia of Christ."—"The spirit shall return to God who gave it;" and "God all in all. The consummation of Human History." We were all much benefited and refreshed and look forward with interest to Bro. Zilmer being with us again at some future time in the absence of our Lord's return. The world is fast ripening for the great Harvest of the Earth. Troubles and unrest are tokens of the times in which we live. May the Master soon come and speak peace to the nations. Even so come Lord Jesus.

Yours in Christ, D. TOLTON.

LIBERAL MO.—We always welcome the visits of the ADVOCATE, as we are completely in isolation here, and it keeps us in touch with those of like precious faith. We would be glad to see or hear from any of the brethren or sisters who are passing this way, or who may be looking for a location.

A copy of "The Nazarene Investigator", a periodical espousing the cause of Josephism, was mailed to us some time ago and it seems to us incredible that any one knowing the Truth, could be blinded by such an absurd theory, considering that they have to discard portions of the Bible in order to uphold their claims. That alone should be sufficient to brand it as false. Bro. Stevens joins me in love to all. Yours in Hope Mrs H. M. STEVENS.

LOUISVILLE, KY.—I received a copy of Bro. Roche's paper. Your comment in the last ADVOCATE seems to be about all the occasion calls for.

Sincerely in the blessed hope J. W. PEAKE.

LOS ANGELES, CAL.—We send you both greetings in the Lord. Sister Wood and I are well and enjoying this beautiful climate, and rejoicing to be free from the cruel winter that has visited our old home in the east. Every Sunday we meet at 1110 W. Jefferson St. having the company of Bro. H. O. Austin, formerly of Topeka, an old and tried brother who loves the truth and



ably defends it. If there are any true brethren that you know of about here we would be glad to have you tell them of our meeting. I have concluded not to go into business again and have accepted a position in the largest book store in this city, as a wiser step than risking our all in a business where rents are enormously high.

I am in charge of the Bible department and also have charge of the buying in the second-hand department. With warm regards to you both, we are your brother and sister in Christ W. H. & L. WOOD.

PLYMOUTH, FLA. To the surprise of the Orlando Ecclesia, they discovered that two Christadelphians had lived for several years in Plymouth, about fifteen miles from Orlando, namely, Bro and Sister William Kay. A letter from their son Alex. of Baltimore, asking us to visit his father and mother, and stating that his mother was seriously ill, was the first intimation that any of our faith lived so near us. But sad to say, only a short time had elapsed when a notice appeared in our daily paper, announcing the death of Mrs. M. Kay and asking that if there were any Christadelphians in Orlando, would they please communicate with the bereaved. We at once wrote Bro. Kay, and on the following Sunday eleven brethren and sisters went from Orlando to the funeral. Bro. and Sister Kay came from S. Cliff, N. Y., lived some time and were baptized in Philadelphia. Sister Kay died in the seventieth year of her age on Mar. 19th., leaving Bro. Kay and a son in Plymouth to mourn their loss. There were quite a number who showed their respect to the family by attending the funeral, and by willingly rendering all the assistance possible in supplying conveyances, etc. The faith in which our sister fell asleep was set forth to an attentive audience, and we hear that a good impression was made upon their minds. Who knows but it may yield good results in time to come? There are two sons of the family in the truth in Baltimore. Bro. Kay and another son live on a large estate of twelve hundred acres of Mr. Peirie of the well-known firm of Carson, Peirie and Scott, of the famous department stores in Chicago and New York. They have good situations and very comfortable homes. The Peirie family showed remarkable kindness and great respect in a free and hearty manner which was pleasing to see, and which shows that the Kays have earned gratifying respect. Our aged brother will be lonely, but he has an affectionate son and daughter-in-law to make matters as pleasant as possible for him. We hope to have him and his son and daughter-in-law visit Orlando often, now that an agreeable acquaintance has been formed, and if opportunity offers, we may give a lecture occasionally in Plymouth.—

EDITOR.

PORT HURON, B. C.—Dear Bro. Williams; Although we write you but seldom yet do not think the *ADVOCATE* is unappreciated, for we read and mentally digest it to the best of our ability. The January number has a continuation of the article entitled "The Bible In Relation to Physical Science," started in a previous number. This is somewhat interesting, although not in the list of essentials whereby one may obtain the Kingdom of God, yet under the headings of the why and wherefore of all things by the Divine Power, and the truth of them to the praise and glory of His name and the upholding of His revealed will in the past, it behoves us to give the subject our attention. The article in the January number seems to support the "Onion Coat Theory" of most modern Geologists, and therefore the author must believe in the existence of a fauna and flora long before the Adamic period.

It has been a question for some years with me whether the Scriptures uphold this view or not. There is so little revealed on the subject that it is somewhat difficult (if not very difficult) to state definitely in the matter.

It is easy to see by the first verse of Genesis that our earth existed before

the Adamic period, and for aught revealed, it might have existed so for one year or for millions of centuries. But however long or short that period might have been, it seems to assert in fairly plain language that it was *then* a void, chaotic and watery waste. Of course there could (or could not) have been even then a rock formation—a nucleus—*beneath* the waters. It does not say, but there is certainly nothing to show that its surface carried, at any time during that period a fauna or flora somewhat similar to the Adamic Age. [The author deals with this further along—EDITOR.]

'Tis true later on we see the word *replenish* used to the first human inhabitants created during the latter Age; yet, from what I have otherwise read, I do not know whether the original word there used can be *decisively* understood to mean "fill *again*."

From the evidence afforded by the fulfilment of the national prophecies of the Scriptures, we have every reason to be satisfied with their reliability on any thing revealed. The same cannot be said of Geologists, ancient or modern—not that we object to any of their proven investigations. By no means, but they should be in the light of the Word. We have not had that word proven wrong yet, and we can rest assured it is best to build on a scriptural foundation, allowing modern research to fill in the details not revealed.

The trouble as far as my mind can grasp, is the apparent great age of the Fossil Period and the Coal beds. To the natural mind they seem to be of "untold Ages" before the Adamic period. Some harmonize this with the Scriptures by regarding the seven days Creative period in Genesis, as representing days of a thousand years (or thereabouts) duration. This, again, the context does not seem to support.

I often wonder if the apparent great age of the Fossil period is not a mental exaggeration, and the whole thing (coal beds and all) be the outcome of the Noachic flood, and the terrible upheavals (that the context will support) which must have occurred at the time.

Rocks in some places set very rapidly. Natural cement may consolidate in a year, I understand. The Flood must, by the Biblical account, have been a fearful thing. The "fountains of the great deep were broken up" and a "*wind*" that may explain the northern ice sheet assuaged the waters.

It is not all plain sailing, Bro. Williams, in the "Onion Coat" Theory, if I grasp it aright. The rocks do not *invariably* follow the order as in the German valley where the idea originated, and an aspect in the question might show our rivers flowing uphill.

I hope the subject will be dealt with to a certain extent in the *ADVOCATE*. Perhaps some other brethren may see a clear way that the Scriptures and science (truly so-called) may be harmonized, and may let us have the benefit of it. What do you think in the matter, brother? Do you see how a pre-Adamic race would come under the Great Salvation as set forth by the apostles and prophets—our Master being the Chief Corner Stone? Wishing Sister Williams and yourself a joyous entrance into His Coming Kingdom and Glory Yours in the One Hope, FOSTER CARTER.

[No, no, we do not think a pre-Adamic race come under the Great Salvation as set forth in the prophets, such a race would have a salvation suited to their state, and the angels may be the saved from that race. We are not publishing the articles referred to for the purpose of proving any particular theory of Geology, though of course the writer of the book we are quoting from has his theory; but the object is to show that Bible allusions harmonize with Geology as a general science, allowing for the ages Geologists claim for the existence of the earth—EDITOR.]

RICHMOND, VA.—I have been directed by the Managing Board of the

Richmond Ecclesia to let you know the particulars of the withdrawal of fellowship from Bro. H. M. Newell and the subsequent leaving the Ecclesia of Brethren W. H. Matthews, R. G. Cauthorn, A. E. Franklin, G. A. Thilow, and Sister G. A. Thilow, in order that you may publish in the next issue of the *ADVOCATE* these brethren's names as not being in harmony with the Christadelphian Statement of Faith, and therefore out of fellowship.

Brother Newell delivered a lecture at our regular Sunday morning meeting some time in last November, in which he contended for no resurrection of the unjust at the second appearing of Christ, claiming that they would come up for destruction at the end of the thousand years reign of Christ, claiming this to be new light he was giving the Ecclesia. Seeing at once that it was in direct opposition to the teaching of the Scriptures and at variance with article No. 25 of the Christadelphian Statement of Faith, we had to take the matter in hand, with the result as stated above.

Now Bro. Williams, for your own information I will send to you under separate cover, the report of the Managing Board to the Ecclesia, and other matters concerning this case, you can look over them at your leisure and return them when convenient. Yours in the One Hope P. G. RANDOLPH SEC.

[The report shows that the Ecclesia acted cautiously and kindly, and it is to be commended for standing firmly for the Truth. Bro. Newell cannot know much of the history of the Truth in the nineteenth century, or he would not regard his claim as a new discovery. It is the old claim of the "Wilson Party," fought by Dr. Thomas, in America, and of the "Dowie Party," fought by Bro. Roberts in the British Isles. During the last two years pamphlets have been circulated from Australia, advocating the old Dowie theory of the immortal emergence of the righteous at the coming of Christ, and the resurrection of the unjust at the end of the thousand years reign of Christ. The fallacy of the theory has been exposed, but the uninformed keep cropping up with the conceit that they have made a new discovery; but, really, we can only wonder how any one with the least knowledge of the Truth's history can have failed to see some of the literature that has appeared on the subject. But, O dear, that craving ambition to be a discoverer of something new! How the flesh does like to strut!—EDITOR].

ROCKFORD, ILL.—Time and change have been busy here of late, we are almost in isolation again, Brethren Keeling, Goodall, myself and Sister Moat being all that are left in Rockford now. Bro. Bert. Little left for California last Saturday. It seems that warmer climes are alluring all the brethren from these parts. Old Bro. and Sister Terry and Sister Macemer are all that remain of the Belvidere and Cherry Valley meeting. To interest any one in Bible study seems an impossibility; people are not in a mood to investigate the Scriptures.

All we can do is to hold fast ourselves and not be troubled if some care not for spiritual food. Yours in Christ, G. MOAT.

RICHMOND, VA.—Dear Bro. Williams:—You and Sister Williams will be deeply grieved to learn that on April 3rd 10 p. m Bro. Jas. A. Robins, of Lester Manor, Va., had the misfortune to lose his home by fire.

Awakened from his slumbers by the smell of smoke, his gaze was attracted to the ceiling of his bed-chamber, by the falling of plaster, disclosing to view a veritable fiery furnace in the rafters over his head. Terrified at the sight, but realizing the perilousness of his position, he quickly aroused Sister Robins and their little girl, the only occupants of the house. They found safety outside, clad only in their night robes.

That they awoke in time to escape the fury of the flames, which would have enveloped them in a few minutes, seems nothing short of providential.

After placing his loved ones in safety, Bro. R., with admirable courage and strength of heart, qualities now doubly intensified by the imperativeness of the situation, succeeded, with the help of a few others living on the place in entering portions of his home not yet in the path of the flames, and saved a few belongings, after which all repaired to a safe distance and watched with tearful eyes, the complete destruction of the home, together with several nearby out houses.

The cause of the fire cannot be accounted for, unless attributed to that dangerous combination—rats and matches.

Mt. Pleasant, Bro. R's. home, as you probably know, was one of the oldest dwellings in the County, and within its hospitable doors, many English and American brethren for the past half century have received a hearty and generous welcome. After learning of our brother's loss, many loyal neighbours offered to share their homes with him.

The feeling manner in which these kind friends responded to our brother's hour of need was indeed comforting to him in his distressing circumstances. Such comfort brings to one the assurance of the truth of the old proverb, "A friend in need is a friend indeed."

The loss of Bro. Robins' home will amount to \$3,500, only a small portion of which is covered by insurance.

For the present, or at least until he is able to build again, Bro. R. will make his home with his nephew, Mr. Stanley Robins, son of our late Bro, Thomas, Robins.

Our brother will have the sympathy of many loyal brethren in the loss of his home, which had become greatly endeared to himself and family by a half century of cherished associations. It is a most trying experience, and as long as we are on probation we can not hope to be immune from such trials.

We must be exercised by the patience of Job, who when he had lost *all* could say, "Blessed be the name of the Lord." We must imitate his spirit as shown to his wife, who, because of his terrible persecutions, said, "Curse God and die," and to these rebellious words, Job replied, "What! shall we receive good at the hand of the Lord and shall we not receive evil?" Yea, verily we shall. For comfort, dear brother, may we direct your attention to that future home of the redeemed, a home that can not be destroyed by fire or storms, eternal in the kingdom of God, and promised to all the faithful in Christ Jesus.

This is our hope and though adversity will come and the storms of life rage about us, nevertheless with it all we have the blessed assurance, that behind the dark clouds the sun still shines and soon the Sun of Righteousness will shed His rays upon those who while enduring the pilgrimage of the narrow way are made to feel life's keenest sorrows. Paul, speaking of the present state, said, "For here we have no continuing city, but we seek one to come"—"A city which hath foundations, whose builder and maker is God." Yes, this is our hope, a city where the righteous who put their trust in the Lord will be found planted as everlasting trees by the rivers of the waters of life, in the garden of the Lord where all will be joy, rest and gladness forever more.

Fraternally Yours, G. D. GEORGE.

[Who can add to the good and appropriate words of this letter? We will not try, but ask Bro. and Sister Robins to accept the sympathy of Bro. and Sister Williams as expressed in this sensible, sympathetic letter.—EDITOR].

SOWERBY BRIDGE ENGLAND.—It is with regret that I report the very sudden death of Sister Jane Greenman, widow, who was 63 years of age. Sister Greenman and her youngest son lived at 6 Washer lane, Sowerby Bridge. On Tuesday, February 20th, she seemed as well as she ever did in her life, and on the morning following she awoke her son at 5:30 and made

him some coffee before he left home for his work, she having something as well; and when he returned to breakfast at 8 o'clock, he found the door locked and the blinds still down. When the door was forced open she was found dead in the chair, in front of the fire. An inquest was held and the jury found that she had died from natural causes, apparently from a stroke. She was interred on the following Saturday in the presence of a large number of brethren and sisters and relatives. Bro. Briggs held a short service in the house before leaving, when he spoke of the glorious hope which she held, prayer being offered by brother N. Halstead. Her remains were then taken to the burial grounds of St. Paul's Church, King Cross. Relatives and friends attending the funeral were invited to attend a kind of memorial service at our meeting room, on Sunday evening, March 3rd, when brother Egerton lectured on the subject, "If a man die, shall he live again?" I am pleased to say that a large number responded, and listened attentively to what our brother had to say. I hope and trust that good may come, and that the sons may eventually follow in the footsteps of their mother, in accepting the gospel. Yours in the hope of Eternal Life, FRANK HANSON, SECY.

S. MELBOURNE, AUSTRALIA.—Dear Bro. Williams; A fellow-workman having heard from another that I was a Christadelphian approached me upon the requirements of the Truth, and after a little conversation I lent him my copy of "The World's Redemption." He soon read and in returning said it was very interesting and plain to understand, and thought he would like a copy; so I am sending for that and a few more books which I think I can make use of. We were very pleased to read your lecture on the "Divine Sonship" and hope to hear of more good being done by its circulation. It seems marvelous how such crochets spring up among the brethren, more especially when they emanate from those who we thought were well grounded in the Truth; and such things would be much harder to bear if it were not for the consolation that they test the faithful ones and are often a means to strengthen them in the Truth. We are pleased to hear you are progressing in Orlando, may the blessings of our heavenly Father continue to rest upon you.

Hoping you are in good health, we join in sending love and good wishes for your welfare. Yours in Christ, BRO. and SISTER ANDREW.

TUNBRIDGE WELLS, ENGLAND.—Greetings in the one faith. I am sorry I have not very great things to tell you about our Ecclesia here, as we are still small in number, only six of us, but several have removed. If we can know of a few brought to see the Light and Truth it is worth all the effort we can put forth. I must say since you were here four years ago I have much to thank the London brethren for. The latest effort was last November, as you will see by the small bill inclosed. Sister Hall and I have many happy thoughts of the short time you spent with us, and we thank our Heavenly Father for the knowledge of the truth. How much better it is, even for this age, and we pray that in the age to come it will be life everlasting. And now, dear brother, we do hope you are feeling the benefit of your new home and that you and Sister Williams may long be spared, if our Lord tarry, to carry on the work of proclaiming the good news to others of Adam's dying race. Sister Hall joins with me in sending you every good wish. Yours in Israel's Hope, D. Hall.

WASHINGTON, D. C.—Since our last intelligence we have been cheered on our way by visitors from several places, viz: Bro. Staunton, of Rochester, and Bro. Jung of Baltimore, the former addressing us on "The Signs of the Times;" and the latter on "The First Principles". Besides these, were Sister Jung, Bro. Alex. Renshaw, Bro. Franklin, Sister Quillan, and Bro. and Sister Beasley who have located here.

We desire to thank our brethren in the Truth from other Ecclesias for their labor of love in visiting us from time to time in the interest of the Gospel. We are still plodding the road that leads to life eternal, with love in our hearts to all of like precious faith. Soon, we hope to give some "splendid" intelligence. Fraternaly in the One Hope M. FIGOTT.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701 Central Ave., Orlando, Fla.

**NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

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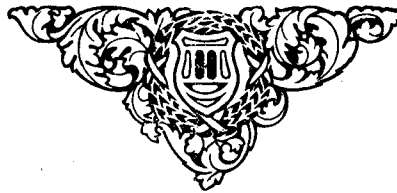
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JUNE 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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JUNE, 1912.

No. 328

## Editorial.

**W**HAT a shock the Titanic disaster has caused the world! What anxiety and distress the miner's strikes have caused on both sides of the Atlantic! What misery to thousands and loss of property resulted from the floods along the Mississippi River! All these happenings cause men and nations to shudder—for a moment, and then on they rush in the pursuit of wealth and pleasure; and the most fearful tragedies are soon forgotten. What a self-willed, stubborn creature a sinful godless life has made man! In our daily lessons of the month we have felt it sometimes almost a burden to read the repetition of warnings to Israel by Moses in the book of Deuteronomy; after all the promised blessings for obedience, after all the declarations of fearful curses that were to follow disobedience, what a life of sin that very nation lived, and what a fearful crime it died for!

In view of it all, what a merciful being God is! How long-suffering! How forbearing! How his love for fallen, sinful man does insist that justice shall wait and wait!

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." How can we bless His Holy Name commensurate with His goodness, His mercy, His loving kindness, His love? Patient, gracious, slow to anger, and plenteous in mercy is He.

How delightful it is to pause, to think, to reflect, to meditate upon the goodness of the Lord! O for a mind that can in measure comprehend it! O for a heart that can contain the love that it deserves! O for a thousand tongues to express it, yes, that can wake a wicked world to at least a small appreciation of the goodness of the Lord! If the world could but be halted for a moment in its rush for wealth and pleasure, and if it could but be made to feel and to sincerely confess, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." But men will not—perhaps they cannot, having become enslaved to the power of the great apostasy that has perverted minds and seared consciences as with hot irons.

But, beloved ones in this vale of tears, comrades in the wilderness, how does the case stand with us? Is the reading of the repeated warnings to Israel doing us any good? What about the tragedy on the sea and the deluge on the land, the turmoil in the industrial world and the blackness of the war clouds—how are all these affecting us? Do they cause us to stir up and think? to bow our heads to reflect? to enter into our closets to meditate? If they do not, hardened, in deed, are our hearts, stupid, indeed, is our conduct, treacherous, indeed, are our memories. Do you ask, What shall I do? the answer is, read God's word, study its principles and precepts, spiritualize your mind—yea your whole being, live the Truth, hear, and "Let him that heareth say, Come, say come to perishing people; throw out the life-line to the sorrowing and the sinking sons of men. "Do justly, love mercy, and walk humbly before thy God;" and "whatsoever thou doest do it with all thy might,"

"For life is the time to serve the Lord;

In death there is no power to know, far less in wisdom's way to go."

Brethren, our books will soon have to be closed—that is, the day-book of our thoughts, words, and deeds. But then the Ledger will be opened before the most anxious company that ever assembled—a company consisting of men and women who will have come from the ends of the earth through the fire of the fagot, through the blood of martyrdom, through the taunts and tantalizing of friends and foes—"Through much tribulation." Yes, and there will be some there who will have walked the ways of life in luxury, wealth, ease and indifference. Will that not be an anxious multitude? Are we dreaming? Let us see that we are right." I beseech you by the coming of our Lord, and *by our gathering together unto him.*" That's not a dream; it is an inspired expression. Again, "We must all stand before the judgment seat of Christ." There it is. From the east, west, north and south;

from antediluvian times, from patriarchal times,—from all places and all times will come the innumerable constituents of the most anxious company that ever congregated. “Anxious,” cries a brother to me, “I am not anxious, I know I shall be saved, and all the judgment I shall ever have I am having now.” Indeed: you may be able to resist anxiety now, for “distance lends enchantment to the view.” Wait till you are there gazing at the Righteous Judge opening the Ledger to read what has been “posted” from your book of daily life. That will be an anxious moment of trembling knees for men of strongest faith and utmost confidence. The exact degree of righteous character that each one must reach is known only to our righteous Judge who has given us the lesson to learn and the task to master; and He only can “declare every man’s work of what sort it is.” Strengthen hope to its full limit, and it is quite permissible that you employ the language of hope; but still you will carry with you a godly fear to the judgment seat, but still you will pass the most anxious moment of your life while breathlessly waiting for the smile of approval. For that moment, a moment fraught with the eternal destinies of the innumerable company—for that we are now preparing. Thither we are wending our way. The distance ahead is short now. Cheer up and press on, you lame, foot-sore faithful brother. Wake up you drowsy one: “The Bridegroom cometh; go ye out to meet Him.”

LOVE THAT IS DEEP AND BRAVE.—It is like a nice refreshing drink to a thirsty soul to witness an act that exhibits pure love in the face of direful danger. Where is the heart that will not increase its throbs before the picture of the faithful woman who on board the sinking Titanic refused to leave her husband to save her own life. Did not that pathetic act reveal a volume, a life of loyalty, devotion and love? Among the many bitter and sour fruits of this evil life, here is one that is sweet as the honeycomb, that noble woman voluntarily died for her husband; saying, by action if not in words, “Thy lot shall be my lot. If the deep blue sea must be thy grave, it shall also be mine.”

From the thought of this pathetic event, whither wander our minds? Back nearly twenty-five hundred years to that loyal little Moabitish girl in her lamented widowhood, whose moistened eyes looked with overflowing love into those of a good mother-in-law, while the heart broke out with the expression that all ages and all the world must hang upon and stop to meditate—“Intreat me not to leave thee or to turn from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my

people, and thy God my God : where thou diest will I die, and there will I be buried : the Lord do so to me, and more also, if ought but death part thee and me."

But of all the tragic events of the world's history, what is there that can begin to compare with the scene at the cross of Calvary? What would you not be willing to do for that brave woman of Titanic fame, had you the opportunity? What, for that dear girl of Moab? Well, what will you do for Him for whom you have opportunity to do—now, and that not only for the satisfaction of doing it, but with the assurance that He has done and will do for you a thousand good things you cannot do for Him.

FLORIDA AGAIN.—To several we must say, No, do not buy land in Florida before you see it, and then do not buy too much of it. You can do better with a little well cultivated than you can with much. This should not be regarded as a country of "farms," but as a garden country—a country of ease and health and happiness, if you are not ambitious to amass a fortune, but can enjoy living closely hugged in nature's bosom receiving the needs, yes, the luxuries of mortal life, but not the abundance of wealth that fattens thousands with vanity and pomp. One here is constantly breathing balmy breezes, and experiencing almost three hundred and sixty five days of sunshine to the year. Yes, the sun becomes fiercely hot in summer days, but always the shade gives comfort, since the humidity is nothing compared with the "hot spells" of northern climes.

We are, on the whole, a happy little band here in Orlando, but during the month of May an event has marred our happiness. Business matters caused Bro. and Sister Renshaw and daughter and son to return to Canada, and you may well imagine how hard it was to part with them in an Ecclesia that is closely united like a little family. But we hope to have them with us during part of the winters.

Our disappointment here is in the indifference of the people towards Bible questions. There are churches and churches, but they cater to lovers of pleasure more than to lovers of God, advertising concerts as more attractive than preaching. Very few outsiders ever come to hear the lectures, but we keep at it, nevertheless, morning and evening.

Now if I become personal again, bear with me, for open confession is good for the soul. My confession is that the only thing here that some times makes me feel dissatisfied is this very fact, that I cannot get the ears of the people, and it makes me fear and feel that I am not doing enough in the Master's service according to the ability

God has given me. Then again, I console myself with the fact that this may be due to my having renewed my health and strength so that I feel more could be done than I am doing were the field more promising. This feeling was not troublesome when we came here with impaired health; but Florida, in God's hand, has been good to Bro. and Sister Williams so far as renewed health is concerned.

The immense distances prevent frequent visits to more promising fields of labor, and while the editorial work is not hard, the comparatively little there is to do must be done; for if details are not attended to confusion sets in and then worry. As we have said in another part of our editorial, we are close to the day of account-giving, and the consciousness of this makes us often wish we had wings to fly hither and thither to fields of usefulness.

Just three days ago a letter came from Bro. John Oowler, of London, England, secretary of the Up-and-be-Doing Committee, inquiring when we can go over there, and how much time we can spend there; declaring a readiness to draw up a programme of travel in the Truth's interest to submit for our acceptance. Having had the journey in view for some time, but not seeing how we could arrange temporal and spiritual matters at home to admit of it, we have refrained from making definite promises; and even now we are not prepared to be very definite, but our feeling now is that shortly we will, the Lord willing, fix upon a time when we will go and how long we will remain in England, and then arrange all our affairs accordingly, leaving those we cannot satisfactorily bring into line in the hands of a kind and benevolent Providence. But very likely it will be 1913 before we can go. Should the Lord come before then, we may have the wings we wish for, and meet you all, with all the ancient ones, farther east than London, in a larger company than we can hope to meet in Britain the beautiful Isles of the sea. May that meeting end our mortal labor amid sorrow, sighing and disappointment, and begin our work of joy and delight, with the power, the intelligence and the energy of immortality.

MELCHIZEDEC—Several have asked who Melchizedec was, and how he could be "without beginning of days and end of years," etc.—difficult questions that we had better not answer off-handedly. If the questioners will be patient with us, we will try to deal with their questions as soon as time will allow.

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Nothing is so swift as calumny; nothing is more easily uttered: nothing more readily received: nothing more widely dispersed.—CICERO.

## THE BIBLE IN RELATION TO PHYSICAL SCIENCE

(CONTINUED FROM PAGE 8.)

The New Testament will now furnish us with a passage, in which our earth's extreme antiquity, and its epochal changes, are, to my mind, distinctly indicated.

Heb. 1:10-12—"And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou continuest, and they shall wax old as doth a garment. And like as a vesture shalt thou roll them up, and they shall be changed, but thou art the same, and thy years shall not fail."

It is evidently the object of the writer of this epistle, at its commencement, to elevate our conceptions of the glory and majesty of the Creator and Upholder of all things. And this he does by stating in the passage now under our consideration that He it was who, at the earliest beginning, "laid the foundation of the earth." This expression has probably a two-fold signification. (a) It points to the earliest origin of the earth, as in the erection of an edifice the initial act of the builder is to lay the foundation, forming, as it does, the basis on which the whole superstructure rests: so, at the period remote beyond conception, did the Divine Architect commence the series of creations which has now culminated, for the present at least, in that well-adapted and beautiful abode in which He has placed His creature man.

(b) But the word "foundation" may have, and probably has, another meaning. It always alludes, I believe, to the mighty mysterious force of gravitation, to which I have already more than once referred, which constitutes the secure "foundation" of our globe, though pendent amidst countless other worlds in the boundless region of space. Then the Creator instituted the law, whose actings have never for one moment ceased since He first ordained it. That it has this meaning the parallel passage in Prov. 8:29 proves: "Then he ordained" (as a law of nature) "the foundations of the earth."

Recurring to Hebrews 1:11, 12, I remark that these verses yield, geologically viewed, a highly interesting meaning, and such as careful criticism will be found fully to establish. It is true they have usually been understood in a prospective sense, as foretelling the destruction and decay one day to come upon our present heavens and earth. But I am strongly inclined to believe that it relates to changes which have already passed upon our globe, rather than to those which are yet to come. The

construction of the Greek fully admits of this. The future tense, in almost all languages, is often used to express frequent or repeated action. Even in English it is so. "They shall perish," is what has occurred again and again in the by-gone history of our earth. So it has been at the close of each of those great epochs or ages which geology has revealed to us. Or, should any difficulty be felt in thus understanding the use of the future tense, the reader has only to place himself in the imaginary position of one at that remote period, and then from this standpoint to look down the vista of time, and mark each succeeding age as, emanating from the Creator's hand, it existed and flourished for its allotted time, and then "waxed old," perished and passed away.

"They shall perish, but thou remainest; yea, all of them shall wax old as doth a garment." How exactly does this describe the facts geology has brought to light. The fauna and flora of each age have either "died out," as geologists often term it, or, in some instances, the extinction of life may have been brought about more rapidly by destructive earthquake action over large areas, or by the submergence of considerable portions of the dry land, thus terminating, so far, the life of that particular era, and so preparing the way for the introduction of a new order of things.

And then, what became, in each instance, of the wreck and ruins of these former "worlds"? This is the point of especial interest in this very remarkable passage. Each successive world-surface, when it was worn out and done with, was not exactly obliterated. It was preserved among the records of the past. And how was this effected? It was, in the language of this verse, "rolled up"; for this is the precise meaning of the Greek word. It was "rolled up" like a worn-out vesture, and stowed away. And now these old world-surfaces, constituting what are termed "formations," enwrap, in regular successive order, our very ancient planet, each revealing the history to the careful observer, by means of its embedded fossils, of the then state of things, and of the changes through which our globe has passed.

But we must keep in view the special object of the sacred writer in this interesting passage. He is writing under the inspiration of the Spirit of God, and his object is to impress upon us the majesty and immutability of God as the Almighty Creator. This comes out nobly in the 12th verse: "Like as a vesture shalt thou roll them up, and they shall be changed, but thou art the same, and thy years shall not fail."

Of the truth of these concluding words we have the truth

before our very eyes. We see that successive creations, though continuing for a long while, had this mark of creature imperfection about them, that they came eventually to an end. They were "rolled up"—their remains at least were. They were put away, and numbered with the past. But, meanwhile, did any change pass upon Him who created all these things? "He," says the inspired writer, "is the same, and his years shall not fail."

But does this rest only on the authority of Scripture? If it did, it ought to be amply sufficient; for surely God must be able to tell us what His own nature and essence is. But the unchangeableness of Jehovah has other testimony to confirm it. It is engraven on the rocks. Geology does good service in this matter. It shows us most clearly and certainly that these creative ages were not isolated worlds, but that, severally and unitedly, they constitute one grand chain of being, or system of life and order. The successive worlds are so inter-connected, so mutually dependent, that each is essential to the plan of the whole. And the conclusion comes home forcibly to the mind of the thoughtful student that one Mind devised, and one Hand executed, the whole; and that He must be immutable in His plans and purposes in creation, because that from the beginning He has fore-arranged and fore-ordered all that was to follow. Does not this consideration give a peculiar emphasis to the words "Thou art the same"? We see it in the rocks as well as read it in His Word.

"And thy years shall not fail." How grand comes out this truth, when contrasted with the changes which have passed over all creation since time first began! Just in proportion to the duration of each age is the impressiveness of the truth, "They shall perish." And, at the same time, the incomparable grandeur of the thought, "Thou art the same, and thy years shall not fail."

There are a few passages which specially relate to the extinction of organic life on the globe. These will next engage our attention.

Now, what are the conclusions to which geologists have come on this subject? They have found, by careful observation, that, as a rule, the various species of plants and animals have ceased to exist very gradually. They have, for the most part, "died out." This result seems to have been brought about in different ways. The most obvious and common have been geographical and climatal changes, caused by the elevation or subsidence of considerable portions of the earth's surface. The effect of such movements has been that large areas have been thereby unfitted



for the support of the previously existing fauna and flora, and the way has thus been prepared for the introduction of new forms of life, adapted to the altered condition of things. It seems, indeed, as if, in addition to the reasons now given, there must have been some law of nature, unknown to us, in obedience to which, not only individuals die, but whole species and families of plants and animals become, in the course of time, extinct.

The book of nature, as we search her stony pages, reveals to us another truth of a diverse kind written therein. Not only do we find the record there of gradual extinction as the normal rule, but there are unmistakable indications of more sudden and violent destruction of life, which has occasionally occurred over extended areas. Descriptions of such occurrences are to be met with in most of our geological writers.

Dr. Buckwater, in his *Bridgewater Treatise*, i. p. 123, says, "The cases hitherto examined are examples of the processes of slow and gradual accumulations, in which are preserved the remains of marine, lacustrine, and terrestrial animals that perish during extended periods of time, by natural death. It remains to state that other causes seem to have operated occasionally, and at distant intervals, to produce a rapid accumulation of certain strata, accompanied by the sudden destruction, not only of testacea, but also of the higher classes of the existing inhabitants of the sea." And a little farther on, referring to the Lias formation, he says, "Evidence of the fact of vast numbers of fishes and saurians, having met with sudden death and immediate burial, is also afforded by the state of entire preservation in which the bodies of hundreds of them are often found in the Lias."

Sir R. Murchison, in the *Quarterly Journal of the Geological Society*, Vol. vii., says, "Prior to the origin of that glacial time, and, according to my view, before England was severed from the continent, the great extinct quadrupeds had, doubtless, spacious feeding-grounds, commensurate with their abundance. As long as they flourished, these animals must have contributed their remains from year to year to fluviate, lacustrine and estuary deposits," etc.

"This fact, however, is perfectly consistent with the contrasting and collateral evidence which compels us equally to believe that the destruction of a multitude of these animals along certain bands of the earth was equally due to the violent and sudden fracture, heaves and immersions (not mere upheavals) to which such tracts were subjected. I believe this from the occurrence of heaps of fractured bones of our aboriginal oxen and other herbivora, which are piled up in confused masses in the

mud, clay, sand and pebbles in the deep clefts and fissures of our clean denuded rocks. The hills, in short, have been swept, and the hollows have been filled." But is this more sudden and violent destruction of animal life alluded to anywhere in the Word of God? I believe it is. I refer to Psa. 104:29. In this Psalm the providential care and goodness of the Almighty, as exercised in all His works, are described in touching and beautiful language. In the 27th and 28th verses there is reference to the protection and sustenance which His creatures receive constantly at His hands. But in the next verse there is described a remarkable change in the divine procedure as of occasional occurrence. "Thou hidest thy face, they are suddenly struck with fear." (This I believe to be the exact rendering of the Hebrew word.) "Thou takest away their breath, they die, and return to their dust." And this, it should be observed, is followed by recreation and renewal. "Thou sendest forth thy Spirit; they are created, and thou renewest the face of the earth."

But the words of special interest are those in the 29th verse, "Thou hidest thy face, they are suddenly struck with fear." The English version, by rendering the Hebrew word "they are troubled," has not brought out, I think, the full force of the original. There is in it, unquestionably, the idea both of suddenness and of terror.

But has geology anything special to say in this matter?

In reply to this question I cannot do better than quote the words of that distinguished geologist, the late Hugh Miller, who, for accuracy of observation and beauty of description has, perhaps, never been surpassed. He says, in his *Old Red Sandstone*, at p. 277, "At this period of our history some terrible catastrophe involved in sudden destruction the fish of an area of at least a hundred miles from boundary to boundary, perhaps more. The same platform at Orkney as at Cromarty is strewed thick with remains which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved, the tail in many instances is bent toward the head, the spines stick out, the fins are spread to the full as in fish that die in convulsions. The *Pterichthys* shows its arms extended at their stiffest angle as if prepared for an enemy. The attitudes of all the ichthyolites on this platform are attitudes of fear, anger and pain."

On page 84 of the same work, he says, "The river bull-head, when attacked by an enemy, or immediately as it feels the hook in its jaws, erects its two spines at nearly right angles with the plates of the head, as if to render itself as difficult of being swal-

lowed as possible. The attitude is one of danger and alarm. And it is a curious fact, in this attitude, nine-tenths of the Pterichthys of the lower Old Red Sandstone are to be found."

"It presents us, too, with a wonderful record of violent death falling at once, not on a few individuals, but on whole tribes."

In his Lectures on Geology, he says, p. 206, "It was the first remark of Agassiz when introduced to a collection of fossil fish from Orkney, "All these fish died by violent death," a remark which he again and again repeated when introduced to the Old Red Sandstone ichthyolites from Cromarty and Moray."

I may add that those singular creatures, the Tribolites, which occur in such numbers in the Silurian formation, are found, nearly all, in a rolled-up posture, as though they had met their end under circumstances of sudden alarm.

And now, putting these two records together, the geological and the scriptural, is not their concurrent testimony on this subject a little remarkable?

Observe the facts of the case. Geology, pursuing her course, studying the works of nature quite independent of revelation, comes to the conclusion that the ordinary mode of extinction of organic life has been by some slow and gradual process, so that whole species and genera and families of animals and plants have, in the lapse of time, "died out."

She finds also that a more sudden and rapid extermination of life has occurred occasionally through earthquake, or volcanic action, spreading destruction over large areas.

Revelation, occupying herself chiefly on her special theme, touches, incidentally, on both these modes of extinction of life in past ages, the one the rule, the other the exception.

Is not the coincidence most interesting and satisfactory? Does it not contribute another to the numerous proofs we have, that the two records must have proceeded from the same Divine Author, "known unto whom are all his works from the foundation of the world?"

Time is too short for wasted days,  
Then let us leave no task undone,  
Nor fail to lift to Thee our praise,  
For by Thy help the goal is won.  
Long be my life, remote my death,  
If God my trusting soul sustain;  
But sooner let me lose my breath  
Than lose my trust, and live in vain.

## PALESTINE A POLITICAL GRAVE.

FOR wearisome centuries the land of Israel has been a political grave. The nation died, politically, and was buried from sight among the people of the countries to which they have been exiled. The land, Palestine, is the point at which they disappeared from view, as it were, into the grave; hence, their land is figuratively spoken of in the Scriptures as an abyss or grave. A mountain, in the Scriptures, represents, in symbol, a kingdom. A valley represents a kingdom razed or overturned. The land of Israel was once, politically, a mountain. Now it is a valley, a political depression, or the grave of a nation. It was in this land or valley that Ezekiel apparently stood when he had the vision of the dry bones, which, he was told, symbolized "the whole house of Israel," a dead nation. And he was given a view of the resurrection of these bones, as a symbol of the restoration of Israel to national life.

The valley of Ezekiel's vision is doubtless the "bottom" mentioned in the first chapter of Zechariah—v. 8. The prophecies of Zechariah and of Haggai were given at the time of the restoration under Ezra, and have primarily to do with the estate of the children of Israel at that time. Zechariah is careful to tell us that the vision which he had of the horses among the myrtle trees in the "bottom," was given unto him on the twenty-fourth day of the month Sebat—v. 7. The word "Sebat" or "Shebat," evidently means "a shoot," as of the tender growths of spring, Sebat being one of the spring months in Palestine. The restoration from Babylon which occurred under Ezra, with all that related thereto, was comparatively insignificant—insignificant in comparison with the restoration to be effected under Messiah. It was a "day of small things"—"who hath despised the day of small things?"—Zech. 4:10; but these "small things" were all typical of far greater things that should transpire after the passing of centuries, in repetition of history. Those who occupied a prominent part in the restoration are dignified in a manner in the prophecy of Zechariah that would be extremely extravagant if the significance of the prophecy were limited to them and to the events of their time. But, like many other Bible characters, they were men of type, or of sign, as were the events typical, with which they had to do. The restoration under Ezra was typical of the restoration to take place under Messiah at His coming. Christ is the antitypical Zerubbabel, before whom the Babylonian mountain is to become a plain. Developments preparatory to the restoration of Israel to national life by Christ we

see proceeding in their land. The exiled nation is returning home, they are asking their way to Zion with their faces turned thitherward. Zionism is bringing the "dry bones" to our view. The "earth," by ukase and decree and bitter persecution, social upheaval, is "casting out" the political dead.

Palestine is termed an abyss, in the *Book of Revelation*, or a "bottomless pit," as it is in the Common Version. The word, rendered abyss, comes from a word in the Greek (*abussos*) which is applied to the place or state of the dead—Luke 8:31; Romans 10:7, and is therefore used figuratively of political death, or of a political grave, such as Palestine has become by the death of the Jewish nation, as a nation. An abyss is an unfathomable place. The grave is referred to as an abyss or unfathomable place because, as Solomon says, it is "never satisfied." There is as much room in the earth in which to bury the dead as there ever was, nor would there ever be less though mortality were to continue for untellable ages. That which is buried turns to dust and is no more. Palestine was the abyss or political grave through which the Saracen cavalry, likened in the Apocalypse to swarms of locusts, came up from Arabia to invade eastern Rome. It is above, as it were, this abyss that the dry bones of a nation which died ages ago are coming to view. The gathering together of the outcasts of Israel into their desolate fatherland is but the initial phase of their resurrection to national life. Therefore we may conclude, nay, we are compelled to believe that the coming of Messiah is near, in order to perform the appointed work.

As Zechariah looked upon the band of returned exiles, and saw God's providence in their restoration, so we may look upon these outcasts who are returning and settling in their lands as acting under the guidance of Israel's God. As Israel had its enemies in the restoration under Ezra, so will Zionism have its enemies who will be effectually rebuked only when "the Lord that hath chosen Jerusalem" bares His holy arm in Israel's defense.

B. L.

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No answer comes to those who pray  
 And idly stand  
 And wait for stones to roll away  
 At God's command.  
 He will not break the binding cords  
 Upon us laid,  
 If we depend on pleading words  
 And do not aid.  
 But he who prayeth and is strong  
 In faith and deed,  
 And toileth earnestly, ere long  
 He will succeed.

## WHAT THE NEW TESTAMENT CLAIMS FOR THE OLD.

QUESTIONING and attack are at present directed almost exclusively upon the Old Testament Scriptures. The New Testament is popularly believed, and is declared by many of the "critics," to be unassailable. It will be admitted, then, that its testimony regarding the Old Testament is important. It will be to many as the testimony of unquestioned authority. Even if we regard its statements, not as the Divine utterance of the Spirit, but merely as the judgment of inspired men, that is much. How do they, who knew the mind of the Spirit, receive, and with what ascription of authority do they hand on to us, the Old Testament? If the apostles were with us now, and, above all, if the Lord were still bodily present with us, how many are there who would carry all their questionings to them, and who would esteem one word from *their* lips weightier than all that the press has poured forth upon the question! But here we have this very answer. The unquestioned words of the Lord and His apostles have already decided the matter for all believing men.

When I state that there are something like 284 quotations of the Old Testament in the New, and that these quotations are spread over 17 books of the New Testament, it will be felt that there is small chance of *our* making any mistake as to the judgment of the Old Testament entertained by the New Testament writers. If the Old Testament was judged to have made mistakes and to require correction, then we may expect that in some of these 284 references that will be made plain. If the words quoted are not, to the New Testament writers, inspired words, their estimate will be shown in some degree of hesitation, or reservation, or qualified approval, or indications of dissent. But, on the other hand, if these words are to them the very words of God, this will be abundantly manifest. The statements will be quoted with a reverence and accepted with an unquestioning submission which will speak louder than words.

Let us look, then, at the New Testament evidence. It is gratifying that the quotations are so numerous, and our satisfaction increases when we attempt to classify them. Mr. Turpie has rendered us invaluable help. The New Testament quotations are taken from twenty-five books of the Old, so that the references cover a wide area. The historical books, the Psalms, the Proverbs, and the Prophets are all referred to and, referred to often. How often and by how many New Testament writers this is done the following table shows:

Genesis is quoted 19 times, and the quotations appear in 9 New Testament books.

Exodus is quoted 24 times, and the quotations appear in 12 New Testament books.

Leviticus is quoted 5 times, and the quotations appear in 8 New Testament books.

Numbers is quoted once, and the quotation appears in 1 New Testament book.

Deuteronomy is quoted 26 times, and the quotations appear in 13 New Testament books.

Psalms is quoted 59 times, and the quotations appear in 12 New Testament books.

Proverbs is quoted 6 times, and the quotations appear in 6 New Testament books.

Isaiah is quoted 50 times, and the quotations appear in 11 New Testament books, etc., etc.

Here, then, we are not dealing with isolated facts. The quotations and the references are so numerous that there is no chance of our mistaking, or failing to discover, the New Testament estimate of the Old. Let us, then, inquire whether the Old Testament appears to be cited as the one supreme authority, or is quoted as we might now quote "The Pilgrim's Progress" or "Paradise Lost." Is it referred to simply because it is a treasure-house of wisdom and of truths happily expressed, or are its statements adduced as the expressed mind and will of God?

This question is answered by what we may call the formula of quotation. Words are again and again cited from the Old Testament and prefaced by the phrase—

"IT IS WRITTEN."

For example, Paul says before the Sanhedrin, "For it is written, Thou shalt not speak evil of the ruler of thy people" (Acts xxiii:5). The meaning plainly is that the fact of these words standing upon the pages of the Old Testament (see Exod. xxii:28) Scriptures left Paul no choice. He dare not speak against God's high priest. Why? The words might have been written in a thousand books, and yet have put no bridle upon the apostle's lips.

How is it that they at once settle the matter and determine the apostle's action simply because they are written in this Book? Is it not that this Book differs from every other in that it is God's Book? Do not the words mean that it is also so fully God's Book that whatever command it contains must be received as God's own direction for Paul's life and mine?

I take another instance of the use of this phrase. In Rom.

iii:9 the apostle asks, "What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." He then proceeds, "As it is written, There is none righteous, no, not one." These words are quoted from Psa. xiv, and to them he adds other testimonies from other five Psalms and the Book of Proverbs. With the former example before us we might have said, "Yes, wherever we find a distinct commandment in Scripture, we may conclude that that is the word of God; the Law is evidently inspired and must be received as the expression of God's will." But here are descriptions of human depravity, testimonies to man's fallen condition, contained in what we may call the most human part of the Old Testament—the Psalms and the Proverbs. The former is the outpouring of man's cry to God, the latter the gathering up in human speech of the lessons of man's experience. If there is one part of the Bible which we might have imagined to be of purely human authorship, it is the Psalms and the Proverbs. But here this "It is written" warns us that we are mistaken. These are words that make an end of controversy, for the apostle continues: "Now we know that

WHAT THINGS SOEVER

the law saith, it saith to them that are under the law: that every mouth may be stopped and all the world may become guilty before God" (verse 19). Here this character of finality is ascribed to every testimony and statement of the Old Testament Scriptures, to "what things soever the law saith." *There is no appeal and no escape.* The words cannot be corrected; they dare not be argued with. When the Scripture has spoken there is room only for submission and contrition. "Every mouth must be stopped, and all the world must become guilty before God." Whose words, then, are these? Is there any possibility of escaping the conclusion that in this view of the Old Testament everything in it is *the declared and recorded mind of God?*

There may be a way of escape from that conclusion. I can only say that if there is I do not know it. It is well to notice also that this "It is written" disposes of the distinction that the Bible *contains* the Word of God, but is not itself the Word of God. These things are said not of some impalpable things that may be in the Bible, but of the written and printed words of the Bible. *It is the thing written which we spell out and read; it is the words to which the Divine finality is attributed.*

THE formula "It is written" is used in the New Testament to introduce no fewer than between 80 and 90 quotations from the Old. It may be well for us to look at one or two other examples of its use, so that we may know just what this mode of



quotation means. Judges refer in this way to the statute book; and executors naturally use it in interpreting the will or the deed whose terms they are legally bound to execute. *They go by what is written.* They have regard to the very words. Their one aim is to understand and to apply these written or printed words in all their strictness. They themselves

INTERPOLATE NOTHING:

they allow no one to interpolate anything. There may be different interpretations of a clause or word; they test all the interpretations by what is written. The statute or the deed is supreme; its lightest word is highest law. And there is nothing little, or mean, or irrational, in all this. No man possessed of common sense would dream of making it a reproach to them. He would never think of hurling at them such epithets as "literalists," "worshippers of the letter," "deifiers of a book," etc. He would not counsel them to abandon the literal interpretation or give to each judge and to each executor power to act according to their own ideas. The safety of the State, confidence in contract, and the very existence of world-wide trade and commerce, depends upon absolute loyalty to the letter of that which is written.

Is it, then, such an appeal to the letter, such a reliance upon *the words* of the Old Testament, that is shown in this formula of quotation, "It is written"? Is the Old Testament quoted as authoritative and binding, and that, too, in the very form in which the words stand upon the sacred page? A further example or two will give the answer. We read in John ii. 17, "His disciples remembered that it was written, The zeal of thine house hath eaten me up." The passage occurs in Psa. lxxix. 9—one of

THE IMPRECATORY PSALMS.

Jesus had just cleansed the Temple, and so secured, at the very outset of His career, the determined hostility of the rulers. Can we wonder that the disciples were troubled, and that they questioned whether the action were wise? But these words answered their questionings and allayed their apprehensions. They "remembered that it was written, The zeal of Thine house hath eaten me up." They may not have understood at the time that the Psalm was a prophecy of Jesus; but, if it did not apply to their Master in that way, it clearly applied to Him in another. This was the character of the servant whom God approved. The servant of God was one whose zeal no consideration of self-interest or of safety could turn aside or even moderate. "It was written" that God's servant should so regard Him and Him only—written, then, by whom? Who was it that placed *these words* on record, and by them settled for ever the law of service?

Does not the phrase plainly mean, and mean only, that these written words are the words of God?

The absolute trust with which the words of the Old Testament were taken as the words of God is illustrated by another incident in the story of the disciples. The Master has passed away. Judas has fallen from the apostleship, and, incomplete in number, eleven men, where before they were twelve—they are waiting for “the promise of the Father.” Peter rises and proposes that they seek direction from the Master as to the choice of a twelfth apostle. What leads him to do this?

IT IS A WORD

in Psa. cix. 8—a Psalm which no doubt the risen Lord had explained as referring to Himself. “For it is written in the book of Psalms,” he says, “his bishoprick let another take” (Acts i. 20). Here again the phrase “it is written” is taken as God’s direction—as the expression of the Divine will.

Another instance will be found in the First Epistle of Peter. The apostle writes: “As He who has called you is holy, so be ye holy in all manner of conversation; because it is written: Be ye holy, for I am holy” (i. 16). The words occur in Leviticus, and the quotation is plainly based upon the supreme, and unquestioned, and unquestionable authority of the Old Testament. There is no shadow of any distinction between Revelation and “the record of revelation.” The fact that these words stand in the record is sufficient. It is enough that “*it is written.*” Nothing could, in this way, be more absolute than the witness of the New Testament to the inspiration and Divine authority of the Old Testament as it existed in the first century of our era, and as we have it now. It was to this Bible, which we have in our hands to-day, that the apostles turned with

REVERENT SUBMISSION,

and whose words they have handed on as words placed on record by God Himself.

But the truth implied in this oft-repeated phrase finds another, and not less suggestive, expression. Before I deal with this, let me ask the reader to remember the collection of Old Testament books was absolutely the same in the first century as it is now. Our Hebrew Bible is the Hebrew Bible of the Jew. The copies which we use, and which our translators have rendered into English, are printed from the Jewish manuscripts. The Hebrew Bible, then, of our Lord and the apostles is the Bible which we have in our hands now, and everything said about it comes direct home to the questioning and the unrest of this year of grace in which we live. Well, then, if we find all these books accepted as a unity and set apart from all other literature, that

will be a fact to be reckoned with. That they are so set apart in the New Testament everyone is aware. They are sometimes designated "The Law," sometimes "The Law and the Prophets," sometimes more fully "The Law, the Psalms, and the Prophets." But on the same level with these no other book, however valued, is placed. The traditions of the elders are indignantly set aside. These books are, in the estimation of the New Testament, as separate from all other books as the Temple is from the dwellings of Israel, and as sacred in comparison with all other books as is that

#### DWELLING-PLACE OF GOD

in comparison with the dwelling-places of His people. Is it possible, then, that this estimate of the Old Testament can be the same as that of the men who now think of it, and deal with it, as Hebrew literature?

But there is a special name by which it is designated and cited. It is called "The Scripture," or "The Scriptures;" that is, "The Writing," or "The Writings." Fifty times is this Book so referred to. This name seems to me to settle much. The Book is accepted, not in a general way, but *in its then form*. It is received not merely in the spirit, but also in the letter. It is received as we have it now, and stamped as authoritative and Divine.

We have noted two facts which are closely connected: (1) the names given to the Old Testament in the New—"The Scripture," "The Scriptures," that is "The Writing," "The Writings;" (2) the phrase with which quotations are frequently introduced, "It is written." In that phrase and these names everyone, it seems to me, must hear the accent of reverent and grateful submission.

A closer survey of the New Testament will deepen the conviction that it claims for the Old the fullest inspiration with which it is possible to credit it. There is a belief, for example, and one, too, which is frequently expressed, that its predictions

#### MUST BE FULFILLED

The certainty and necessity of their accomplishment are as absolute as that light follows the sun's rising or darkness its setting. Here are a few examples. Speaking of our Lord's entry into Jerusalem after the unusual preparation of sending for a beast of burden, the Evangelist says: "All this was done that it might be fulfilled, which was spoken by the prophet" (Matt. xxvi:4). Again, referring to the price paid to Judas, he says: "Then was fulfilled that which was spoken by Jeremy the prophet," &c. (xxvii:9). This is not peculiar to Matthew; all the Evangelists contain passages which speak in the same fashion. The unbelief of the Jews is explained in John to be the accomplishment of a

prediction by Isaiah: "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled," &c. (John xii:38). What seemed to be a disproving of the claims of Jesus was in reality the setting of God's seal to them.

This point of view is, in fact, the point of view of the entire New Testament. I have already referred to the selection of a successor to Judas. But Peter's proposal to select one of their number to fill the vacant place was introduced by the statement that the prediction in the Psalms "must needs have been fulfilled."

(To be Continued.)

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## BIBLE CATECHISM FOR CHILDREN.

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### THE KINGDOM OF GOD.

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#### LESSON XX.

What are the governments of the world called?

A. In Dan. 5:21 it says that "the Most High God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will." If the Most High "ruleth in the kingdom of men," may we not call this world the kingdom of God?

A. No; God ruleth in the "*kingdom of men*" is what it says, and this is not God ruling in the *kingdom of God*.

How does God rule in the kingdom of men?

A. He rules in the sense of limiting kings and only allowing them to go so far in their wicked rulership.

Then the kingdom of men is not a righteous kingdom?

A. No; all human governments of the past have fallen because of their wickedness; and those of the present will be destroyed when Christ comes.

Will Christ give us a better kingdom?

A. Yes, he will set up the kingdom of God.

What does the word gospel mean?

A. It means good news.

Is the word gospel connected with the words "the kingdom of God"?

A. Yes, it is said in Luke 8:1 that Jesus "went throughout every city and village preaching the glad tidings" or gospel, "of the kingdom of God," and in Matt. 4:23 we read of Jesus "preaching the gospel of the kingdom."

Can any one understand the gospel without knowing what the kingdom of God is?

A. No, for the kingdom of God is the subject of the gospel.

What do some of the sects believe the kingdom of God is?

A. Some of them think the church to which they belong is the kingdom of God.

What proof have you that the church of Christ is not the kingdom of God?

A. Those of the church of Christ are called "*heirs* of the kingdom which he hath *promised* to them that love him"—Jas. 2 : 5 ; and Jesus said to His followers, "Seek ye first the kingdom of God" etc.—Matt. 6 : 33.

Where do most of the sects believe the kingdom of God is?

A. They think it is in heaven, and they sing, "With thee we'll reign, with thee we'll rise, and kingdoms gain beyond the skies."

Where does the Bible say it will be set up?

A. We read in Dan. 2 : 44, that the kingdoms of this world are to be destroyed, to give place to God's kingdom, and the place is said in chap. 7 : 27 to be "under the whole heaven."

When are God's people to be invited to actually enter into the kingdom of God?

A. Our Lord represents the righteous as at His right hand after he has judged the just and unjust at His coming ; and to them he says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—Matt. 25 : 34.

What does an apostle say about an "abundant entrance"?

A. The apostle Peter says of those who will "make their calling and election sure": "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ"—2 Pet. 1 : 11.

What is a kingdom?

A. It is a Government.

What constitutes a government or kingdom?

A. There must be a place, subjects to be ruled, a king to rule, associates of the king to assist in administering the laws, there must be laws, and a capital from which laws can be sent out.

In addition to God ruling in the kingdom of men, has God ever had a kingdom on this earth?

A. Yes, the ancient kingdom of Israel was God's kingdom, for David said that God had chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel (1 Chron. 28 : 5).

Is there any relation between the ancient kingdom of Israel and the promised kingdom of God?

A. Yes, the one is the type of the other.

What did disciples ask our Lord about restoring a kingdom?

A. After Christ's resurrection, they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1 : 6).

If the kingdom of Israel of the past was the kingdom of the Lord, what will the kingdom of Israel restored be?

A. It must, of course, be the kingdom of the Lord again.

The kingdom of Israel was not in heaven?

A. No, it was in the land of Palestine—on the earth.

What constituted the kingdom of the Lord or of Israel?

A. It was composed of the land of Canaan, as its place, or territory, the children of Israel as its subjects, the Mosaic Law as its laws, David and others as its kings, various officers as associates of the king, and the city of Jerusalem as its capital.

Was that a good kingdom?

A. Yes, it was a good kingdom as long as its kings and subjects obeyed its laws.

Why did it cease to exist?

A. Because of the wickedness of the people, and the unfaithfulness of most of the kings.

Who was the last king on David's throne?

A. Zedekiah, who is called a "profane and wicked prince of Israel."

What is there in the sentence against him implying that the overturn of his kingdom would not be without end?

A. The word "until"—"I will overturn, overturn, overturn it; and it shall be no more *until* he come whose right it is, and I will give it to him" (Ezek. 21 : 25-27).

Who is the one "whose right it is"?

A. Jesus, for the angel said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"—Luke 1 : 32, 33.

Then is Christ to restore the kingdom of Israel as the kingdom of God?

A. Yes, He was called "king of the Jews," and He is to "rule God's people Israel"—Matt. 2 : 6.

When will Christ restore the kingdom of Israel?

A. When he returns to the earth; for He said, "Ye that have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel"—Matt. 19 : 28.

What will the restored kingdom of Israel or the kingdom of the Lord over Israel consist of,—

1. as to king?

A. Christ will be then actually "the King of the Jews."

2. As to the throne?

A. The throne will be the throne of David on Mount Zion, for God has said He will set His king upon his holy hill of Zion (Psa. 2 : 6).

3. As to the associates of the King?

A. The twelve apostles will reign with Jesus over the twelve tribes of Israel; and the redeemed saints will be made "kings and priests, and will reign on the earth"—Rev. 5 : 10.

## QUERIES FROM SCRAPS OF BIBLE HISTORY.

If there were three individual Gods (Elohim) who said, "Let *us* make man," how could any one of them say, "I, even I, am the Lord, and beside ME there is no Saviour"?

If "The Son" were eternally God, how is it that He is never mentioned (except in prophecy) previous to the birth of Jesus at Bethlehem? also, how could He be God's "*only begotten Son*"? Does not begotten imply a beginning?

Is not the Spirit of God that moved upon the face of the waters identical with the *one* God Himself, of whom David wrote thus—"Whither shall I go from Thy Spirit? or whither shall I flee from *Thy presence*? If I ascend up to heaven THOU art there: if I make my bed in hell (Sheol, the grave), behold THOU art there"? Was not David addressing God, who, since the birth of Jesus, has been known as the Father? (see Ps. cxxxix. 7-12; civ. 30; 2 Sam. vii. 2, 3).

In view of the fact that "God anointed Jesus of Nazareth with the Holy Ghost (Spirit) and with power," is it not absurd to suppose that one personal God anointed a second person with a third person, and yet all have equal honor and authority?

## HE CARETH.

What can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss, unruffled by any strife;  
How can He care for my little life?  
And yet I want Him to care for me.  
While I live in the world where the sorrows be;  
When the lights die down in the path I take;  
When strength is feeble and friends forsake;  
When love and music, that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers—  
Then my heart cries out for a God who cares.  
Oh, wonderful story of deathless love!  
Each child is dear to that heart above;  
He fights for me when I cannot fight;  
He comforts me in the dead of night;  
He lifts the burden, for He is strong;  
He stills the sigh and awakens the song;  
The sorrow that bowed me down He bears,  
And loves and pardons because He cares.  
Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from His throne above  
To soothe and quiet us with His love.  
He leaves not when the storm is high,  
And we have safety, for He is nigh.  
Can it be trouble which He doth share?  
Oh, rest in peace, for the Lord doth care.

Selected by Sister C. C. V.

## A LINK WITH THE PAST.

The report of the death of Sister Peter Graham at Pittsburg, Crawford County, Kansas, awakens feelings of love and affection within me which I am impelled to place on record. My sister-wife and I spent many happy days with them from 1869 until they left Edinburgh for the States. Bro. Peter and I used to take sweet counsel together as we walked to the Temperance Hall, Edinburgh, and that dear old brother (Dr. Thomas) was lecturing in Edinburgh in 1869. Bro. Graham in a kindly and fraternal manner saw my life-companion home, as I was engaged as reporter on the *Edinburgh Courant*. It was in this way that we (as sweethearts) came into touch with Mrs. Peter Graham.

I was immersed in 1869 and my sweetheart in June of the same year. As a consequence, Mrs. Graham obeyed the Truth in 1870 and my sweetheart (Sister Mina Howden) attended to her at the bath on that occasion. Bro. and Sister Graham were either present at my marriage in the Masonic Hall, Leith, on August 31st., 1870; or at the Ecclesial Tea given by the Leith and Edinburgh brethren in the evening.

We read Bro. Zimmerman's account of the illness and death of our dear Sister and can thoroughly appreciate all he says about her. Our recollection of her is that she was not given to change; and speaking personally we have a sister now (aged 76) who has sat at our table every week since June 1877. We trust that Bro. Graham will see these lines which will enable him to recall the pleasant times we had together before and after our dear sister embraced the Truth. That began over 43 years ago and our hearts go out in love and sympathy to Bro. Graham, whose name we look for in the *ADVOCATE* from time to time and when we see it we thank God that Bro. Peter has still his hand on the plow, although he has now to go on in a lonely furrow. Our love goes out to all the family but we only knew the Edinburgh "tots." We note Bro. C. E. Evans' sad death. We deeply mourned a grand old warrior. It is pleasing to know that Bro. C. C. Vredenburg is still in the front rank, wielding the sword of the spirit with considerable power as "Seeing him who is invisible." WM. AND WILHELMINA OWLER, London, Eng.

## RECOMPENSE.

Straight thro' heart this fact to-day  
 By truth's own hand is driven  
 God never takes one thing away,  
 But something else is given.  
 I did not know in earlier years  
 This law of love and kindness,  
 I only mourned thro' bitter tears  
 My loss in sorrow's blindness.  
 But ever following each regret  
 O'er some departed treasure,  
 My sad repining heart was met  
 With unexpected pleasure.  
 I thought it only happened so  
 But time this truth has taught me,  
 No least thing from this life can go,  
 But something else is brought me.  
 It is the law—complete—sublime—  
 And now with faith unshaken,  
 In patience I but bide my time  
 When anything is taken.  
 No matter if the crushing blow  
 May for the moment down me,  
 Still back of it waits Love, I know,  
 With some new gift to crown me.



## INTELLIGENCE.

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BRONTE, ONT.—Since our last writing, we have had Bro. A. H. Zilmer with us, who gave two lectures in the Orange Hall at Bronte, which were well attended. Quite a number of the Hamilton brethren came down, and also some from Burlington, and we had a real feast of good things, but have not perceived any fruit from it.

Our little Ecclesia at Bronte feels sorry that Bro. Roche and others are engaged digging a pit in "Holy ground" with a spade not made after the law of the Lord; and not satisfied to fall into it themselves, they are sending word everywhere to the brethren inviting them to fall into the same pit. I wonder how often the Saviour would have to say to that class of people, "I am the bread of life which came down from heaven," before they would believe what He says. In the sixth chapter of John we find Him telling them over and over again, "I am the bread which came down from heaven." The Jews could not harmonize that fact with the Son of Joseph theory, so they *murmered* at Him and said, "This is an hard saying." "Doth this offend you?" Then said Jesus, "The flesh profiteth nothing." John says, "For whatsoever is *born of God (R. V.) overcometh the world.*" Christ said, "In the world ye shall have tribulation, but be of good cheer. *I have overcome the world.*" So we see that He was be gotten of God. With love in Christ, T. G. PAGE.

BOSTON, MASS.—I am pleased to inform you that on May 1st, after an excellent confession, Mr. Edgar M. Burch (21) put on the sin-covering name in the waters of baptism. Our young brother has shown himself an excellent scholar in learning the first principles of the Kingdom and Name, and we hope he will go unto perfection if there is sufficient time before the Master returns.

We have been making a special effort by giving a course of evening lectures. The result has not been all we could have wished; we are obeying the Master's command and trusting Him to give the increase. Hoping you and Sister Williams are well, I am

Your Brother in hope of eternal life,

JOHN B. RILEIGH.

FROM FAR ACROSS THE SEA

140 Hill Road, Bandra,

Bombay, India,

March 30, 1912.

DEAR BROTHER WILLIAMS:—Will you kindly continue to forward me the ADVOCATE, for which I enclose remittance. I must apologize for being so late in renewing this, and by the time you receive this another month will have passed, but I know you will excuse this. (Yes, indeed, and glad to hear from you, dear Brother, from a far distant land.—Editor.)

We look forward with much pleasure to the monthly visits of the ADVOCATE, and eagerly scan the intelligence columns first to read the news from the different ecclesias. It seems almost a pity that more advantage is not taken of this column, for, speaking of our own experience, it is of very great interest to members of the one body who are in isolation. Your editorials we peruse and appreciate much; it seems from all the signs around us that the coming of our Lord draweth nigh. It is sad to see so much suffering

going on in the world, but we know such is to be the condition until the one King comes, who will put an end to all the evils that flesh is heir to and establish His glorious kingdom of peace and righteousness. Out here in India we are surrounded with heathen temples and their gods of wood and stone. The natives are steeped in their pagan doctrines and customs, and one realizes how impossible it is for man to change this. It indeed requires the hand of almighty power to alter this and then only will all nations learn of God and serve Him.

Your little talks about the country in which you now live we thought very interesting. We, too, enjoy what one could term a perpetual summer. Every day we have the sun shining in his strength, making the country round about look very beautiful with the tall palms, Indian fruit trees and foliage growing in profusion. We have, however, the great heat to contend against, and often wish for a cloud to temper the sun's rays, as with Israel in the past, but this is one of the benefits in store for the future. We are very pleased to hear you and Sister Williams are enjoying better health, and pray that if it be God's will you may continue many years yet in His strength, upholding the Truth as it is in Christ Jesus.

With love to you both from Sister Addison and myself, I remain  
Your Brother in Israel's hope,

A. ADDISON.

LESTER MANOR.—It seems that most of my letters are of a gloomy character, that I have to write you, yet that the untiring monster, Death, is not yet ready to say, "I am satisfied." A telegram from North Carolina brought early this morning tidings of the death of Sister Rebecca Clark, sister of the wife of our late Brother Thomas Robins, and daughter of Sister Sallie Johnson of whom I recently wrote. Sister Clark died the 6th of May, of paralysis of the throat and was buried in the family burying ground upon the banks of the Pamunky River. The cars stopped at the cemetery to put off the many who came from Washington, Richmond, Norfolk, North Carolina, and other places, and remained for some time to allow the passengers to witness the floral display which was beautiful and which filled a large portion of the car bearing the casket. The officers and crew of a large railroad company seemed moved in sympathy for the passing of a life so pure and sweet as hers. The grief stricken husband moved many to tears, yet I insisted they dry their tears and look beyond at a silvery lining where she would triumph over death, and was now only sleeping for a short while by the side of her beloved mother, awaiting the resurrection which she hoped to attain when she would be able to exclaim, "O death and grave where is thy sting and victory." The rest, be it long or brief, to our sister will be but as yesterday when past, so profound and restful will be the short sleep. Bro. Williams, I fear many of us grow weary and distrustful at what seems a delay of His coming, when it requires but a glance at events to show us that Titanic and flood disasters are but straws to indicate that pride and ease of nations and communities are soon to be rebuked and the lesson that God only is great and deserving of recognition because prominent in the affection and hearts of mankind the world over.

We, too, have been passing under His rod recently, and I hope his

stripes may have a chastening and purifying effect. I was much in the position of the builders of the Titanic. I supposed by careful guarding against fire there was no reason why my house should ever burn, yet upon the 3rd of April not only the house but all out buildings near by, with their contents, were swept away; all my books, Christadelphian publications together with life portraits of Dr. Thomas, Brother Roberts, Rosher, and scores of other brethren, and photos of several fraternal gatherings, and last but not least, the 12 grand trees of 200 years standing were burned down, making the destruction complete. As my little daughter of five winters expressed it while lying witnessing the falling roof and porches, "Daddy, Old Mt. Pleasant is wiped out." Yet we have occasion to feel thankful since we are living and can praise Him as I do this very moment. Our love to Sister Williams.

Yours in the Blessed Hope,

JAMES A. ROBINS.

MARTINVILLE, ARK.—Our fraternal gathering will commence here on Thursday night before the first Sunday in August (Aug. 1). It will be on the camp-meeting plan. We invite all Christadelphians who will meet on the basis of fellowship of the "Old Birmingham Statement of Faith." Those coming from the west can leave train at Morrilton or Plummerville, Ark. Those coming from the east may leave train at Conway. A most cordial invitation is extended to all of like precious faith to meet with us this year in Martinville.

Your Brother in Israel's hope,

J. D. MARTIN.

PARNASSUS, PA.—It is with great pleasure we write to inform the readers of the *Advocate* of Brother A. H. Zilmer being with us and delivering a series of lectures for us on March the 21st in Columbus Hall, New Kensington, Pa. His first and able lecture was delivered on the subject of "The Devil, Is He a Person? Is He a Fallen Angel?" On March 22nd at same hall, "Does it Matter What we Believe?" and on Sunday evening, March 24th, at Odd Fellows' Hall, subject, "Paradise Lost and Restored." Our brother was well able to handle his subjects and did so in a masterly way, I am very glad to state, but we were very much disappointed when we saw the few that concerned themselves to make an effort to hear him. It seems that the world is fast asleep; but we are hoping to see the time soon arrive when there will be a general awakening, when God ariseth to shake terribly the earth, and to make bare the arm of His strength among the nations. This, I think, is the only thing that will arouse the people to think. If so, may the time soon come.

Your Brother in the one glorious hope,

A. COOKE.

POMONA, CAL.—There are now three Ecclesias in this city. There is an ecclesia of upwards of seventy members which is in harmony with Birmingham. "Responsibility" is made a test of fellowship by them, and some among their number are teaching that fallacy—which seems to logically spring from the "amendment" theory of "Responsibility"—baptism for the second death. In one of the smaller ecclesias there is one Josephite, some who deny that Christ's death related to his own redemption, and some who maintain that we have no discretion in the matter of fellowship except when dereliction is moral, not doctrinal. The third ecclesia is at present composed of ten members who are endeavoring to keep the Truth in its purity, and to walk consistently with their profession. Four of these have lately separated from the other small ecclesia, and if all in Pomona had the courage of their convictions the number would be strongly augmented, and there is an agreeable prospect that such may soon be the case.

We had the pleasure of meeting with Brother and Sister W. H. Wood and Brother H. O. Austin, of Los Angeles, when they came out to see us a few weeks since.

B. LITTLE.

SOWERBY BRIDGE, ENGLAND.—DEAR BROTHER WILLIAMS:—It is again my sad duty to record that the grim enemy, Death, has paid another visit to our Ecclesia and taken away another of our beloved ones, filling our hearts with sadness. This makes five we have lost in this way in the short period of sixteen months. Our young Sister Ellen (Nellie) Robinson died on April 3rd in the twenty-seventh year of her age, from that dread disease, consumption, from which she had been suffering several months. She has left her mother and sister, both in the Truth, to mourn her loss. She was laid to rest on Good Friday in the presence of a large circle of brethren and friends, who attended her funeral. The services at the house, at our meeting room and at the grave side, were conducted by Brother Briggs, who was assisted by Brethren J. W. Halstead and F. Hanson. We left her in the embrace of the tomb, fully believing the time will be short till the Master will appear to awake her out of sleep to die no more, but to enjoy eternal life in the Kingdom of God. Therefore, we sorrow not as those who have no hope, knowing that "his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." Those attending the funeral were invited to a lecture to be given on the Sunday evening following by Brother Norman Halstead on the subject "I am the resurrection and the life," to which many responded and were very attentive. We hope and trust that some good results may be the outcome of the effort put forth.

Yours in the one hope,  
FRANK HANSON.

TOPEKA, KANSAS.—This is to say that there is a little life and light here, where the ADVOCATE has a hearty welcome, and where I hope some day your work will be the means of developing a strong body of believers. I have won two men to the love of the Truth, and others are studying the Word. Election is true, when considered in the right light. God is taking out the Abelites from the Cainites.

Faithfully yours,  
A. W. SMITH.

VICTORIA, B. C.—Since last you heard from us we have had visits from Brother and Sister Albert Hall, Brother and Sister David Hall and Brother and Sister Hicks, the Brethren Hall lecturing for us. We have fair audiences and very attentive.

We have had some fruit for our labors in the person of Frank R. Carlow (undenominational), who, after a good confession before a dozen witnesses, was immersed into the saving name (Jesus the Christ) on April 24. We have others interested and trust they may follow. We sow, God gives the increase; for "not unto us who are but dust, but unto God be glory due."

In Israel's Hope,  
A. J. WATKINSON.

WORD FROM BRO. LEASK.—A letter from Bro. Leask who is on a three months purchasing journey for Marshall Field & Co., announced his running about in England, Scotland and Ireland, and since then a card says that he is in good health, and, writing from Lyons, May 4th, he says: Dear Bro. Williams, This is a picture of the place where Pontius Pilate is buried, which I saw two days ago. I also visited the old Monastery in Chaise Dieut, where the Popes lived after they were expelled from Rome. Pope Clement VI. is buried in the old church there. Have been on an auto trip for 3 days through the lace district and have seen many interesting old places. Weather lovely. Feeling fine. Love to all. Fraternaly J. LEASK.

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**BALTIMORE, MD.**—Barry's Hall, No. 747 W Baltimore St. S. S. 10:00 a. m.; Services 11.

**CAMPELO, MASS.**—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M., Breaking of bread at 12:30 P. M.

**CHICAGO.**—Oriental Hall, 17th Floor, Masonic Temple. Every Sunday at 10:30 A. M.

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**GRAND JUNCT, COLO.**—At house of Bro. H. Edwards, 545 South Fifth St. Breaking of bread at 2 p. m.

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JULY, 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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MARTINVILLE, ARK.—Our fraternal gathering will commence here on Thursday night before the first Sunday in August (Aug. 1). It will be on the camp-meeting plan. We invite all Christadelphians who will meet on the basis of fellowship of the "Old Birmingham Statement of Faith." Those coming from the west can leave train at Morrilton or Plummerville, Ark. Those coming from the east may leave train at Conway. A most cordial invitation is extended to all of like precious faith to meet with us this year in Martinville.

Your Brother in Israel's hope,  
 J. D. MARTIN.

ADVOCATE RELIEF FUND—H. H. \$2. 50, B. T. \$25. 00,  
 Chicago Ecclesia \$12. 40.  
 Amount used for relief, \$40. 00.

ADVOCATE FUND—H. H. \$2. 50, B. T. \$20. 00.

LETTERS NOT OTHERWISE ACKNOWLEDGED.

B. Rees, E. E. Britten, J. M. Sloan, R. A. Strange, E. C. Jennings, A. E. Owler,

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THE DIVINE SONSHIP OF JESUS—Our lecture which appeared in the ADVOCATE for December is now reprinted in a pamphlet of 18 p. p. with a neat cover. Price 5 cts. per copy; by mail 6 cts. or 60 cts. per doz.

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# The Christadelphian Advocate

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JULY, 1912.

No 326

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## Editorial.

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ITALY'S ATTACK ON TRIPOLI—While Italy's annexation of Tripoli will, if she succeed, hasten the drying up of the political river Euphrates, the lingering war between her and Turkey seriously threatens a general outbreak; and it is causing the interested nations to partly show their ultimate attitude. It was a bold threat of Italy to declare her intention to enter the Dardanelles. It has been declared a bluff; but it seems more like a challenge. One important feature is that "Russia's pronounced and deeply interested friendship for Italy in her Tripolitan venture and ambition has found expression in what amounts to proffer of armed support in certain circumstances. Italian invasion of Turkey would involve the dangers of a general Balkan upheaval. The ultimate consequence of this no man can foresee." What a change has taken place of late, when now it can be said, "The powers are in no position to insist upon the stipulations of that convention (The Berlin treaty) regarding the inviolability of the Dardanelles; they have negatively conceded so much."

Italy has shrewdly and successfully manoeuvred both diplomatically and in her hostile naval operations, so as to throw practically upon the powers the burden of risking a general clash

at arms in the nearer East. Hence it does not seem possible that in the presence of the tentative menace the Dardanelles movement embraces, the powers can much longer avoid declaration whether they are for or against Italy—for or against imperiling the peace of Europe, in short.

There would appear no middle way out; they must take one or the other of the horns of the dilemma. That deduction is borne in from whatever viewpoint the situation presents itself and is studied.

Britain has become a government of home policies, to the neglect of vital foreign conditions. Her present ministers owe so much to the industrial classes that they are compelled to serve them with new laws that are apparently good, but deceptive.

Home indulgences at the expenses of foreign losses, to the great advantage of foreign foes, cannot but be fatal in the long run. But this, no doubt, is the providential key to the situation. When watchful Russia sees that Italy's threat to enter the Dardanelles is treated with comparative indifference, the possibility of her capturing Constantinople will loom up as a bright star to bid her make the long-looked-for strike for the key of the world's conquest. It is generally acknowledged that treaties are no longer binding. Opportunities, regardless of treaties, are what are being watched for now. Russia's opportunity is almost in sight, and then, when she strikes the next time, the "hooks in her jaws" will not be to "pull back," but to "bring them forth." It will require but a short time for her army to reach the "sides of the north," and then, who cares for Italy snatching Tripoli? Who cares for Russia grabbing Constantinople? Who cares for any of these manifestations of the lusts of men, when the final blow is struck by one who knows where and when to strike in such a manner as shall "break in pieces together, the gold, the silver, the brass, the iron and the clay"—who will care for all the confusion, the storms, the tempest of the past, in view of a vanishing world of wickedness and the flashing lights of a new and glorious age of "peace on earth, good will among men, and glory to God in the highest." All hail the coming day!

THE BOOK OF LIFE.—Another letter has come to hand from Bro. Prigg, in which he says, "Seeing that you have indorsed my contention by stating that there is no literal book in which our names are literally written." etc., and he takes satisfaction in "having elicited the fact that there is no difference between you and myself upon this point." Really, we did not suppose there ever was room for difference on such a simple question. However, if, even in this small measure, our brother derives any satisfaction, we will share it with him, and there it ends so far as this trivial feature is concerned. But our real objection to Bro. Prigg's letters and pamphlets has been that they teach immortal emergence and seem to contend that literally our mortal bodies are quickened at baptism, and that the words, "Ye are not in the flesh," are literally true of the saints now. If our brother did not mean this, his pen has done him an injustice, and in his last letter he allows it to still misrepresent him. But at last he has dropped a few words which we will accept as conveying his meaning, despite his other words to the apparent contradiction of these. We regard the following as a sufficient rejection of the theory of present quickening of our mortal bodies, and of our literally being "not in the flesh," and we regard it as an expression which shows that either Bro. Prigg and others have been dealing with a fictitious issue, or that Bro. Prigg has at last returned to the common sense view taken generally. In any event let it end the controversy on this question. Here are his words: "You should recognize that *it is the legal imputation of immortality* to the saints in baptism which provides the title to reappearance from the unseen in a physical body."

While the words "legal" and "imputation" set aside the former claim of literality, the latter is quite questionable. The truth is, that at baptism there is a legal passing from the sentence of death in Adam to a sentence of life in Christ, and that we are mentally and morally quickened; then if we "make our calling and election sure, we shall be physically quickened when the Judge shall say "Well done." The article herein by Dr. Thomas will help much in the book question, and ought to show many whose names are in the book and in the resurrection, and amenable to the judgment seat of Christ.

ANOTHER TRACT.—Sister Matthews, who forwards Bro. Prigg's letter, sends us another tract by W. G. Porter, which we have not read and may not have time to read, since it deals with a question long ago settled scripturally and therefore invulnerably—as much so as the nature of man; and the time is too

precious to be occupied in reading every tract emanating from those who have not made a thorough study of what has been proved on the question. The title of the tract is, "Immortal Emergence."

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FAULT FOUND WITH HYMNS.—We can but feel sorry for the writer of the tract finding fault with some of our hymns. The pen that writes the tract seems a cold, mathematical pen, with little use for the poetry and pathos that appeal to the heart as well as to the mind.

Poetry is not supposed to be written like a lawyer's brief. While it will contain language of fact, it will abound in language of hope; sometimes it will give expression to deep sorrow, where hyperbole will give emphasis; at other times it will burst forth in expressions of joy and gladness, leaping over the boundry lines of exact statement, such as lawyers are supposed to make. The reason is that hymns are to be sung, sung from the heart, and while they must be true, they are not expected to be true after the manner that two and two make four is true. Therefore the legal head must not be too rigid a censor over the sorrowful or the joyful heart in its sacred and sublime outbursts to Him whom it praises. A moment of despair will evoke the cry, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people" (Jer. 9: 1). The pen that wrote the tract finding faults in our hymns would censure Jeremiah for uttering things that are impossible, and he would be told that his head can never become waters, nor his eyes such a fountain of tears as he hoped. Such a fault-finding pen would be shocked at the very thought of stones crying out" in praise (Luke 19 40); and as for "the world itself not being able to contain the books" that would record the things which Jesus did, such extravagance would seem to such a pen deserving of severe condemnation. Let that brother reconsider, and meditate, and he must realize how he has wasted time and money in circulating his tract as a remarkable "straining out a gnat and swallowing a camel."

Poetry, like much of the Bible, contains figure, metaphor, symbolism, hyperbole, etc., and some times it conducts the mind down into the deepest depths of sheol, sometimes it carries it into Gethsemane; at other times it gives the mind wings to fly into realms of ecstasy and delight in the thrilling contemplation of the coming day of glory. This may be called "sentiment," but sentiment is not sinful. It will bathe the feet of a loved One with tears, it will spend hard earnings for precious ointment to

anoint the beloved in death, it will forsake sleep and wander in the darkness and storm of night, crying over an empty tomb, yes, crying about a corpse, its anguish finding pathetic utterance in words that are foolish to hearts that are cold, but which kindle and fan a flame of love sublime in a heart that stops to listen to utterances of despair—"They have taken away my Lord, and I don't know where they have laid Him."

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THE BOOK OF LIFE AND THE NAMES THEREIN.

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By Dr. Thomas, "Eureka," Vol. I. Page 360.

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Even the few names in Sardis had to save themselves by their perseverance, upon the principle that "he who perseveres to the end shall be saved." Hence, the Spirit saith, "The victor, he shall be clothed in white garments." This is positive. But in order that he may be assured of the perpetuity of his clothing, that it shall never wax old, as garments are accustomed to do, it is added, "And I will not at all obliterate his name from *the scroll of the life.*" In the English Version, this is rendered "book of life" without the definite article; but in my translation I have prefixed it to *life* as in the original. It is the scroll of the life, that is a special life.

The first place in the New Testament where this phrase occurs is in Phil. 4: 3. Here Paul mentions certain "whose names are in *a book of life*"—*en Biblo zocs*; among them is Clement, one of his fellow-laborers; but, whether the same Clement who wrote about "the due place of glory," can only be conjectured.

It next occurs in Apoc. 13: 8 and 17: 8. In the former it is styled "the scroll of the life of the Lamb slain;" and in the latter, simply "the scroll of the life." It is next found in Ch. 20: 12-15. In the former of these verses, it is termed "another scroll which is of the life;" and in the latter as elsewhere. In ch. 20 it is "the scroll of the life of the Lamb;" and in ch. 22: 19, the phrase is "a Scroll of the life," the article *the* being omitted before "scroll." These are all the places where it occurs in the New Testament.

This is the most important of all books; for if a man's name has not been inscribed upon it, he cannot possibly be saved; for it is written that whosoever of the dead, small and great standing before the Deity at the opening of the scrolls, shall not be found written in the scroll of life, shall be cast into the lake of the fire. These are those who worship the Beast, by whom the saints have been overcome.

From these testimonies there would appear to be two scrolls, the one styled *a scroll of the life*, and the other *the scroll of the life*. These two scrolls are opened at the setting up of "the great white throne of judgment, at the epoch of resurrection. Certain things having been written in these scrolls, the resurrected are judged from them. These things are their works. One of these scrolls will present a very unseemly aspect—a sort of every-day book of life, in which names of believers are inscribed with very disreputable mementoes appended to each. These will find no admission to "the other scroll which is of the life"—*the ledger of the life*, to which those names may be supposed to be transferred from the Every-day book, and are not condemned to obliteration. The dead constituents of the Angel of the Ecclesia in Sardis, together with the few undefiled ones there, had all been written in the Every-day book of life; and their works inscribed under their respective names: and the general record of this scroll is read in the writing penned by John. He shows that the works therein recorded resolve themselves into two classes; the one signalized by the words, "*thou art dead*," after their names, and the other by the sentence, "their garments undefiled." Now of these classes, the name of the latter alone will be transferred to the ledger; while the names in the former will be obliterated or excluded. The confession of names in the presence of the Father and in the presence of His messengers, will be read, not from the Every-day Book, but from the Ledger of the Lamb's life, which contains the register of names inscribed there, *apo kataboles kosmon*, from the foundation of the order of things extant.

This is styled the scroll of the life in allusion probably to the custom of oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book, in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther 6: 1-3, where it is styled "the Book of Records of daily affairs.'

The Scriptures make very early mention of the existence of such a book before the Lord. Moses refers to it in Exod. 33: 32, saying, "If thou wilt, forgive thou Israel's sin; if not, blot me, I pray thee, out of thy book which thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." The Spirit in David says, "Are not my tears in thy book?" that is, "Are not my sorrows in thy remembrance?" Hence "book" and "remembrance" are associated in Mal. 3: 16, where it is styled a "book of remembrance";

as, "They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh of armies, in that day when I make up my jewels; and I will have compassion upon them as a man hath tender affection for his own son that serveth him." This evidently is the book of life, or the Ledger; for all written in it are precious with God in a day when the wicked are trodden down. Daniel also refers to the same book in testifying that, in the time of trouble when the books shall be opened, "every one of his people (the Saints) shall be delivered that shall be found written in the book"—12:1.

The Ledger book of the life is styled apocalyptically "the scroll of the life of the Lamb slain"—Rev. 13:8; 21:27. It is contrary to the law of symbol-writing to regard this as a book in the vulgar sense. There is something in the real thing to which a book of record has some resemblance as analogy. Such a book is for remembrance of deeds. Hence the name given the book of life in Malachi, "a book of remembrance." Scroll, then, in this relation, is symbolical of remembrance by whatever system of means it may be compassed. "I will remember their sins no more," which is equivalent to, "I will blot out the record of their sins from the book of my remembrance"; or I will pardon them. Hence to pardon is equivalent to inscribing the name of the subject in the Day book of the life even for the life procured by the sacrifice of the Lamb of God, if found to be "worthy."

But, how is a man's name inscribed on the memory of God for resurrection? In answer to this it must be remarked, that the Spirit of the Invisible One is the remembrance of His dominion. Whatever the Spirit remembers is written, so to speak, in the book of remembrance before God. "God is Spirit; and they who worship him must worship him in Spirit and in truth"—John 4:24. Pardon is the result of Spirit-and-truth worship. Now the relation subsisting between the Spirit and the truth is one of intellectual and moral identity; so that he who hath the truth hath in him the mind, the thinking, and the teaching of the Spirit: but he that hath not the truth, is destitute of the Spirit, and not a true worshipper. It is the Spirit-Word that quickeneth; and therefore Jesus says, "It is the Spirit which is life making; Spirit is and life is the words which I speak to you"—John 6:63. Again, he says, "The Spirit of the truth proceedeth from the Father"—6:26; and the Spirit of the truth shall guide you into all truth"—16:13; and bring all things to your remembrance"—14:26; and John, the beloved disciple of

Jesus adds, "The Spirit is the truth"—1 John 5: 6. We are considering things mental, not physical. The Spirit in its physical relation is the Divine power that creates, fashions and sustains all things: and will raise the dead, and subdue all things to God. But in opening men's eyes and turning them from ignorance to knowledge, and from the service of the adversary to God: and in recording them in His remembrance, it is truth believed and obeyed that is the agency employed. The Spirit is the remembrancer, or symbolically, "the scroll or book."

It is by the truth, called "the word of the truth of the gospel of the kingdom," (Acts 20: 24, 25; Col. 1: 5,) believed and obeyed, that relations are established between men and God. This is the Spiritual connecting medium that links them to his throne in their present state, and, though men in the general think very little of the truth, because they are natural liars and ignorant of it; yet his eyes are ever upon it, and he has "magnified it above all his name." "Sanctify them by thy truth; thy word is truth"—John 17: 17; and, "Ye have purified your souls in the obedience of the truth through spirit. Hence, the truth is sanctifying and purifying; and as the truth is God's, and precious to him, and always before his mind, the sanctified are his peculiar treasure. Their names are therefore inscribed in his book of remembrance by their union to the truth in the obedience it enjoins.

Paul styles the baptized believers in Corinth, "an epistle of Christ written with spirit of the living God." The writing, he says, was done through him and Timothy, as the instruments. God, Paul, Spirit, and Corinthian hearts held a similar relation to each other in the writing of the epistle (and all similar churches collectively, made as it were, a Book of Epistles), that head, pen, ink, and paper do to an ordinary letter. The mentality of God was by the process stamped upon Corinthian hearts, so that they became part of their thoughts; and while he is written upon their memory, they are also written upon his, who is the way, the truth, the resurrection, and the life. Hence, to be written in the scroll of the life, is to be "in God the Father and in the Lord Jesus Christ," and they in him by the Spirit—the truth dwelling in their hearts—2 Cor. 3: 3; 1 Thess. 1: 1; Eph. 3: 17; John 6: 54-56.

God, or the Father, manifested through his Son by the Spirit, which is the one God—manifestation to us (see Cor. 8: 5-6), is the Arboretum of the lives. Wherefore, to be in the book of the life is to be part of the tree of life, as it is styled in the English Version. This understood will account for the various



readings in the Greek text of Rev. 22: 19. Book of life and Tree of life are different symbols related to the same thing. The oldest Mss. extant reads "God shall take away his name from the tree of life." but more recent ones, "out of the book of life."

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### QUESTIONS ANSWERED BY THE EDITOR.

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Some who are almost persuaded, hesitate to be baptized because of, what they consider, a former baptism.

What is a valid baptism?—A. W. S.

ANSWER:

A valid baptism is not a mere dipping in the water, nor a dipping in water upon the basis of a belief in a false gospel. "He that believeth the gospel, and is baptized shall be saved." "The gospel" means the true gospel, one that begets a living faith; not a false gospel, which cannot yield a living faith. It is the Truth that by baptism will make one free. The "law of the Spirit of life" contains the true gospel and the manner of deriving its blessings, baptism being the initiatory step. Therefore Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). This law operates only upon an intelligent understanding and hearty belief of its contents—principles and practice. This includes belief of *The Truth*, and thereupon baptism into Christ.

Please explain Jer. 33: 19, and harmonize it with Heb. 10: 1-9. It seems from reading the prophets that animal sacrifices will be instituted again; but the New Testament seems to imply that the Lord has no pleasure in burnt offerings, and it teaches the taking away of the first for the establishment of the second.—

C. O. W.

ANSWER:

Jer. 33: 18 clearly teaches the offering of burnt offerings, meat offerings and sacrifices at the time, future, when "Judah is saved and Jerusalem shall dwell safely" (verse 16); and the same is set forth in the last part of the prophecy of Ezekiel. In Ezek. 20: 37, we read, "And I will cause you (Israel) to pass under the rod, and I will bring you *into the bond of the covenant*. Israel broke the covenant, and unless they are brought into its "bonds" it must remain a broken covenant; and that would be a "returning of God's word void," which He says shall not be (Isa. 55: 11). If Israel had not broken the covenant, its sacrifices would have led them to the Lamb of God. Burnt offerings and sacrifices were ordained of God, and therefore He could not be

displeased with them in their pure relation to Him to whom they pointed as types. His displeasure in them was because they were perverted and offered without "being mixed with faith." In all cases where the law of Moses was obeyed as the "Schoolmaster to bring them to Christ," God could not be displeased, since it was for this very purpose He ordained them. Instead of Israel as a nation learning the lesson of the "Schoolmaster," they offered sacrifices and yet crucified Him to whom they pointed and were therefore hypocritical offerers. No wonder God said of sacrifices thus offered, "I cannot, away with them."

Now God is going to compel Israel to re-enter the bond of that covenant, and make the offerings *retrospectively* in the manner they ought to have made them *prospectively*. Having failed to look forward to Christ as their Savior through the offerings of the covenant, they must repair the broken covenant by offering sacrifices and through them looking *back* to the cross. This restored broken covenant will, of course, be the lower, and the everlasting covenant will be the higher. The former will have a priesthood after the order of Aaron; the latter, after the order of Melchizedec; one consisting of mortals, the other of immortals.

The beauty of this is that the nation of Israel will, by their memorial offerings, be constantly confessing their sin of crucifying Him who will then be their great Benefactor.

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Your book, "Rectification," I consider the best solution of the Adam's and sinful flesh question that I have ever read. If you have an article on the purpose of God in placing the tree of life in the midst of the garden, please send it me. If not, I would be glad if you would answer in the ADVOCATE.—I. N. H.

ANSWER.

We have no article specially dealing with the question. We know of no positive Scripture that clearly gives a reason for the placing of the tree of life in the midst of the garden. It may not be presumption to suggest that, since the "midst of the garden" is mentioned in Rev. 2:7, a meaning may lie beneath the surface. Perhaps it means the heart, the vital part. Christ is the center, the life, the heart of the future paradise state; and to eat of the tree of life in the midst of the paradise of God, is to be admitted into the innermost—the Most Holy, where the "eating" will be the "partaking of the Divine nature." The heart, the seat of life, may be said to be in the midst of the body. Jesus is the "heart of the fathers" to which John turned the hearts of some of "the children," and to which the rest will be turned when Christ returns. Christ being the heart of God's plan and purpose, He will be the center of paradise, as it were. When the saints partake of His nature, they will thereby "eat of the tree of life which is in the midst of the paradise of God."

## What The New Testament Claims For The Old.

*Continued from page 154.*

### WHENCE SPRANG THIS NECESSITY

for fulfillment? We frequently put on record our judgment of the results which will flow for good or evil from certain courses of action which we describe, or commend, or dissuade from. But what mortal would ever dream of quoting these forecasts and saying of *them* that they "must needs be fulfilled," or that events happened that the things we wrote "might be fulfilled"? Would not such a mode of reference to the words of even the wisest and greatest of men pass the bounds of all that is reasonable and endurable, and be condemned as simple blasphemy? It would be ascribing to the works of fallible, short-sighted men the place occupied alone by the words of the all-seeing and infallible God. But, if that be so, we must apply the rule here as elsewhere. The New Testament could never have said such things of the Old had its words been regarded as the words of *men*. They must have been looked at, honored, and revered as the words of *God*.

That this is indeed the witness of the New Testament becomes still plainer when we weigh another of its statements. The attempt has been made by timid friends of the Bible to save it by giving up what, in their judgment, is non-essential. "It is enough," they have said, "if the *doctrine* is left us; we can

### LET THE HISTORY GO"

They have maintained, therefore, that, while the doctrinal teaching of Scripture is fully inspired, no inspiration was needed or given for the production of the historical portions. Another distinction, which is somewhat wider, and which has been much in favor with many, is that the Bible was inspired "for the purpose for which it was given." It was given to show the way of salvation, to reveal man's need and God's grace in Christ. All this, then, can be depended upon with absolute confidence. But in history, science, etc., the writers were left to themselves, and we have to accept thankfully any corrections of their statements which fuller knowledge has enabled men to make. These distinctions display the ingenuity of their authors, but would not save the credit of the Scriptures. They owe their existence to the pressure of difficulty, and not to any calm consideration of the contents of the Bible. It was forgotten that doctrine and history are wedded together in such a way that it is simply impossible to separate them, and any serious attempt to make the separation

must result in ludicrous failure. Is not the birth, the death, and the resurrection of Jesus history? If it is a matter of saving faith to believe that God has ever done anything, or, indeed, ever said anything, is not that also history? And, if the history is fallible, how can the doctrine be infallible?

But the statement to which I now ask the reader's attention saves us all further trouble in this matter. The New Testament distinctly ascribes inspiration to the Old Testament history. Reference is made in the Epistle to the Romans to

#### AN INCIDENT

narrated in the book of Genesis. It occurs in the history of Abraham. We are there told that "he believed in the Lord: and he counted it to him for righteousness" (Gen. xv:6). In Rom. iv:23, 24, we read: "Now *it was not written* for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Here there is no question whatever about the *truth* of the history. There never is any such question in any part of the New Testament with regard to any statement in the Old. There is no question either about the authorship of the history. The words, as we shall see, take this for granted, and pass on to speak of the real Writer's purpose. The question is with what intention was the account placed upon the page of Scripture, and the reply is that the fact was placed on record, not only that it might be known that Abraham was justified and how, but also that *we* might know how a man may become just with God!

That is the plain meaning of the Scripture, "It was not written for his sake alone \* \* \* but for us also." Of whom, then, are such things said? Who foresaw our existence, our need, and the provision which God was to make in the latter day? Who labored to make a plain highway for the Gentiles who were yet to believe in the Son of God? There can be but one answer.

#### THAT BIT OF HISTORY

in our Hebrew Bible was put there by the hand of God, and it was placed there that *our* hearts might find peace through believing. It is not only there by Inspiration; it is radiant with the glory of the Infinite love that thought of our need and stooped to serve us long ages before we came into this world of sin and need.

It might, perhaps, be said, "Well, that piece of history is so closely and vitally connected with doctrine that we can easily understand *its* full Inspiration." But the Scripture will not permit us to accept the reluctant admission. For in the same Epistle we read again:

## "WHATSOEVER THINGS

were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (xv:4). Here the hand of the New Testament witness is laid upon *everything* inscribed upon the pages of the Old Testament. Each and all of the words there are not only from God, they are God's provision *for us*. These things served Israel, but God looked beyond *them*. He foresaw that He would gather a people who would not be supported by national ties, nor folded together and shielded by national bulwarks. They would, not seldom, have to break every tie which binds a man to his fellows. They were to be sent forth like sheep sent out into

## THE MIDST OF WOLVES

These would need guidance, consolation, and spiritual support such as men never needed before. And so God made this book for *them*, that through patience and comfort of the Scriptures they might have hope. Yea, He took thought for them and us, both in the making as well as in the recording of the history: "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. . . Now all these things happen unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (I Cor. x:6, 11).

The New Testament, therefore, refuses to sustain the contention that the history of Scripture is uninspired and unreliable. On the contrary, *God* had to do both with the making of the history and the recording of it. And, in short, there is no possibility of *excepting anything* within the compass of the Scriptures from the direct superintendence, intention, and inspiration of God. "WHATSOEVER THINGS were written aforetime were written for our learning."

NEW WINE AND OLD BOTTLES—Matt. 9:14-17—This parable was spoken in answer to the query as to why the disciples of Jesus did not fast as was the custom of some of the Jews, who seemed to consider this an especially pious and acceptable practice. It will be remembered that it was part of the self-righteous Pharisee's self-commendation that "I fast twice in the week." The law of Moses did not specifically enjoin fasting, but it is perhaps included in the appointments relating to "the feast of expiations," the yearly occasion when the scapegoat was released—Lev. 16:29. Compare Isa. 58:3-7. The spirit of the custom, at least, as practised in the days of Christ, was in keeping with the law, which Paul terms "a yoke of bondage." The sheepskin bottles of Christ's parable doubtless represent the law, and the new wine represents "the liberty which we have in Christ." The sheepskin bottles were restrainers, so was the law. New wine in process of fermentation is an expansive, explosive thing, so are the doctrines of Christ when put into practice by those who have formerly been under the law.

FALSE COMPARISONS—"For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding"—R. V. of 2nd Cor. 10:12.

### Transforming Power Of The Truth.

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If there is one precept which Christ gave that is harder than another to keep, it is doubtless that which requires us to "turn the other cheek" to the smiter. Because of the difficulty of keeping it, it is perhaps more often disobeyed than any other, at least in spirit. Many of the teachings of Christ even the world receives and confesses the wisdom of them, and to a degree abides by them, but all the world is contrary to this. Individually men will fight for their rights, and consider cowardly those who do not retaliate with physical violence under provocation. Cities have their police, states their guards, nations their armies—all for the punishment of wrongdoers by physical force. It is needless to say that the precept of Christ was not intended for the world, but for His own disciples. The world cannot receive it, and God is not concerned that it should. And it may even seem at times it is entirely unfeasible for Christ's own disciples to receive it as a rule of conduct.

It is a fact that must be conceded, that it would be next to impossible to carry on ordinary business affairs were it not for "the majesty of the law" with the minions that stand behind it. Neither property nor life would be secure, and the world would be what it would become if anarchists had their way—a place of pillage, ravishment, and murderous violence, a world that would be anything but a habitable and homelike place for saints. The world unto this day has maintained a semblance of order and decency only by the club and the sword, and the manacle, bar, and gallows. Such being the case, it is pertinent to ask whether the world has discredited Christ? Was Christ an idealist and a visionary, whose teachings, however sublime theoretically, were wrong practically? Did He lay upon His disciples a command hard, almost impossible, to comply with, and that were better honored in the breach than in the observance? Should or should we not fight for liberty? Should we not undertake for the oppressed? Did not God send forth the hosts of Israel against His enemies? Did He not wipe out a world of people by the flood? What of Sodom and Gomorrah? What of Sennacherib's army? Is not the whole human family descending into the grave because of sin—a punishment inflicted by the Almighty? What then of Jesus with His precept, "If any man smite thee on one cheek, turn also the other?"

It is all explained in a word, God has granted an armistice to the world, and He requires that His people shall respect it. He is patient with the wicked, not wishing that any should per-

ish. His goodness and forbearance entice men to repentance. He causes the sun to shine and the rain to fall upon both the just and the unjust. He is testing, as it were, the power of kindness. When pacific measures have proven unavailing, then God's armistice with the world will be concluded, and Heaven will again declare war against the ungodly, and melt down nations in blood.

The meek and lowly Nazarene, the sublime exemplification of His own gentle precepts, led as a lamb to the slaughter uncomplaining, will become "the lion of the tribe of Juda," and will tear and devour, as the king of the jungle leaps upon the prey. He will become "a man of war," "mighty in battle," tearing down the wicked under the soles of His feet. His own words will then be fulfilled, "Those mine enemies, that would not that I should reign over them, bring them hither, and slay them here before me."

If it seems insufferable to bear the consequences of non-resistance, and to patiently endure the aggressions of the ungodly, let us remember that we have forfeited our lives already, having been crucified with Christ, and that the life we live is therefore not our own, and is not to be spent as we would, but is Christ's, and must be used as He has enjoined.

If non-resistance seems to be out of place in this world of lawlessness, then consider that to come, wherein the golden rule will prevail, and all will be peace, and goodwill from heaven toward men, and glory from men toward God. God's children are children of the day, not of the night.

The Truth has a marvelous transforming power to those who do not positively resist it. It is the part of God's people, after the example of Christ, and as children of God, to coincide in that forbearance and mercy which Heaven extends towards the ungodly, that they may have time for repentance. It is ours, to honor God's armistice, in kindness to instruct, and to rebuke by gentleness. Life is short, we have not much to lose. And all scores will be more than evened up when the day of vengeance comes, and the year of God's redeemed. Then those who have shed innocent blood will be given blood to drink. As they have rendered so shall they receive. But if we smite now, possibly we may smite some who by the power of kindness might be turned to a service that would make them our companions throughout the countless ages. Behold the man who consented unto the death of Stephen. What a service he rendered unto the God we adore, and in what deep affection we hold him, because of that service.

“And the Lord’s servants must not strive; but be gentle towards all, apt to teach, forbearing.

“In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth.”

B. L.

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AN EXTRACT FROM “SCRAPS OF BIBLE HISTORY.”

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QUERIES.

1. Is it not plain that the Jerusalem to be restored must, of necessity, be the same city that was laid waste? (see Zech. xii. 6).
2. If it is (as Jesus said) to be trodden down of the Gentiles until the times of the Gentiles be fulfilled, is it not implied that, when those times are ended, it will cease to be trodden down?
3. Do we not also properly infer, from the same statement, that the times of the Gentiles *will end*?
4. Do not the words also imply that, when Gentile times end, Jewish times will be resumed?
5. And will not a resumption of Jewish times mean the restitution promised by the prophets, and referred to by Peter, as we read in Acts iii. 21?
6. Would not the re-establishment of Jewish times, and decline of the Gentiles, mean that Jewish power and influence would predominate? (see Zech. xiv. 10).
7. Does not Isaiah refer to such a condition of things when he says of Israel, “The Gentiles shall come to thy light, and kings to the brightness of thy rising”? And also when he says, “The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee the city of the Lord, the Zion of the Holy One of Israel”? (Isa. lx. 3, 14).
8. As all nations are to flow to Jerusalem when it is exalted—as we have read—is it not evident that this must be fulfilled in a time yet future, because the nations—so far—have despised Jerusalem and its people?
9. As the time is coming when “the voice of weeping shall be no more heard in her (Jerusalem), are we not bound to believe that her restoration will be permanent and everlasting?



### THE CREATION OF THE DEITY

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The original and eternal purpose of the Deity was to develop righteousness in the being He had created from the dust of the earth. And ultimately to bestow immortality upon all who have been "weighed in the balance and not found wanting."

In Genesis we have an account of a creation, the animal, but that was not *the* creation of the Deity.

Deity is spirit, focalized and diffused, and it is principally of the diffused spirit we intend to treat. When Paul, writing to the Colossians, says, "Who (Christ) is the image of the invisible God, the first born of all creation" (R. V. and Diaglott), he is not speaking of the animal creation, but of another, the spiritual, of which Christ is the head.

Before going any further, it might be well to say that the object of this paper is to show that the work of creation, both natural and spiritual, and also of regeneration and salvation, is that of the self-existing uncreated Deity, who worked through various mediums. First His angels or Mighty Ones, and the prophets; then His Son and the apostles; and, in fact, all who have become His name bearers. The scriptural texts which appear from time to time, will be unquestionable proof of this.

When the first man and woman were created, Christ was not in existence, except as the Word or *Logos*; "which was with God and was God in the beginning," (John 1: 1). Afterwards this "Word" or diffused spirit of the Deity "was made flesh" (John 1: 14). In other words, Deity incarnated in flesh, "reconciling the world unto himself".

*Logos* is a Greek word, and means mind, reason, speech or word, and hence wisdom. This is that which was "with God and was God in the beginning, the mind, reason or wisdom of God. Speaking of wisdom it is said, "The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or even the earth was\*\*\* When he prepared the heavens, I was there,\*\*\*When he gave to the sea his decree, that the waters should not pass his commandments, when he appointed the foundation of the earth; then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Peter says, "By the word of God the heavens were of old:" And Solomon says, "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens."

As wisdom was with God in the beginning, so was the *Logos*, word, mind, reason; in other words, the purpose of God, which

was to manifest Himself in flesh, which manifestation was the development of righteousness in human nature.

The fact that Adam transgressed His law did not change the purpose of the Deity. Having placed him under law, which was necessary to the development of a righteous character, and having created him a free moral agent, He left him to himself, to obey or disobey, and the Deity, being all wise, and "declaring the end from the beginning," was not taken in an emergency, but was fully prepared for the transgression, and so far as man was concerned, now started him out on different lines. Instead of developing a righteous character under "very good" conditions, it now required to be done under a very bad one. God's purpose, however, remained fixed and unchangeable.

Man having demonstrated what a weakling he is, and that he could do nothing when left to himself, was forced to fall back upon the mercy of God, which mercy came to the fore in the words, "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel."

Let it be observed that God said, "I will do this." The work of regeneration is the work of the Deity. He tells us through Isaiah and Hosea that He is the Savior (Isa. 43: 11. Hos. 13: 4). And David says, "None can by any means redeem his brother, nor give to God a ransom for him (Ps. 49:7). The Spirit also testifies through Isaiah, "I looked and there was none to uphold; therefore mine own arm brought salvation unto me" (Isa. 63: 5). Also "I am the Lord, that is my name; and my glory will I not give to another" (Isa. 42: 8).

When Moses inquired at the burning bush for the name of Him, by whom he was sent unto the children of Israel, he received this answer: "I will be who I will be; and thus shalt thou say unto the children of Israel, I *will be* hath sent me unto you." And He further tells them, "this is my name forever, and this is my memorial unto all generations."

The term, "*I Am*," found in the common version, is an erroneous rendering, and does not convey the proper meaning. In fact, it is very doubtful if it conveys any meaning at all.

To make the matter clearer and more easily understood, it could be said in these words, "I will be manifested in whom I will be manifested."

The question will very naturally arise: In whom will He manifest Himself?

When Abraham and Isaac journeyed toward the mount upon which Abraham was commanded to offer his son for burnt offer-

ing, Isaac questioned his father regarding the lamb: My father, behold the fire and the wood, but where is the lamb for a burnt offering?" and in answering, "My son, God will provide himself a lamb for a burnt offering," Abraham uttered a prophecy which was to find its fulfilment nearly two thousand years afterwards in the Christ. We find the proof of this in Paul's letter to the Hebrews: "Wherefore when he cometh into the world, he saith\*\*\*a body hast *thou* prepared me. Then said I, Lo, I come to do *thy will* O God" (Heb. 10: 5-7). Also, "How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God." (Heb. 9: 14). Jeremiah has prophesied, "The Lord hath created a new thing in the earth, a woman shall compass a man" (Jer. 31:22); and Paul tells us that "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). "He was begotten, not of the will of the flesh nor of the will of man, but of God." The Holy Spirit overshadowed the handmaid of God and at the set time was born the child Jesus, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

This was the "Word made flesh," the "body" that had been prepared, the "Lamb" that God had provided for Himself for a burnt offering, "who gave himself a ransom for many" and "to redeem them that were under the law." When John was baptizing in the wilderness, he saw Jesus approach him and exclaimed, "Behold the Lamb of God which taketh away the sin of the world."

Jesus of Nazareth was the instrument of the Deity in His work of redemption, as already stated, "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). During His lifetime upon earth He took no credit to himself for anything He said or did, with regard to His words or works, admitting that He could do nothing of Himself, "the Father that dwelleth in me, he doeth the works" (John 14: 10). Having had no existence as a being until He was born of Mary in Bethlehem, He could not have been the Eternal Self-existing Deity, "who only hath immortality, whom no man hath seen nor can see," but was a manifestation of Him, in showing forth His mind, His power, and His character. Being in possession of the mind and moral attributes of the Deity and manifesting His name and character, He could truly say, "I and my Father are one, he that hath seen me hath seen the Father."

The Deity dwelt in Him and worked through Him by His Spirit. Now the Spirit of the Deity is His power, by which He

works out His plans and purposes in the earth, and is part of Him, illustrated in the sun and its light or a fire and its heat. Where the sun is there is light and where a fire is there is heat. So it is with the Deity and His Spirit, they are inseparable. And it is by this Spirit that everything exists. "In him we live and move and have our being." "Out of whom are all things." "If he gather unto himself his spirit and his breath, all flesh shall perish together."

This Spirit is focalized in Divine Substance, or Deity, the Supreme Fountain of Power, from whom emanates all life and light, and whose Spirit fills all space and upholds all things. Hence Paul says: "He is not far from any one of us," and David exclaims, "Whither shall I go from thy presence? If I ascend up into the heavens, thou art there, and if I make my bed in sheol, behold thou art there."

But the manifestation of God in Christ is a different thing, although it is by the same Spirit. It is of a higher order, and has to do with his eternal purpose, and is styled by Paul, "the mystery of godliness," which, he says, "is great." "God manifested in flesh, justified (or perfected) in Spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory," (1 Tim. 3: 16). Christ was the first one of the manifestations of God in the flesh, therefore He is called the beginning of the creation of God." (Rev. 3: 14).

Having come into the world in the sinful nature that the transgression of Adam brought upon the human race, he was during His life time upon earth, the reflection of the moral attributes of the Deity, and a manifestation of Him in the truths He spoke and the wonders he performed; and by the indwelling of the Great Eternal, He worked a way out of the sinful state by His perfect obedience unto the will of His Father and thereby developed that righteous character, on account of which He was given a resurrection from the dead, and which brought into realization the beginning or starting point of the immortal creation.

This of course, was only the beginning, "Christ the first fruits, afterwards they that are Christ's at His coming." He was "The first begotten of the dead," and all those who have been inducted into Him, and therefore into His righteousness, by baptism, through an intelligent, comprehensive belief of the things of the gospel shall constitute the great memorial name of Yahweh, *He Who Will Be*. This is not one in three and three in one, but one in many and many in one.

As the Deity worked in Christ when He was upon earth,

so He does in each one of His children. Paul, writing to the Philippians saying, "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure" (Phil. 2: 12,13).

It is only through the grace and mercy of God that any of the sons of men shall receive eternal life. Christ told His disciples that after they had done all that was commanded of them, they should say, "We are unprofitable servants" (Luke 17: 10), and Paul says, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works lest any man should boast (Eph. 2: 8,9).

It was not only the purpose of the Deity to manifest Himself in Jesus Christ, but in all of Adam's race in whom is found the "good ground—"the honest and good heart," in which the "seed," or "word of the kingdom" has taken root and "brought forth fruit with patience." These constitute the multitudinous Christ, the name bearers of Yahweh, of whom Christ is the chief, "who have been redeemed out of every kindred and tongue and people and nations." "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." A "new creation in Christ Jesus." "New heavens and a new earth (order of things) wherein dwelleth righteousness."

The Spirit that worked through Christ was the one that created the heavens and the earth in the beginning: and it is by the same power that the spiritual creation is to be developed. In Paul's letter to the Hebrews he says, when Abraham was called to go out into a place which he should afterwards receive for an inheritance, he sojourned in the land of promise, by faith, as in a strange country. "For he looked for a city which hath foundations, whose *builder* and *maker is God* (Heb. 11: 10). John saw this city, "the New Jerusalem, coming down from God out of heaven" (Rev. 21: 2), and was told it was "the bride the Lamb's wife," which is the "church of Christ" (Eph. 5: 32). These are comprised of all the faithful from righteous Abel and down the ages, together with those whom the Deity is at present "taking out from the Gentiles a people for his name" (Acts. 15: 14).

When the city came down, "prepared as a bride adorned for her husband," a great voice cried, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

This is the spiritual creation of the Deity upon earth, which

He has created as a habitation for His Holy Name. The "Spiritual house" of which Peter says, the saints are the "lively stones," and Paul says, "Ye are the temple of the living God," a "building fitly framed together, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This "stone," rejected by the builders, but afterwards became "the head of the corner," was laid by the Great Eternal Builder Himself, as He says through Isaiah, "Behold I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation." (Isa. 28: 16).

As a mortal being Jesus, the son of Mary, had nothing whatever to do with the creation, but the Eternal Spirit, which dwelt in Him, was the creator and former of all things, both natural and spiritual (Isa. 45: 7, 12, 18,). John says, "the world was made by him" (John 1: 10). and Paul says, "For by him were all things created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist (Col. 1: 16, 17). Christ knowing that He was the *Logos*, word, or wisdom, in the purpose of his Father from the beginning, and that all things were on account of Him, as the chief of the spiritual creation could say, "Before Abraham was I am." "O Father glorify thou me with thine own self with the glory which I had with thee before the world was;" and when He said, "He that hath seen me hath seen the Father," He did not mean the Father in person, but a manifestation of Him, who is "the first and the last," "the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty" (Rev. 1: 8).

The Supreme Power saith, "I am the Lord, and beside me there is no savior." Although the Son was the Lamb sacrificed for sin, which brought salvation to the human race, still, without the Father Power, the Son could not save. That the Son had no power in Himself but was a servant of the Father is shown from Isaiah's prophecy—"Thou should'st be my servant to raise up the tribes of Jacob and restore the desolation of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth" (Isa. 49: 6). The *I* and the *Thee* of this passage are but One Power, Power in servant manifestation—I the First and I the Last, and independent of that I there are no *Elohim* or powers" (Isa. 44: 6) (Phanarosis).

Because the Son was but a servant of the Father-Power and that the Father dwelt in Him and worked through Him, does not

lessen the fact that the Son was a free moral agent, who had to struggle for righteousness, being "tempted in all points like unto his brethren, yet without sin."

The testimony of Peter, with regard to the manifestation of the character of the Deity in Christ, is very strong. He says, "Christ also suffered for us, leaving us an example, that ye should follow in his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously: Who his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2: 21-24). Through a life of suffering and affliction he developed the righteousness (in other words, was "made perfect through suffering") which so pleased the Father that He raised Him from the dead to life and to incorruptibility, and gave Him a "name which is above every name: That at the name of Jesus every knee should bow." "For there is none other name under heaven given among men whereby we must be saved." It is the name of the Father in the Son, by means of the Holy Spirit.

The purpose of the Deity was to be manifested in a "great multitude, which no man could number." Every one, therefore, who receives the word of the kingdom, in a good and honest heart, and brings forth fruit, or becomes a child of the kingdom by being immersed for the remission of sins into the all-saving name of the Father and of the Son and of the Holy Spirit, becomes part of the name of the Self-existing and uncreated God in multitudinous manifestation. These have the Spirit of the Father dwelling in them, because they have believed the life-giving words spoken by the Son, when he was on earth. The words that I speak unto you," he said, "They are spirit, and they are life." Those who have been introduced into the name of Christ have been clothed with the mantle of His righteousness and manifest the character of the Father in the fruits of the Spirit, which are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: Against such there is no law."

"All such, are a God manifestation in the flesh. When the hour of exaltation shall come and the Father Spirit that dwells in them shall transform their vile bodies of flesh, or if dead raise them to incorruptibility and life, they will then have been perfected in Spirit and are therefore the manifestation of Yahweh in Spirit substance, and with Christ as their head, are the new creation of the Deity."

From what has been said, and from the scriptural testimony that has been given, and much more that could be brought forth, it is very evident that the Supreme, Invisible, Eternal God is the controlling power of the universe, and the creator of all things, including his Son, "on account of whom are all things." He was the "First" when the earth was created. He will be the "Last," when all things shall be subdued unto Him. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

"Hear, O Israel, the Eternal Spirit, who has surnamed himself Yahweh, because he will be for a Starry—multitude of Sons of Power for Abraham, is nevertheless but One Eternal Father, *and they in Him are One!* "To us," then, "there is but one Power THE FATHER, *out of whom* are all things and we *through him.*" All this development of an earth-born family of sons of God, who shall take their stand in the universe as Seraphim and Cherubim of Glory, is through and on account of Jesus Christ: He is the foundation, the chief and precious corner stone of this new manifestation of the Father Spirit. Truly, as Moses says, it is a Glorious and Terrible Name—THE I SHALL BE THY MIGHTY ONES, O ISRAEL (Phanerosis).

ELSIE SLIPPER.

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## BIBLE CATECHISM FOR CHILDREN.

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*Continued from page 160.*

4. Who will be the subjects proper of the kingdom?  
A. The restored tribes of Israel, for He is to reign over the house of Jacob—Luke 1 : 33.
5. Will all nations come under Christ's reign?  
A. Yes, the promise to Abraham was, "In thy seed shall all nations of the earth be blessed" (Gen. 22 : 18); "And the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"—Dan. 7 : 27.
6. What will be the territory of the kingdom?  
A. The land promised to Abraham, Canaan. The prophet Ezekiel says, "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two nations any more at all"—chap. 37 : 22.
7. How far will the dominions of this kingdom extend?  
A. To "the uttermost parts of the earth" (Psa. 2 : 8).
8. What will be the grand result of the establishment of this kingdom?



A. The result will be that when God's kingdom comes, His will shall be done in earth as it is in heaven (Matt. 6 : 10).

### RESTORATION OF ISRAEL.

#### LESSON XXI.

What is meant by "the twelve tribes of Israel?"

A. They are the people who have descended from Abraham, Isaac and Jacob.

What is meant by "the ten tribes of Israel?"

A. They are the ten tribes out of the twelve who revolted against Rehoboam, and went into idolatry with Jereboam.

When was this?

A. Soon after the death of King Solomon, about a thousand years before the birth of Christ.

Where are the ten tribes now?

A. They are "the lost ten tribes" and no one *knows* where they are. What is the last definite account we have of them in the Bible?

A. In 2 Kin. 7 : 16 we are told that Shalmaneser, king of Assyria, "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

What two tribes were in Judea when Jesus was born?

A. The tribes of Judah and Benjamin. What became of them?

A. After they crucified Jesus, the Romans besieged Jerusalem and took the Jews captive, and now they are scattered over the face of the earth.

Since the ten tribes are "lost" and the others scattered, how can Christ become King of the Jews, and "rule Israel," and fulfil His promise that the twelve apostles shall "rule the twelve tribes of Israel" (Matt. 19 : 28)?

A. Christ will return to the earth and restore Israel?

What proof have we that He will find the "lost ten tribes" and make all the tribes one nation?

A. In Ezek. 37 : 21, 22 we are told that God will "make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

And that will be the kingdom of Israel re—?

A. The kingdom of Israel restored?

And the kingdom of Israel restored will be the kingdom of —?

A. The kingdom of God.

In what land?

A. The land of Canaan.

Confined to the land of Canaan?

A. Yes; as the kingdom of Israel proper; but extending its dominion to the "uttermost parts of the earth" (Psa. 2).

When Christ returns to set up His kingdom, He is to reign till he hath — what?

A. "He must reign till he hath put down all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15: 25, 26). Did God have enemies when He began with the creation of man?

A. No; "everything was very good."

When "the last enemy" is destroyed, what then?

A. God will have no enemies, and God "shall be all in all" (1 Cor. 15: 28).

### INTELLIGENCE.

FORT WILLIAM, ONT.—DEAR BROTHER WILLIAMS: Greeting in the Lord: No doubt you will be surprised to receive a letter from this place, which has hitherto been unrepresented in the Intelligence Column of the *ADVOCATE*. My sister, wife and I came here from Hamilton, Ont., last summer; but I have hitherto neglected to write you, although often intending to do so. There were no other brethren in Fort William, but in the twin city of Port Arthur we found Bro. F. Bengler, with his sister, wife and family, who had been in isolation for several years. Brother and Sister Bengler were overjoyed at our arrival, and we were equally well pleased to find some of like precious faith with whom to meet. Our belief in the "Things of the Kingdom" being mutually satisfactory, we arranged to meet together, and thus was born the "Port Arthur and Fort William Ecclesia." Believing that all things should be done in order, we arranged a regular order of service, and meet in each city alternately. About two months afterwards our number was increased by the arrival of Brother and Sister Westmoreland, who had previously been in isolation at Ottawa. They had been in fellowship with the Ecclesias on the other side of the "Responsibility Question," but after thoroughly considering the matter, decided that there was nothing in that question which should divide us. Needless to say, we were greatly pleased with their decision. This gave us an Ecclesia of six, and very profitable times we spend together. To any brother or sister coming this way we extend a very cordial invitation to pay us a visit, and assure them of a hearty welcome. We unite in fraternal love to yourself and Sister Williams, and trust that you are both keeping in good health. Your Brother in Jesus Anointed.

A. W. ANDREWS.

HAMILTON, ONT.—Many changes have taken place during the past half year. If we were to speak after the flesh we would say, "some changes for the better and some for the worse," but thanks be to God we have learned to submit our ways unto the Lord, and in all things to say, "Thy will, not mine, be done." Again we have been forcibly reminded of the frailty of human nature, for death has visited the homes of three of our members. In December last Sister Hazell lost her husband. On Feb. 9th our beloved Sister Kirwin died and was buried in the Hamilton cemetery on Feb. 11th. Brother Zilmer, who was with us at that time, conducted the funeral service. On May 31st Sister Ambury died, and was buried in the Hamilton cemetery on June 2nd. Brother Craigmyle of Toronto, and the writer conducted the funeral service. The Apostle James reminds us of the fact that "our life is even a vapour, that appeareth for a little time and then vanisheth away." But the inspired Word also tells us of a life "that is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory."

The most comforting words to be found in the whole Bible are those words of our Master, who said, "I am He that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and of death." And as we look around on the troubled world, we feel convinced that the time is near for his return, then our mourning will be turned into joy; for "though weeping may endure for the night, joy cometh in the morning."

I am sure all will join in the request of the beloved Apostle, "Even so, come Lord Jesus, come quickly."

Other changes which have taken place are in additions and removals. Sister Addie Jewitt has gone to Lethbridge. Brother Price of Guelph is with us, and also Sister Woodford of Chicago. Another addition to our number is one that gives us courage and for which we thank our Heavenly Father. On June 8 William John Kirwin, son of Brother J. P. Kirwin was buried in the watery grave to rise to a newness of life, and we are expecting that some others of our young people will follow his example in the near future.

And now, with your kind permission, let me say that the Hamilton Christadelphian Ecclesia extends a hearty invitation to all who can possibly attend the Fraternal Gathering to be held, D.V., on Sept. 1, 2, 1912, in the Rental Hall Conservatory of Music, James Street South—the same hall in which the gathering was held four years ago.

I shall write direct to as many as possible, inviting them to come, but it can hardly be supposed that I shall be able to reach all by letter. So let me assure all who read this intelligence that your Hamilton brethren and sisters will be very pleased to have you with them on that occasion. To those who contemplate coming, if they will kindly communicate with the writer, then we shall be able to arrange for someone to meet them.

Your brother in Israel's Hope,

WALTER HINTON.

HENDERSON CO., KY.—DEAR BROTHER WILLIAMS: YOUR letter of late date duly received and I note with much pleasure what you say in regard to visiting us in August. I have consulted with nearly all the brethren and they will be delighted to have you come then, and the earlier in the month the better for us. If you could get here for the first Sunday it would suit us, and we would like for you to do something you have never done before, viz., be with us for three consecutive Sundays. Such an arrangement would suit us well, and we might arouse more than the usual interest. In that case we would not have daily lectures and the work would not be quite so strenuous on all of us.

If you think you can meet our plans and be with us, say from the 4th to the 18th of August (or such date in August as you can), I would like for you to add the dates to this letter for July ADVOCATE, and say that we cordially invite brethren and sisters from elsewhere, who can make it convenient, to come and have a season of rejoicing together with us. All such can communicate with me beforehand.

Yours in Christ, W. J. GREEN,

R. R. No. 4, Henderson, Ky.

(The Lord willing, we will arrange to arrive in Henderson, Ky., Saturday, August 3, and spend the three Sundays with the brethren in the county as requested in Bro. Green's letter.—EDITOR.)

LAWRENCE, MASS.—It is with regret that I report the death of my dear wife. She was 66 years of age, and had suffered long. She has never been well since she cared for Sister Bradley till that sister died two and a half years ago. She suffered one thing after another till her strength gave out. Brother Woodhead of West Fitchburg, Mass., spoke at the funeral and when he was through he said, "Mr. Eastwood would like to say a few words." I said, "Yes, I would," and I turned to Proverbs 31 and read verses 10, 11, 12, 27, 28, 31, and then told the assembled friends and neighbors that was Mrs. Eastwood exactly. She was a good woman, a good wife and mother. She has done her duty well to her husband. She will be missed from her chair. She could not, or did not see her way, or did not seem interested in the truth to accept it.

I am now left alone, with one son and daughter, both married. I have a good, comfortable home and expect to stay with it, at present, at least. Your brother in tribulation,

JOSHUA EASTWOOD.

LESTER MANOR, VA.—While the brethren were in the midst of their wheat harvest, at 12 o'clock yesterday, the Angel of Death put in his sickle and reaped down our young sister, Sallie Petty Robins, age 22, after a painful and protracted illness of two months. She was married sixteen months ago to Brother Clinton Robins of Lester Manor. About twelve months of

the time she lived in Washington, but several months ago moved to Lester Manor, in the home of Brother John Robins. Sister Sallie was daughter of Bro. Ed Petty of Union Level, Mecklenburg Co., Va., and had been in the truth several years. The short time spent with us had awakened in the hearts of the members of Lester Manor a wonderful amount of love and sympathy, which was pathetic and touching, as each sister would attempt to nurse her back to health, yet God knows best, and she now sleeps in the Winchester cemetery, where many Christadelphians are resting near by, in hope of a resurrection to that condition where there will be no more pain, sorrow or death. Sister Petty and daughter Eula visited Sallie during the early part of her illness and the mother was with her in the last moments, to comfort and nurse. It seems, Bro. Williams, if you or I were called away, it would be what all might expect, but for one so full of hope and life it becomes a double sorrow and we are apt to feel as if there were some mistake being made in putting her away, yet we know He makes no mistakes and has acted wisely and mercifully in this, His decree.

The brethren and sisters of Lester Manor and some of Richmond, Va., go annually to the cemetery to show evidence of their love for the inhabitants of this "City of the Dead," and I feel assured, for many years to come, they will place a floral tribute upon the grave of the young mother whom many brethren, sisters and friends placed there this afternoon, near the grave of her little infant boy.

Permitt me, Bro. Williams, to thank Sister Hill of Vancouver, B. C. (she doubtless remembers Sallie), also Bro. Zilmer, Bro. Laird and a score or more others, for letters of sympathy sent me on account of the loss of my home. I have been deeply moved by the expressions in their letters, and but for my eye sight would reply to each one, but I suppose all take the *Advocate*, and, considering my position, they will not feel slighted by my silence. I am hopeful that the Master may come and stop the necessity for my building another place that I may call home.

Your brother in Israel's Hope, JAMES A. ROBINS

VANCOUVER, B. C.—Just a few lines from the west to let you know that another of Adam's children has put off the old man and put on the new. On March 14th George Simpson, the father of our Brethren Simpsons here, obeyed the commandment of our Lord to be baptized and wash away thy sins. Our brother took a long, careful study of the Scriptures, and by so doing has become very well acquainted with them, and gave a good confession, believing all things that are written in the Law, Prophets and the sayings of our Lord and His Apostles, and so was buried with Christ in baptism. We hope and pray that in the great day of account we all may find favor with our Lord. Yours in the glorious hope of the Gospel.

JAS. A. WYATT.

WASHINGTON, D. C.—I send herewith news clipping in which the "Doctor" claims that Columbus was a *Hebrew*, and how the expedition of 1492 was financed. In a magazine article some time ago the writer stated in addition to the above that it was a Hebrew lookout on the ship that first cried out "*Land!*" and still another Hebrew was the first to set foot on land a little while after. However these things may be, we know that all things are working together for the fulfillment of God's purposes and plans until the end shall come, which we believe to be very near, even nigh at the door. So be that runs may read and not be found wanting in that dreadful and terrible day of the Lord, when He shall judge all men by His Son, our Lord Jesus Christ. Our Ecclesia has lately been augmented by the return here of Brother and Sister Renshaw and Sister Ray. On account of business they were compelled to go to New York a little over a year ago, but now they are back again with us, and, we hope, to stay. It is quite a joy to have brethren come back to the "old hearthstone" and to renew again the pleasures of association of our infantile days in the truth. Such things tend to strengthen and build up the Brotherhood. Old memories are dear to most of us, especially when associated with like experiences. Old friends should be fast friends. Love to you and Sister Williams. Yours in the One Hope,

M. PIGGOTT, Secretary.

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**WORCESTER, MASS.** -- Grafton Hall, 212 Merrimack St. 10:30 a. m.

AUGUST 1912.

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Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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### LETTERS NOT OTHERWISE ACKNOWLEDGED.

A. Hellet; C. Norman, W. G. Hayes, M. C. Tebbs, J. W. Peak.

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Vol. 28—No. 8

AUGUST, 1912.

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## Editorial.

### THEY CRY "PEACE," AND PREPARE WAR.

Newspaper clippings received from Bro. Jas. Laird, show that Canada is strenuously stirred to help the Mother Country prepare for war. This is caused by Germany "shortening at least a year the time within which the augmented German Navy will become effective." Despite the fact that the Social Democrats of Germany oppose the increase of the navy, the Reichstag, "knowing the temper of the German people too well to risk a contest," has accepted the advanced army and navy programme of the ministers. "Even the peace party in Germany sees that the government is determined to keep up the naval race at all costs." "The last shred of hope that the Germans might not really mean to fight it out to the bitter end is torn away."

Editors wonder what Germany is preparing for; and they think it must be for war with Britain. Really it does not seem that the Germans can give a good reason for their haste and extravagance. They may not know; they may not have any definite object. Their action may be forced by the, humanly speaking, spirit of the times, a sort of hypnotic influence, from which all nations are suffering, an influence that is causing them to break their own backs with the weight of armor. They are all in the whirlpool of war preparation, entirely in the dark as to what is coming. But the secret of it all

has been on the Divine record for nearly three thousand years—a record that nations would become possessed of a resistless disposition to say, “I am strong,” without being able to give any definite reason for the constant boastful cry, “I am strong, I am strong.” The pride of being able to say “I am strong” is the spirit of our times, and the full reason of it will not be manifest to the boasters until the providential command goes out, “Assemble yourselves, and come all ye nations, and gather yourselves together round about” (Joel 3: 11) When the next words are fulfilled, in response to the request of seemingly “ages of delay,” then all eyes will open to see what it has all been for—“Thither cause thy mighty ones to come down, O Lord.”

But Canada is thoroughly stirred up, and her great men have gone to England to consult as to the best way of lending the Mother Country a helping hand in building dreadnoughts.

It is said that Lloyd George, before he got into the inner circle of the British Government, was opposed to the extravagance of the navy; but now that he has the threatening facts before his eyes he is willing that the extravagance shall increase. Here are some of the reasons; as they appear from the human standpoint, and what they fear may never come, and what they do not fear because they do not know, will surely come, to the consternation of them all:

*“The net result is that this year sees Germany projecting no less than sixty-one modern battleships of the first-class. The British naval experts refer to them all as ‘Dreadnoughts.’*

“Now the Germans confidently expect that Britain will be wholly unable to meet these sixty-one ‘Dreadnoughts’ with a two-keels-to-one rejoinder. That would mean that Britain must have 122 ‘Dreadnoughts’ in the near future to meet this scale of German construction. Such a burden upon British finances would be crushing—unless Britain imitated Germany and began to borrow money to lay down battleships. Mr. Churchill has, indeed, dropped his standard of safety to sixty per cent. superiority. We fancy that this has been done more under pressure than by prudence. But it has been done; and it calls for 103 ‘Dreadnoughts’ to meet this new German programme. Now, 103 ‘Dreadnoughts’ means that Britain must be prepared to lay down, in the next six years, 25 or 27 ten million dollar battleships. And this is in addition to maintaining the rest of her tremendous Navy, and meeting the German increase in such branches of the service as sub-marines.”

The following shows how the "young lion" of Canada is rushing to the aid of the old lion. Her representatives, now in London, say they want to be considered part and parcel with the Mother Country, and declare their intention to render assistance in any way that may seem best. This is the result, too, of the late great change in the ministry of Canada, as was pointed out in our columns some time ago by Bro. Jas. Laird:

"URGENCY"

"Can there be a moment's doubt? *We are confronted by a condition of things whose dominant and persistent note is 'URGENCY,'* and who imagines that we have time, at this juncture in the fortunes of the Empire under whose shelter we must live—if we are to live at all—to slowly learn the difficult and intricate business of building up a Navy, and then manning and fighting it? That might be a possible policy in some period of profound and permanent peace, when Canada could leisurely prepare to appear upon the high seas two or three decades hence. *But we are passing through a period of alarms when war may come at any moment, and when the greatest fighting nation in the world is openly preparing for it as rapidly as her hammers can beat armor-plate into shape; and we have no breathing-space in which to learn a new trade, even if that were a sensible policy with the unrivalled British Admiralty within our own family.*

*"Canada must do something which will be felt at once. We must serve notice without loss of time upon the German Government that we are to be counted in any world-shaking contest in which the life of the British Empire will be at stake. And we must serve that notice in a form which will be visible to the German Armada when it turns its iron prows toward the shores of the British Isles. That is, in two words, there must be Canadian "Dreadnoughts" in the North Sea; they must be there as soon as they can be put there; and they must stay there until all danger in that quarter is past."*

"COOLING NEWS."

This is part of the heading of an announcement going the round of the newspapers, that the "Bible Student League has voted that 'Hell is a myth.'" Here it is:

WASHINGTON, July 8.—Hell, described in the Scriptures as a "lake of fire and brimstone," was unanimously voted out of existence to-day by the members of the International Bible Students'

Association, in session at Glen Echo, near Washington.

The members went further and called upon every minister in the United States to publish in his local newspapers his views on the question and asked editors of all newspapers to invite ministers to publish statements of their belief.

Brig.-Gen. William P. Hall, U. S. A., retired, is the man responsible for today's action in declaring that hell exists only in the imagination of uninformed people. He called on the association officially to repudiate the "fire and brimstone" doctrine. A large majority of delegates coincided with his beliefs.

Gen. Hall declared many professors in leading theological schools did not teach the "hell fire" doctrine and that clergymen privately did not believe it.

But for the preachers to give up their hell means that they must fall into the arms of universalism, or give up their ideal platonic theory of the immortality of the soul. With immortal souls in their creeds, what are they to do with the wicked ones if they have no "hell" to preserve them in? They have such a dread of what they call "materialism" that they cannot be persuaded that wicked souls will be destroyed. It is interesting to see that some people are becoming ashamed of a pagan theory that slanders God and libels the Bible, and outrages reason. But to this newspaper notice the preachers will pay no attention. They are much disposed now to leave doctrine an open question, and deal almost entirely with ethics and politics. After awhile "The Gentiles will come from afar and will say, 'surely our fathers (teachers) have inherited lies, vanity, and things wherein there is no profit.'"

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#### BIBLES BY THE TONS.

"Seven tons of Bibles, and none of them printed in English, was the shipment record of the American Bible Society yesterday. They went from the Bible House in Astor Place, and were destined for South America, the neglected Continent so-called. They were in the Spanish and Portuguese tongues, with some in the Indian and other dialects. The transportation companies charge freight on Bibles as on other things, but they make a favorable rate.

"The American Bible Society is getting ready for Bible work among the sailors who will pass through the Panama Canal. It is declared that fifteen hundred new ships are building in Europe for the canal traffic. The society is already at work in Panama and the

Zone, but will enlarge its work to cover the ships and their men as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast of South America."

The number of Bibles printed compared with the number of people who read the Bible is astounding. It is well to have the Book in sight, and talked about, since it keeps up a sort of reverence for it, and prevents people and priests having all things their own evil ways; but what a pity that the Book is more of a commercial commodity, than a guide to life here and hereafter.

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#### EDITOR'S TRAVELS.

Brother and Sister Williams leave Orlando, the Lord willing, August first, for Henderson, Ky. In Henderson County we remain till the 19th or 20th. Thence we go to Chicago and will be there till about the 26th. Thence to Grand Rapids, for a short visit with some of our children. Thence, on August 29th or 30th we go to Hamilton, Ont., to attend the Fraternal Gathering. Further than this our journey is not definitely settled. Our homeward route is not determined. It will either be via Chicago, in which event we may visit Leslie, Ark., or it may be via Washington, D. C., and Virginia.

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#### THE ADVOCATE DURING OUR ABSENCE.

Not having help in our office to keep the work going during our absence, we must print the September number before we leave home, leaving it to be mailed at the proper time. For this reason, the "Intelligence" department will be omitted in that number. Should our journey extend to prevent our return home in time to be prompt with the October number we hope our readers will bear with us.

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#### BIBLE CATECHISM FOR CHILDREN

We announced last month that this little book was ready; and this month has brought several good orders, with expressions of belief that it will be a useful addition to our literature. Before we started to write it many asked for "something for the children." Well, we have it now, and we hope it will meet the wishes of those who desired such a work.

Should there be a little delay in filling orders for books during our absence, it will be caused by letters having to be forwarded to us and orders returned to the office before they are filled. We

will do our best to keep all the work going, but must ask for the usual patience of our brethren and sisters.

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A DEBATE.—Brother J. W. Teas, of Conway, Ark., writes that arrangement has been made for a debate in Bellvue, Colo., to commence Aug. 19th, propositions as follows:

1st.—The scriptures teach that the church, kingdom of Christ, was set up, established, on the first Pentecost after the resurrection of Christ. Mr. Fuqua, affirms; John W. Teas, denies.

2nd.—The scriptures teach that the kingdom of Christ will be set up, established, at the second appearing of Christ. John W. Teas, affirms; Mr. Fuqua, denies.

3rd.—The scriptures teach that those who die in wilful disobedience to the gospel of Christ will at the judgment, yet future, go into conscious, endless punishment. Mr. Fuqua, affirms; John W. Teas, denies.

4th.—The scriptures teach that man is totally unconscious in the death state. John W. Teas, affirms; Mr. Fuqua, denies.

Mr. Fuqua is a Campbellite, living in Greeley, Colo.

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#### WATERLOO, IOWA, FRATERNAL GATHERING

The Christadelphian Ecclesia of Waterloo, Iowa, announce a Fraternal Gathering, to be held here on Saturday and Sunday, August 24th and 25th, and cordially invite all the members of other Ecclesias who may find it possible to attend to be here and enjoy the lectures with us. We are prepared to take care of as many as can come, and hope to have a good attendance. Brother Zilmer will be at home at that time and all who have heard him lecture know that they will be well repaid for their trip to Waterloo. Brother Moyer of Clarksville will also be with us to give us the benefit of his many years of diligent study. Inasmuch as there will be no gathering in Chicago this year, we hope to see many brethren from there and vicinity.

CARL C. BICKLEY.

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#### TRUE WORTH

True worth is in being, not seeming,  
 In doing each day that goes by  
 Some little good, not in the dreaming  
 Of great things to do by and by;  
 For whatever men say in their blindness,  
 And spite of the fancies of youth,  
 There is nothing so kingly as kindness  
 And nothing so royal as truth.  
 We get back our mete as we measure,  
 We cannot do wrong and feel right,  
 Nor can we give pain and gain pleasure,  
 For justice avenges each slight.  
 The air for the wing of the sparrow,  
 The bush for the robin and wren,  
 But always the path that is narrow  
 And straight for the children of men.

## A SUNDAY MORNING ADDRESS.

The Psalmist says, Thy judgments are a great deep, O Lord. Like the great deep and unfathomable. Speaking of some wonderful things he says, "Such knowledge is too wonderful for me. I cannot attain unto knowledge sufficient to know the will of God concerning ourselves, and what God requires of us. By his servant Micah he says to us, "He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God." These are some of the things he has revealed. What should be our attitude and conduct one to another, and how should we regard with reverence the Lord, our Maker? The secret things belong to the Lord our God, but those things which are revealed belong unto us, and to our children for ever. They are revealed for this purpose, that we may do all this law.

God's judgments are compared to a great deep. His righteousness to the great mountains. They are every thing to us. His judgments are as the great sea, and his words are a lead and a line to use in sounding the depths of that sea. By the use of His word we can know our position to Him and know we are in the right path. The sea is often called the trackless ocean, for, unlike a railroad, it is trackless as far as the natural eye is concerned—but there are means by which men can know just where they are upon that great trackless ocean. Among many others is the use of the line and the lead, and in Paul's stormy voyage when they knew not how close they were to a dangerous shore we read that they sounded and found twenty fathoms. They sounded again and found only fifteen after going but a little way, which would mean that they were fast approaching shoal water. They gained this knowledge by using means at hand. A long line with a lead attached to it. Try yourselves. Prove yourselves and know whether ye be in the faith. "Let us try our ways and turn again to the Lord" (Lam. 3:40).

There are times when we think we are safe from rocks and in deep water, but, if we use the lead we may find shoal water. In a case of that kind the "Only Believe" theory will not do. The word to us and to all is, prove yourselves. See where you are, and know positively. Not only just believe, but know. In John's epistle we frequently meet with the words, "We know, and ye know", but along with this he also tells us of means whereby we can certainly know. First he says, "Believe not every spirit, but prove the spirits whether they are of God." Now the question arises, How are we to try these spirits? How are we to prove them right or wrong? We

would answer this by saying, Sound them. Try the depths by the line of God's plainly written word, and if not in good water, change your course. After telling us to prove the spirits, or prove the words of some who profess to be speaking in agreement with the spirit of God, then he says, "Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Many will say, Oh we all believe that. But do they believe it? No, the prevailing thought is that Jesus is God come into flesh, a wonderful difference, and a difference not apparent to all.

There are places on the lake where the water looks wide, and in still weather there is no indication of shoals or danger. But danger is there, and unless we keep away, or use the lead and line, and strictly observe the chart and compass, we are sure to come to trouble. The Bible is chart and compass, lead and line. It is both light-house by night and a well marked channel by day. When Israel journeyed through the wilderness, God gave them a pillar of fire to guide them by night, and a cloud to guide by day, and danger in the way marked plainly in such words as these, "Enter not into the paths of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4: 14, 15). By giving heed to the danger signals, and keeping in the straight and narrow way, and when in fog or uncertainty using the sure word of prophecy as a lead and a line, we can do very well without the assistance of college learned sky pilots, for we know and are sure that the scripture is all sufficient and able to make us wise unto salvation. This is no guess work or mere assertion, for Peter says, "God, according to 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." Through the knowledge of him that hath called us. Now we get this knowledge of Him by reading of His words, and they are recorded in the Bible only. Paul says, "The Scriptures are able to make us wise unto salvation." Jesus, to whom all Scriptures refer, said, "Search the Scriptures; . . . These (*the Scriptures*) are they which testify of me." And again we read that, "Beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning himself." Jesus is the hero, or central figure of all scripture; He himself declares it to be so, and any one with eyes to see, can see him in all the scripture, beginning at Moses and ending at John with the book of Revelation. Jesus says, "Behold, I come quickly;" and John's answer is, "Even so, come, Lord Jesus."

Paul is the hero, or central figure of the 27th chapter of the Acts. If there were no Paul this chapter would not have been written. It is the story of a remarkable sea voyage of a wonderful man. We have the crew and passengers saved for one man's sake, even



for Paul's sake. A similar case is recorded in the 18th chapter of Genesis, where Abraham pleads with God for the city of Sodom; and God says, "If ten righteous men are found, I will not destroy it for the ten's sake." In approaching dangerous shoals in thick or foggy weather, it is customary on ships to station a man at the lead line, and he calls out in a loud voice to the master of the ship the depth of water according as he finds it. No figure of speech or illustration by parable, holds good in every point. In the case of Paul's shipwreck they were driven ashore, and could not help themselves. But Paul speaks of some who make shipwreck of the faith. This is different, being either wilfulness or carelessness.

Now just awhile, we will suppose Paul to be in another sort of a ship—the gospel ship; and we will imagine him to be the man at the lead, casting out and giving soundings. Does he cry out, "Shoal water" fast becoming less from twenty to fifteen fathoms? No; he cries out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The words of Paul correspond to the call of the man at the lead line when he gets no soundings on account of the water being too deep for the length of line. He then calls in a loud voice to the one in charge of the ship, "No bottom." That is Paul's word, "no bottom." The lead goes down the length of the line but does not strike bottom. We can give our exposition of God's word and it may be very good but we cannot exhaust its meaning, for the thoughts of the Lord are deep, and man cannot fathom them.

In Paul's account of the shipwreck he tells us that they were without sight of the sun or stars for many days. That is one of the principal means of navigation. Observation of sun and stars providing the knowledge necessary to keep a correct course. Observation is recommended to us in the Scriptures, for the psalmist says, "Whoso is wise, and will 'observe' these things, even they shall understand the loving-kindness of the Lord." It is well worthy of more than passing notice, that understanding is only promised to the observant. Paul's rough voyage is in many respects like life's voyage—sun and stars hidden by clouds. Now we walk by faith and not by sight. Jesus the Sun of Righteousness is absent and invisible to men and also invisible to men are the angels (morning stars) that once conversed with human kind. Yet we know by the written word, that "The angel of the Lord encampeth around them that fear him, to deliver them." Being without sun and without stars for many days it is necessary that we take soundings by the faithful word God has given to us, and know how we stand in his sight.

In 1 Saml. 20: 12 we have Jonathan speaking of sounding his father, using the word sounding, in reference to finding out the mind, or purpose of his father, by taking notice of the words Saul would

He was sounding the depths of his father's mind concerning his friend David, and like the sailor in Paul's ship, Jonathan found the water shoal and getting less. Now we know that King Saul's mind had no *depth* comparable with the mind of God. God's mind is made known by his words, but unlike men, he does not use words to dissemble and bide his thoughts; for all that is good for us to know he has made known or has given us means of knowing. When God placed man in Eden's garden, he gave him access to every needful thing, forbidding him only those things which were not good for him to have. So it is with knowledge; "The secret things belong to the Lord our God." We have no business with things that do not belong to us. The law says "Thou shalt not covet," therefore leave the secret things to God who is the owner thereof, and let us concern ourselves more with the things that belong to us, namely, the things that are revealed. Moses says they belong to us and to our children for ever. The revealed word of God should be prized by us above gold or silver. "The law of thy mouth is better to me than thousands of gold and silver," says the psalmist; and this law which he prizes so highly is the very thing that Moses says, God has given to us and to our children for ever. We find the revealed things spoken of in Hosea 8: 12, where he says, "I have written to him the great things of my law, but they were counted as a strange thing." It is a fact to-day, that not only is God's law counted as a strange thing but many people professing to be followers of Christ are total strangers to the law. The psalmist says, "O how I love thy law, it is my meditation all the day." Not a strange thing but a close companion. These are the revealed things that God has given to us and our children and to all who will accept the gift; even the great things of his law which are more precious than gold and sweeter than honey.

Paul tells us of his hard voyage and ship-wreck and warns us against making ship-wreck of the faith. He says, "Examine yourselves whether ye be in the faith; prove your own selves." This is good advice and needful, for we are often more inclined to examine others than ourselves. But he exhorts us to examine and prove our own selves. How? By the use of the law, and by the use of the great things found in his law. Sound ourselves by the word of the Lord, as Johnathan sounded his father by his words. Use the word to know the depth we are in, as the sailor uses the lead to know the depth of water he has. In proving what is acceptable to the Lord, we must try ourselves by the written word in order to know whether our thoughts and actions conform with his will, as revealed in the great things of his law. If they do not agree with that word then we are in danger and are drifting towards the rocks. In one particular point, however, we are not in the same evil case as was the ship Paul was on, for it was helpless, and driven before the wind. Our

course can be altered if we desire it, when we find ourselves wrong. In Psa. 119:59 he says, "I thought on my ways, and turned my feet unto thy testimonies." Put into seaman's speech it would be; I cast the lead, found bottom, and changed my course for deeper water. God's judgments are a great deep; his law a sure guide and chart, his word a well that never runs dry. JOHN JOYCE, BRONTE.

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## BIBLE CATECHISM FOR CHILDREN.

*Continued from page 192.*

### THE DEVIL DESTROYED.

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#### LESSON XXII.

What is the first account we have of an enemy to God?

A. The serpent beguiling Eve, and contradicting God, saying, "Ye shall not surely die," when God had said, they should surely die if they sinned.

What is the meaning of "devil"?

A. It means a falsifier, a liar, one that leads astray from right.

Would any creature, man, or nation, guilty of lying and leading astray from God's law be a devil?

A. Yes, and Jesus calls the serpent a liar, and a devil in John 8:44.

Do you know of persons being called devils and satans?

A. Yes; Judas was called a devil (John 6:70), and Peter is called satan (Matt. 4:10).

What word of three letters stands for the evil one, the devil, the world's enemy?

A. The word sin; the act of sin having begotten in the flesh unlawful desires, it is "sin in the flesh" that causes men and nations to do wrong and thereby become devils.

Can the devil of the Bible be destroyed?

A. Yes, the work of Christ is to "destroy him that hath the power of death, that is the devil" (Heb. 2:14).

What did Jesus come to "take away"?

A. He came to "take away the sin of the world" (John 1:29).

And what did he come to destroy?

A. He came to destroy the devil (Heb. 2:14).

When the devil is destroyed and the sin of the world is taken away by Christ, what will be the state of things on earth?

A. "Every thing will be very good," "the last enemy will have been destroyed, and God will "be all in all."

## SALVATION, HOW OBTAINED?

## LESSON XXIII.

What is man's nature by creation?

A. He is "of the earth earthy."

What is the condition of his earthy nature by sin?

A. By sin he became mortal, or a dying creature.

What is man's destiny if left in this earthy nature and mortal condition?

A. He is destined to die and return to the dust from whence he was taken.

What does God offer man as an escape from this destiny?

A. God offers him resurrection to immortal nature and eternal life.

What is man's natural relation to the Gospel of the kingdom or to the covenants of promise?

A. The apostle Paul says that we are "by nature children of wrath" (Eph. 2:3); and that we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12).

What, then, does man need first and now?

A. He needs to be reconciled to God by becoming a child of God.

What does he finally need as a cure for his mortality and suffering state?

A. He needs a change of bodily state into immortality, and consequently a happy, endless life.

What does man need as an inheritance in which to enjoy eternal life?

A. He needs what the "covenants of promise" offer him—the everlasting inheritance in the earth promised to Abraham, and his seed; and an entrance into the kingdom of God.

What two men represent the two conditions of mankind—the lost and the saved?

A. Adam represents and is the head of all in the lost state; and Christ is the head of all the redeemed.

What word of two letters expresses the relationship to these two men?

A. The word "in," for Paul says "For as *in Adam* all die, even so *in Christ* shall all be made alive" (1 Cor. 15:22).

Is it necessary to believe or do any thing in order to be "in Adam"?

A. No; we are in Adam by nature and inheritance.

Is it necessary for us to believe and do any thing in order to be "in Christ"?

A. Yes; we must "*put off* the old man with his deeds, and *put on* the new man which is renewed in knowledge after the image of him who hath created him" (Col. 3:9, 10).

By this change from relationship to Adam to that of Christ man would cease to be "far"—?

A. He would cease to be "far off" from God, and he would become "nigh" to God in Christ" (Eph. 2 : 17).

And instead of being "an alien," etc., he would be "no more"—?

A. He would be "no more a stranger and foreigner, but a fellow-citizen with the saints and of the household of God" (Eph. 2 : 19).

#### BAPTISM.

What means has God provided by which this great and blessed salvation can be effected?

A. Belief of the Gospel and baptism into Christ.

What is baptism?

A. Baptism is a burial in water, and a rising therefrom to a new life.

What proof can you give that baptism must be in water?

A. John was baptizing where there was "much water" (Matt. 3 : 11), Jesus says we must be "born of water"; the eunuch said, "See, here is water, what doth hinder me to be baptized?" . . . And Philip and he "went down both into the water . . . and he was baptized;" Peter said of Cornelius and his household, "Can any one forbid water, that these should not be baptized . . . And he commanded them to be baptized in the name of the Lord" (Acts 10 : 48); and John baptized Jesus in the river Jordan, and "and when he was baptized he went up straightway out of the water" (Matt. 3 : 14-16).

How may we know that in baptism there was a burial in water?

A. By the meaning of the word baptize, which means to dip, to immerse; and the Apostle Paul says, "Therefore we are buried with him by baptism into death" (Rom. 6 : 4); and "Buried with him in baptism, wherein ye are risen with him," etc., (Col. 2 : 12).

What does an apostle liken baptism to?

A. To death, burial and resurrection, (see verses last quoted and Rom. 6 : 5).

Then what may baptism be said to represent in relation to Adam and Christ?

A. It represents death and burial, which came by Adam; and resurrection and life, which came through Christ.

Where, then, may baptism be said to have its root?

A. In the fall of man.

And what is its meaning in its ultimate design?

A. It means resurrection in and through Christ out of the death which Adam brought and into a glorious, never ending life in Christ Jesus our Saviour.

What does baptism do for you in respect to evil and wicked things you have done?

A. It remits all my sins and gives me a new and a clean start in a new moral life of probation.

Is it water that accomplishes all these good results?

A. No, not water alone, for without the blood of Christ, who worked

out a holy character, there could be no efficacy in the water.

Why was the blood of Christ efficacious?

A. Because it was the blood of the everlasting Covenant, precious because it was the life of One who was holy, harmless, undefiled, and separate from sinners."

Therefore He had a name—?

A. "A name above every other name," and "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Is the blood of Christ, or the water of baptism efficacious for salvation without belief of the Gospel?

A. No; it is the "washing of water *by the word*" (Eph. 5:26), that is, the "washing of regeneration" (Titus 3:5).

What does an apostle say concerning three bearing record?

A. He says the Spirit, which is the word, the water, and the blood bear record that one becomes a child of God (1 John 5:7, 8).

How does the word, etc. bear record?

A. By one believing the word, which will direct him to the water of baptism, the blood of Christ will thereby and therein cleanse from all sin, and make one a child of God.

After one thus becomes a child of God, what must he do?

A. He must obey the commandments and precepts of Christ, and stand fast in the faith as long as he lives.

How does an apostle state this duty in few and concise words wherein he speaks of "adding"?

A. The apostle Peter says we must add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love.

What is it you must add these to?

A. To faith, the one faith, or the Gospel.

Now can you state what sort of a person that would be after following Peter's injunction?

A. It would be a person whose mind would first be in harmony with God's revealed will; then he would be a virtuous, intelligent, temperate, patient, godly, kind, and loving and lovable person.

Will you strive with all your might to become this kind of a person?

A. With the help of God, who is a God of love and mercy, I will strive with all my might, with all my heart.

But do you believe that you can live such a sweet and blessed life without making some mistakes and committing some sins?

A. No; only one could do that, the Lord our Redeemer; we are all weak and prone to err.

Then what will you do, if you err, and do wrong things?

A. God has been good enough to provide for my weaknesses, and to me, when I have become a child of God, and to all His children, He says, "My little children, I write unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1); and he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (Chap. 1:9).

Did you ever hear of such amazing love and wise provision for poor

fallen man—what does this apostle exclaim in view of this love and goodness of God?

A. He says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God (chap. 3: 1). Then you intend to try with all your heart to return this love as far as in you lies, and strive to become fit for unending life with Christ your Redeemer.

A. Yes, I do.

Farewell, then, till we meet our Lord, and may we receive His welcome words, "Come ye blessed of my Father." Amen.

### ISRAEL'S LAND.

To those whose hopes are bound up in the return of Christ to the earth to fulfill the promises made of God unto His people, and who therefore "love His appearing," and are ever on the alert for indications of His coming, the present is fruitful in joyous portents. The Master said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." We live at a time when startling things are transpiring—heart-stirring and heart-gladdening things. We live in a day of which it doubtless may be said as was said of the days of Christ's earthly sojourning, "Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The night is far spent and a new day is about to dawn upon the world. Are we able to read the tokens of the morning upon the face of the political sky? Do we perceive the brightness beginning to break over the eastern hills? Do we hear the bugle call of the morning watch? Whether we see and whether we hear depends on whether we have eyes to see with and ears that hear—an understanding, enlightened by the Word—and seeing and hearing, to have our hearts thrilled by the joys of eager anticipation.

Let us give to our imagination wings for a little while, that it may wing, as it were, its way, and set us down in the land of Israel, the land in the midst of which God's prophets stood when they uttered those prophecies which are as the day star to us now. Let us stand, as it were, on the mount of Olives, which will afford a view sufficiently extended, "overlooking every part of the city (Jerusalem) \* \* \* \* commanding a wide prospect over the mountains of Ephraim on the north, the hill-country of Judea on the south, the valley of the Jordan, the Dead Sea, and the mountains of Moab beyond on the east and south-east." The past prosperity of this land that we gaze upon, when it was a land "flowing with milk and honey," a land of luxuriant ver-

ture and strewn over with flowers, is known to us. The slopes of these dusty valleys and desolate hills once had their grass and the foliage of their trees and vines revived and renewed by the early and latter rains. Fields of billowy grain, here and there, once turned golden under the rays of the oriental sun. The vineyard once perfected its purple clusters on these stone-strewn terraces, and these breezes were once freighted with the perfume of the olive and orange groves. The turtle dove cooed softly in the thrifty hedges of the highways of this land, and the plaintive lowing and bleating of its herds and flocks ascended from its plains. Ah, desolate, woeful land, what direful days have befallen thee? Ah, land, where is thy people who once wended their joyful way over these meadows and these hills, and through these vales, singing the songs of Zion, up to this forsaken city that was once "the perfection of beauty"? Ah, city, where is thy beauty and thy glory? Where is thy bright temple, the fair fame of Jehovah's high name? Peaceful once was this land, and happy was its people, for "happy is that people whose God is the Lord."

The past peace and prosperity of this land is known to us, and for a moment its desolation may be forgotten in contemplation of what memory brings to view. But its present desolation, the desolation wrought by Roman and Persian, and perpetuated by Saracen, Crusader and Turk, is too stupendously evident to be long forgotten or ignored. As we stand in the midst of this land the evidence of its past is before us. These very ruins bespeak the time when it was indeed "the glory of all lands," and are eloquent enough of the desolation wrought by the destroyer. But the desolation is not so complete as it once was. The winter of Israel's desolation is giving way to the tokens of spring and harbingers of summer. Israel's springtime is here, and her summer near at hand. That ancient tree, which has been chilled and made bare by the blasts of winter, is again taking root and putting forth leaves in its native soil. The sun is again warming it into life, and the early and latter rains are filling it with sap. It begins to give promise of the time when it shall "blossom as the lily, and cast forth its roots as a cedar of Lebanon. When its branches shall spread, and its beauty shall be as the olive tree, and its fragrance as Lebanon." Here and there the barren hills have a touch of green upon their gray, where the vine and olive again begin to flourish. Here and there on the stony leas we behold little oases which show that it is fast becoming "a land of unwalled villages." Sharon is again becoming a place for flocks and herds. Esdraelon (Jezreel) which has so often been

"The field of strife whose days are blood,  
Whose breezes war's hot breath,



Whose fruits are garnered in the graves,  
Whose husbandman is death,"

is again yielding real fruits into the garner, instead of livid corpses with crimson stains. Jerusalem, upon which a Jew was at one time forbidden to look or to approach unto, under pain of death, is again a Jewish city. The wandering Jew, the nation of the "tired foot, and the weary breast," is coming again into his own. There is life in the midst of the deathful desolation which we behold—a land and a nation are reviving from the dead before our very eyes. "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem."

Israel's night, incident upon their rejection of God's prophets and their crucifixion of Messiah, has been long and dark, troubled and terrible. They have eaten the bread of adversity, and have drunk the water of affliction. But the times of "Jacob's trouble" must soon give place to a cloudless morning. Ghetto and Jew street must yield up their teeming dwellers to a land of quiet habitation and of secure places of abode. Zion's wilderness must soon be made like Eden and her deserts like the garden of the Lord, that thanksgiving may be found therein and the voice of melody. The dew must soon again distil upon Carmel and Hermon and the cedars of Lebanon and Bashan's oaks rejoice. The rose must bloom again on Sharon and the lily in the vales. On hill, in valley, and over the plains of the South-land lowing kine and bleating sheep must soon pass again under the hand of him that telleth them. Resplendent in the light of the eastern sun must soon arise a glorious temple, shining from afar to the wayworn pilgrim who comes to worship the God of Jacob, who will be the God of all lands and Jerusalem the joy of the whole earth. The savor of the evening and morning sacrifice will soon ascend again to heaven and the redolence of incense. Soon through long and lofty courts will echo the sweet songs of Zion to the roll of the drum, the quaver of the flute, and the throbbing melody of the harp. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof."

To see the restoration of Israel, to live in days of returning favor to the house of Jacob, oh, how many weary hearts have longed for this in the dreary and wearisome ages that are gone!—

“O that the salvation of Israël were come out of Zion!” “O Lord, defer not, cause thy face to shine upon thy sanctuary!” Do we, can we appreciate the privilege which we have in seeing Israel’s returning bands, and infallible tokens that soon “the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously!” B. L.

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AN EXTRACT FROM “SCRAPS OF BIBLE HISTORY.”

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QUERIES.

1. If the popular notion that Abraham went to heaven when he died (?) is correct, what could have been God’s purpose in sending him from one idolatrous country to another, when there was no apparent effort to evangelize either?
2. If Abraham went to his reward in heaven, as many suppose, how could it be said two thousand years later that he died in faith, *not having received* the promises?
3. As he is *really dead*, and cannot enter into his possession until the resurrection, how can he ever go to heaven, when God has assured him that his *everlasting inheritance* shall be in the land of Canaan?
4. Seeing that Abraham’s hope is also the hope of the Gospel, will not all the faithful in Christ Jesus participate in the blessing of Abraham and his seed, according to the promise? And if they are “blessed with faithful Abraham,” how can they go to heaven, when he will not be there?
5. As Christ is the Seed of Abraham—the Child of promise, as Isaac was—in whom the nations are to be blessed, is He not also, with Abraham, the Heir of the world? And does not the Scripture (Ps. 2) say, referring to Christ, “Ask of Me and I shall give Thee the heathen (R. V., nations) for Thine inheritance, and *the uttermost parts of the earth* for Thy possession”?
6. When Peter says of Jesus, “Whom the heaven must receive *until* the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,” does he not also imply and say that when those times arrive, Jesus will return to earth to His promised possessions (see Acts iii. 19-21)?
7. Where do the prophets say that Abraham—or any other righteous man—shall inherit heaven, or go there? And as Jesus came to “*confirm* the promises made unto the fathers” (Rom. xv. 8), should we not hope to have a part in those promises, instead of expecting something different?

### Nebuchadnezzar's Golden Statue.

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The third chapter of Daniel is the record of one of the most wonderful miracles related in Scripture. We can scarcely wonder, therefore, that it has proved to be so great a stumbling-bolck in the path of unbelief. That God should intervene to keep men uninjured in fierce flames that would have melted iron, and should have enabled them to walk to and fro and to breathe as if only the sun's genial warmth was about them—this must startle even the strongest faith. It is only

WITH REFLECTION

that assurance returns. Was there anything here *beyond* the power of God? If He could have preserved them unharmed for *one* moment among those roaring waves of fire, why not, then, for a thousand moments? And was not the very stupendousness of the miracle just what was needed to arrest at the very outset this persecution of God's helpless people? If God is to appear for them at all, He must appear in His glory; and so the more that is said about the improbability of the miracle, the more do we see the effect it must have had upon Nebuchadnezzar and upon his court; and the more glorious becomes that wisdom of God which the miracle displays.

The "New Criticism," like its predecessor, the old Infidelity, makes its stand here. One of the critics has lately said that Daniel iii. 5 is sufficient to convince him,

THOUGH IT STOOD ALONE,

of the late date of *Daniel*. Professor Driver also makes that verse his chief argument against the authenticity of the book. It mentions several musical instruments by name. The names are said to be Greek, and not Babylonian, or even Persian; and the "critics" rush at once to the conclusion that this is certain proof that the book was written during the Grecian empire. We shall see how just here, on ground which they themselves have chosen, they have been utterly routed. *But there have been and are other objections.* Every thing, we are told, bears the stamp of regardless exaggeration. The proportions of the statue are said to be enormous—105 feet high if we calculate the cubit at 21 inches, and 90 feet if we take it at 18 inches. The quantity of gold it must have taken shows, it is said, we have *fable before us and not history*. A furnace is prepared before it is known there will be any offenders. The heating of it "seven times," and the gathering of *all* the notabilities to the inauguration of the new idol, are referred to as additional proofs that this is merely a romance. Where was Daniel? it is also asked. How was it that nothing was said of him when

his three friends were accused? But this is a question which we would.

PRESS HOME

upon the "critics" themselves. If the book *were* a romance, the absence of any mention of Daniel would be inexplicable. The theory of the "critics" is that the book is written to extol Daniel, and set *him* up as an example for every Israelite during the terrible persecutions under Antiochus Epiphanes. It is, then, a very natural inquiry how they explain that Daniel, in his moment for heroic confession of God, is not placed upon the stage at all? Has he hidden himself? Has he run away? Has he quailed in the day of trial, and found it expedient to be absent on "important business?" And, if he has, will the "critics" explain how this book can nevertheless have been written with the one design of holding up Daniel for the admiration and imitation of posterity? Is *this* a thing to be admired and imitated by a Jew in a time when there is danger of a universal apostasy?

The critical theory

IS THUS WRECKED

by an incident which shows that the book is *recording* facts, and not fabricating them. The probability is that Daniel was present, and that he was too powerful to be touched. His friends are first dealt with by the Babylonian priests and nobles. If they are successful with them, they will by and by deal with Daniel himself. There is nothing said or suggested to this effect; but it is so much in accord with what we know of Eastern diplomacy and intrigue that we can read between the lines. Meanwhile the very silence of the Scripture is the proof of its veracity. A forger would have put Daniel in the forefront; and a writer compiling the book "with a view" would, even though dealing with facts, have inserted an explanation.

This cluster of difficulties thus presents another

SERIES OF TESTS

and the issue, as we hope to show, in a cluster of confirmations. I take first of all what we are told about the statue. There is (1) the work to which the king had given himself: was it a likely thing for Nebuchadnezzar to think of? (2) Was it at all probable that its erection should have been attended with such an imposing ceremony? (3) Was the quantity of gold required excessive, or even impossible? And (4) was there anything in the circumstances of the time to account for the erection of the image?

(1) Applying the first of these tests, we find that the result is a rapidly increasing confirmation of Scripture. As discovery proceeds, as the mounds are excavated and the inscriptions are read, one "find" after another steps out and ranges itself by this statement in Daniel. From the very earliest times the rearing of a

statue was a favorite mode of celebrating victories and asserting superiority. For a king to erect a statue of himself seems to have been the natural expression of his right to command the obedience and

#### THE ADMIRATION

of men. It seemed at one time, however, as if Chaldea and Assyria presented very few traces of this practice. Though bas-reliefs are frequently discovered, statues are rare. But, as the excavations have proceeded, the number of statues has increased. A statue of Assurnazirpal was unearthed by Layard at Nineveh, which, along with another afterwards found by him, is now in the British Museum. A statue of Sargon, the father of Sennacherib, was found in the island of Cyprus, and is now in the Berlin Museum. A statue representing Shalmanasar II. is also in the British Museum. But from 1876 to 1881 all doubt was removed as to this being an ancient Babylonian custom by the discoveries made by M. de Sarzec at Tell-Loh, the ancient Sirtella. Ten statues were found in the colored stone. Nine of them represent an ancient Chaldean king, mounds of ruins. They are of an exceedingly hard and dark-named Gudea, and these prove that this custom was to be traced back to the earliest times of Babylonian civilization.

It was a custom which lived on through

#### AGE AFTER AGE

To the instances noted above, I may add that of Sams Rimmon, whose father was a contemporary of Ahab. He describes himself in his annals as raising a statue of himself at the close of a victorious campaign. "An image," he says, "of my magnified royalty I made." Now, if there was enough in Babylonian custom and tradition to make it natural for the proud-spirited Nebuchadnezzar, who could not suffer the thought of being exceeded in any direction, to erect a statue of himself, his recent expeditions must have numbered this purpose among his most dearly cherished plans. In Egypt the rage for fame had forced Egyptian art into its highest and most extravagant achievements. The creation of colossal statues became the serious pursuit of almost every reign. Ramses II. had reared an enormous statue of himself, which towered above surrounding obelisks and temples, and was visible for miles on every side. Nebuchadnezzar

#### HAD BEEN THERE

He had conquered the country and rooted out its people. Egypt was trampled in the dust. What, then, could have been more certain than that he would determine to rear in his own land a statue of his

"MAGNIFIED ROYALTY"

which should bear witness to the fact that he was master, not only of Egypt, but of the world?

(2) Let us now glance at the pomp with which the erection of

the statue was celebrated. The triumphs which ancient Rome accorded to her successful generals were only a perpetuation of more ancient customs. The Egyptian records have made us familiar with similar scenes. The king is expected to make his triumphal entry, and the streets are thronged with the Egyptian youth. Every face is bright, every form radiant with spotless and shining white garments. The toilet of each has been performed with the utmost care, and from the shining locks sweet odors are flung till it becomes a delight to inhale the scented atmosphere. The right hand of these thousands grasps a palm branch, and as the royal procession comes in sight the air is rent with shouts that hail the victor, and the branches wave, swept to and fro in a tempest of delight. Now, if that was Egyptian as well as Roman, is there any reason for believing that it was not also Babylonian? The monuments bear

#### ABUNDANT TESTIMONY

that the removal or the installation of the statues of the gods was celebrated in this very way. The Assyrian sculptors have left us representations of these spectacles; and here is an inscription in which Nebuchadnezzar himself lifts his voice to confirm the Bible. It refers to the erection of a statue to the god El, and a solemn surrender or dedication of the booty which he had accumulated during his conquests. "The abundance of the treasures," he says, "which I have accumulated around the city was placed there as an ornament, when at the feast of Lilmuku, at the beginning of the year, on the 8th day and the 11th day, the divine prince, the divinity of heaven and earth, the lord-god, was there uplifted. (The statue) of the god El, the beauty of the sphere, was borne with reverence; the treasures were set forth before him."

Here a great and imposing ceremony is plainly intimated. We are not left, therefore, to depend merely upon inferences drawn from the customs of earlier and later times. Nebuchadnezzar himself testifies to the fact it was a custom of his own day. The other points I shall deal with in my next paper.—*J. Urquhart in Word and Work.*

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#### THE FLOOD A LANDMARK OF TIME

It appears that the sons of Noah impressed the principal facts concerning the deluge indelibly upon the minds of their posterity.

The story must have been handed down from generation to generation almost intact, for every known people possess the tradition in some form or other, and the general correspondence among them is so great as to indicate their common origin in the great historic fact.

These traditions are found among the Hindus and Egyptians, the Mongolians and Phoenicians. They are in the annals of the Greenlander, as well as the Chaldean, and among the wild tribes of Arabia, and the South Sea Islanders, as well as the primitive dwellers of the North.—Editor of Progress.

## OUR ROCK AND HOPE

BY A. W. LNINECAR, LONDON, ENGLAND

The apostle Paul in writing to the Corinthians, in order to excite them to a vigorous life in the truth, urges his exhortations upon them with arguments drawn from national exhibitions with which they were familiar. In the immediate neighborhood of Corinth, the famous city of Greece, there were celebrated at certain periods public games for the amusement of the people and physical improvement by manly exercise. Viewing the life of believers under the figure of a race, the followers of Christ are urged onward in their course towards the prize for which they strive. Know ye not, says Paul (1 Cor. 9:24), that they which run in a race, run all, but one receiveth the prize; so run that ye may obtain. He thus encourages us to a noble emulation in the glorious race which we have to run and which if we run well, we shall not fail of the reward.

The Eternal God having spoken, and the inspiration of the Almighty having given to his servants knowledge and understanding, and moved by the Holy Spirit, they have communicated to us the record of Jehovah's sublime and majestic purpose which has been proceeding onwards through the years of many generations and is now progressing to its magnificent accomplishment. To this record we must keep, acknowledging no man as master or teacher. Having passed by the oracles of heathendom and the vain babblings of a false philosophy we are content to sit at the feet of the Eternal Teacher who spoke through His Son and from whom we learn the words of eternal life; and it is upon reverently and carefully examining its teachings and abiding by its unalterable decisions that our eternal welfare depends. In so doing we shall be built upon the Rock which nought can move.

"The Law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold. Sweeter also than honey and the honeycomb. Moreover by *them* is thy servant warned and in the keeping of them there is great reward."

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord which exercise lovingkindness, judgment, justice and righteousness in the earth; for in these things I delight, saith the Lord."

God is no respecter of persons, but He is of character. "To this

man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Is. 66:2).

"Happy is the man that feareth always (Prov. 28:14); but he that hardeneth his heart shall fall into mischief."

"While the bridegroom tarried they all slumbered and slept." Why this cumbrous somnolence? "Awake thou that sleepest and arise from the dead and Christ shall give thee light." "Blessed is the man that walketh not in the counsel of the ungodly." "In everything give thanks." If we cannot ask God's blessing on our acts let us see that in future we can. "Thou shalt not follow a multitude to do evil." If we act upon a misrepresentation of Scripture we violate our instructions in Jas. 1:22. We must look to our acts. "Be ye doers of the word." This is the condition of blessing. We must only be guided by our brethren when they are guided by the word of God. The chief question should always be, what saith the Scripture? Jesus said (Matt. 15:13), "Every plant which my Heavenly Father hath not planted shall be rooted up." Let us be trees of righteousness, the planting of the Lord, that He may be glorified. "By this shall all men know that ye are my disciples if ye have love one to another. God is love, and so are God's children. If they are not, they are living on the wrong food and need a change of diet. "Love is the fulfilling of the law. If ye fulfil the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect of persons, ye commit sin and are convicted of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. So speak ye and so do as they that shall be judged by the law of liberty."

We either serve God or the flesh; our actions declare our Master. We choose our master and our work and must abide by the issue. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."

"As many as are led by the spirit of God, they are the sons of God." Some prefer to preach instead of practice the truth. It is possible to be destroyed with heads full of truth. To hold the truth and fight for it is one thing; to be sanctified through it is another. Brethren, how is it with us? The Master has laid down the qualifications he desires in his followers. We know them, then let us work at them. Strive for the right in all things, and act it. The word is our guide and strength. May we become skilled in action, dead to the world, but alive to God and His truth; for we who were once in deep darkness, upon us has the light shined. "For unto us a child is born, unto us a son is given, and soon the government will be upon his shoulder; of the increase of his government and of peace there shall be no end." "In Him shall all families of the earth be blessed." And our hope is that we may be associated with Christ and participate in all his glory, seeing we



hope for such things, let us so live and act as becometh the gospel of Christ, and pray God to bless us.

There is only one hope that is worth having;  
 The hope of eternal life,  
 The crown for which we are striving,  
 The end of our conflict and strife.  
 The promise made unto the Father,  
 By sages and prophets foretold,  
 Fulfilled in the blessing of nations  
 We hope e'er long to behold.  
 The hope of Israel's redemption,  
 The land and the people restored,  
 By Jesus the promised Messiah,  
 Acknowledged as Saviour and Lord.  
 The hope of a glorious salvation  
 From sin, from death and the grave,  
 By Him who shall be their destruction  
 Jesus the mighty to save.  
 The Hope to be with Him and like Him,  
 The Hope to share with Him His throne,  
 The Hope to form part of that glorious throng  
 When the Lamb and His Bride are made one.

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### INTELLIGENCE.

INNERKIP, ONT.—DEAR ADVOCATE: Very pleasant is the duty now present. It is to announce that another of our death-stricken race has fled for refuge, and laid hold of the only hope which has power to save. The initial transference from the old Adamic law of sin and death to the new law of obedience and life in Christ took place on the evening of June 8th, 1912, when Margaret Ruth Gibb, age 18, daughter of Sister Gibb of Galt, Ontario, passed through the lavar of washing, and thus dying, in a figure, unto sin, and all unrighteousness, was joyfully raised in Christ to newness of life. Our Sister passed a very creditable examination, reflecting favorably upon her own understanding and diligence, as well as upon the ability and faithfulness of her instructors.

Very beautiful it is and very encouraging for the elder ones, to see the young incline their hearts to the way of heavenly wisdom. To discern, not alone the glad tidings of the coming of the King of Glory and the majesty of His Kingdom, but also to clearly see the moral requirements befitting the exalted character of our high calling.

It was pointed out to our new-born sister that the only way in which she, or any one, could maintain and increase her love of God and of Christ, and of the word of the Kingdom, was by that very way in which her love had started into being, and had been nourished into its present warmth and vigor.

Very earnestly she was admonished never to neglect reading the Holy and Blessed Word of God, and books and papers which would increase her knowledge and love of the truth.

Associated with such reading, she was counselled to pray for help and guidance in the great endeavor she had undertaken, always bearing in mind the very solemn and sobering fact that the great majority who have started to run the race of life will never reach the goal.

She was warned that her greatest trial and discouragement would prob-

ably come from the worldly walk of the many who profess to serve the Lord, but who really serve themselves; and that therefore the commandments and practice of her Lord must always be her guide and example.

Upon our sister it was impressed that present adversity or prosperity was no criterion as to how little or how much the Lord loved her; that not at all by sight did we walk, but by faith; and that the reward of the righteous was not in the present, but in the ages to come. Concerning novel reading, card-playing, theater-going, dancing, and all kinds of levity, it was pointed out that a very good rule to be governed by was the effect these alluring amusements had upon the mind. If it was found that reading novels increased her love for the things of God; increased her taste for reading the sacred Word, and filled her heart more full of love and prayer; then by all means to read novels.

If after spending her evenings at card-playing, or any other kind of mind-engrossing play, she longed more for that quiet hour when the household of faith gathered around the memorial table to engage in high and solemn service to God, and to remember her baptismal vows to her dear Lord and Saviour, then by all means to continue in card-playing.

It were cruel not to tell the candidate for life to beware of the first decline of the heart from the purity and fervor of its early love; to watch for that mental reaction, which perhaps without exception everyone has felt, when the impulses of the flesh contend again and again for the mastery. Little by little the ways diverge, but far apart indeed are the terminals.

Faithfully, but not discouragingly, was the exhortation given to never, never, never give up. Never to be too much cast down, always trying to live the higher life, remembering that the highest pleasures are the pleasures of righteousness, looking to the end, preparing for it by patiently trying to improve the time, and thus be a humble, yet a noble follower of the Blessed Redeemer, who gave Himself for us and is worthy of all our obedience and of all our love.

Very attentively our sister listened and from the fulness of a heart that trembled in its overflowing with hope and love and high resolve, she said, "I will try." Oh, noble words, God will bless all who try, God will forgive all the failures of those His children who try and try again. Let us all try, trusting in His grace and mercy until the very end of the days of our probation.

JAMES LAIRD.

JERSEY CITY, N. J.—To the brotherhood greeting. I am one who derives great pleasure in reading the intelligence department of our ever welcome and true friend, the *Advocate*, because by the letters we understand more thoroughly the many ups and downs of the Brethren, and we can pray for them in their afflictions, and share with them in their joys. Although I have not the pleasure in reporting additions to our Ecclesia, it is not because several lecturing brethren do not use the sword of the true spirit of our holy faith every first day. We also commemorate the Lord's death and exhort one another. We should be thankful to our Heavenly Father for trouble, sadness, joy and gladness. If we endure tribulation, what brother or sister will say it has been of no spiritual benefit? If there is one he should open up the great comforter, the inspired word of Deity, and read, yes, read the 8th chapter of Romans, pray and faint not. Some brethren become slack. Do they think for a moment that the Deity is pleased with such service? They have left their first love, after running well for many years. To all such, permit me to urge you to get back in front of the battle, so that you will not be ashamed when the Master comes. Now, is there a thing in this world that we should go after, that will impart true satisfaction and happiness, and redound to our eternal welfare and exalt us in the day of Christ's exaltation and glory? I think I hear all say, "No, there is not anything in this world that I love more than the truth and the good time coming." Our beloved apostle has said, "My soul has no pleasure in the soul that draws back." I am sorry to report the removal to Washington, D. C., during April, 1912, of Sister E.

Ray and Brother and Sister A. W. Renshaw, but I am glad Washington Ecclesia is the gainer. They were a good help to our Ecclesia, Brother Renshaw serving us well. If made sad by the removal of these faithful ones, we rejoiced to listen to a lecture by Brother J. W. Lea, of Philadelphia, subject, "Coming Changes in the Government of the World," Daniel 7 read as basis. Come again, Brother Lea. Again joy and gladness filled our hearts. Brother H. H. Rich, of Washington, N. J., lectured; subject, "Paul at Athens." Although Brother Rich is about 68, he can see as clear as Moses when he was about to die. Brother Rich was in good spirits and memory clear. He pointed out forcibly that Deity had appointed a day in which he should judge the world in righteousness by Jesus Christ. Do you ask if we liked Brother Rich's talk? Yes, a hundred times, yes. Come again, Brother Rich. Brother Charles Cullingford, of Fitchburgh, Mass., called Sunday, July 7. We hope to have a visit from Brother Cullingford soon again.

Brethren, I must inform you of the good times the Jersey City Ecclesia is having; it is grand to listen to our Brother Hampson C. Frost's lecture every month on the Ezekiel temple. Brother Frost is an architect by profession, and studied the temple of Ezekiel's prophecy for about twenty years, and therefore is able to expound to us the immense structure to be erected on Mt. Zion. He has prepared many charts and drawings which assist us to comprehend the deep subject.

Will lecturing brethren kindly inform me of proposed visits a week before, as we desire to advertise the lectures.

Your fellow-worker, JAS. MORRISON.

LESLIE, ARKANSAS.—MY DEAR BROTHER IN CHRIST OUR LORD AND SALVATION: Greeting you in the love and fear of God. We have just closed a week's meeting at Leslie (in a park, one mile from the city), having had a fair attendance of interested listeners to hear the fourteen lectures, so ably delivered by our beloved brother, A. H. Zilmer, of Waterloo, Iowa. On Friday at ten a. m. we had the pleasure in assisting Mr. and Mrs. J. Luther Smith in being baptized into Christ, and enter with us the race for life immortal. This is a valuable addition to our little ecclesia, that now numbers seven. Brother Smith was a member of the Methodist Church and Sister Smith a member of the Missionary Baptist Church; but now they rejoice with us in the "one hope" of Christ's coming kingdom and universal glory on the earth. And while we write, the ADVOCATE comes to our hand, and we note the invitation of our brethren of Henderson, Ky., for you to visit them from August 4th to the 18th, and also your acceptance of this invitation. So now comes the time for us to enjoy that long-talked-of and much-desired opportunity to have you visit us at Leslie, Ark., and deliver a week's service in the interest of the "faith once for all delivered to the saints." We do not know what date would be most acceptable to your convenience, not knowing how many other places you may visit; but please do not fail to place us on your program, to be visited at any time after August 18th. Please let us hear from you.

With much love and praying God's protecting care, I am

Fraternally Yours in Hope,

A. C. EDWARDS.

(From Kentucky we go up to Chicago, thence to Hamilton, Ont., to the Fraternal Gathering. This does not allow time enough for Leslie. If we return homeward through Chicago, we may be able to visit Leslie en route south—EDITOR.)

PRESTON, ONT., CANADA.—DEAR BROTHER WILLIAMS: We write you in sorrow, telling you and the brotherhood that the grim enemy has been in our midst, removing our beloved sister, Catherine Harris, wife of our Brother David Harris. Our sister fell asleep May 17th, after a lingering illness of five years.

Our sister has held her faith strong and her hope firm for forty-nine

years, in sickness and health, unwavering, scorning estrangements and persecution for the truth's sake.

The funeral service was conducted by Brother Alex. Renshaw, who outlined the plan of salvation and the hope of our deceased sister very ably, to a most interested company of friends the occasion had gathered together.

Brethren from Hamilton, Guelph, Galt, Niagara and Doon gathered to support Brother Harris with their sympathy in his bereavement. The interment took place in the Blair cemetery.

Your brother in Christ,

JOHN HARRIS.

(A faithful and affectionate sister was Sister Harris, we well know, from many years' acquaintance, and from sojourning with her and Brother Harris while on our tours. Cheer up, Brother Harris, a short time of waiting and watching, and you and your beloved and faithful wife will meet again. We pray that it may be to part no more.—EDITOR.)

VANCOUVER, B. C.—DEAR BROTHER WILLIAMS: It is a long time since intelligence appeared in the *ADVOCATE* from here. Though we have sent a few important items to you, they have not appeared in your periodical. Probably they did not reach you. One item is very interesting; that is, that Brother George Simpson has been immersed, after a good confession. (This appeared in *ADVOCATE* last month.—EDITOR.) He is the father of the Simpson family who have all accepted the truth, a very rare case, there being eleven who have accepted. This shows the gospel net is good and strong yet. Let us work beside all waters. Brother George has shown his worth, he having made a thorough investigation of all points in the truth before yielding. May we all remain steadfast, unmovable, always abounding in the work of the Lord.

We regret to have to report that Sister Bertha Hall has removed to England, but we are pleased to report that on June 22 we added another to our family by immersion, F. J. Gammel, formerly Baptist. He has been a constant attendant at our lectures and has shown great interest in the truth, he having gone the round of the sects, but found no satisfaction till he heard the truth as spoken by the prophets. May he be accounted worthy at the appearing of Jesus.

We have had a visit from Bro. A. E. Watkinson, of Victoria, who exhorted and lectured for us, his subject being "a voice of one crying in the wilderness." Our brother is always a welcome visitor, as his remarks are always forceful and earnest and helpful.

J. H. E.

WATERLOO, IOWA.—DEAR BROTHER WILLIAMS: We are pleased to be able to report the names of eight new members to our Ecclesia. In June Brother Zilmer immersed the following named individuals: Miriam Miller, daughter of Brother and Sister John Miller; Huldah Zilmer, age 16 years, daughter of Brother and Sister Zilmer; Florence Lichty, age 15 years, daughter of Sister Josie Lichty; Parker Lichty, age 17 years, son of Sister Josie Lichty; Bertha Bennett, age 19 years, daughter of Brother G. J. Bennett; Charles Berry, husband of Sister Fredda Berry; Alice Miller, sister of Sister Lulu Adams.

Our Sunday School is in excellent condition under the direction of Brother John Adams. We have had the pleasure of the company of Sister Ida Nungasser during the winter and have benefited from her presence at our Bible classes. Brother Moyer makes us occasional visits, always a pleasure and a profit to all who hear his lectures. Brother Zilmer's Sunday night lectures on first principles are a source of instruction to the older members as well as to those who have only recently come into the fold. Announcement of the August gathering is enclosed. We hope you and Sister Williams are both well and that you can be present at the meeting.

Very sincerely yours,

CARL C. BICKLEY.

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SEPTEMBER, 1912.

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Vol. 28—No. 9

SEPTEMBER, 1912.

No 328

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## “TILL HE COME”—AN EXHORTATION

Ps. 16:2-3.

*Delivered in Washington, Apr. 28, 1912.*

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The poet-king of Israel evinced his delight in the society of the righteous. In Ps. 16:2, 3, he exclaims: “I have said unto the Lord, Thou art my Lord; I have no good beyond thee. As for the saints that are in the earth, they are the excellent in whom is all my delight.” It is a good sign when we have this desire, and when we do not seek for our pleasure, the society of those whose moral character, and whose maxims and occupations will tend to lower the standard of our desires; and when our daily walk, and our love is for that which is pure and good. We should know that it is an elevating thing to seek the society of brethren and sisters of noble and exalted character. It has a refining, ennobling, spiritualizing effect upon the character and the life. We have all felt the influence, it may be, of those of deep spiritual nature, those who have had a close acquaintance with Divine Truth, whose delight it was to do the law of the Lord, whose chief end was to glorify him, in whose character there was nothing mean, nothing sordid, nothing that was not of an everlasting nature, the burden of whose life was: “I delight to do thy will, O God.” To meet often with brethren and sisters of like character lifts us out of the common rut of our everyday life, and begets within us the desire to imitate the good and so get nearer the Divine pattern, whose example is higher than that of any son of man, and the only perfect

example we can find. It is a good sign, however, when we desire the company of those who are friends of God, even though they faithfully tell us of our faults and failings; yea the wise man will value more highly those whose friendship and faithfulness to truth lead them to denounce a sin, to point out a failing, to expose an inconsistency in his life. We shall, if we are of the truth, if we understand the simplest elements of the new life, if we have anything of the spirit of Jesus, we shall thankfully accept reproof, and strive to do better, and the one who resents this positive duty on the part of another and shows a spirit of antipathy, and perhaps says that his faults and failings and habits and pursuits are not the business of anyone else, simply fails to recognize his true position and duty, and has much to learn of that Book—of the spiritual teaching of the book—the principles of which he may to some extent understand. We quote: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name," and, brethren, a gracious promise is attached to this record: "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth Him." (Mal. 3:13-17).

Lest the comforting and inspiring words heard so often from the table be soon forgotten, it may be well at this time to emphasize them with a faint echo: "Exhort one another daily, lest we become weak through the deceitfulness of sin."

We call your attention to the office of our great Mediator, and how in him only we have propitiation for our sins, that is, for those only who have put on His name in the God-appointed way.

Are we not called to account for putting on the name, the entrusting of the "one talent," as it were? We should call to mind the command recorded in 2nd Pet. ch. 1.

Towards the promised inheritance in the Kingdom of God we start with acceptance (in baptism) of sound doctrine; and we enter the kingdom "through much tribulation." After starting we seem to go on contentedly about our business affairs as if they were another question outright, and leave God out, as if that were a matter of doctrine alone, forgetting and neglecting to appear at this table, whereon are the symbols of the greatest of tragedies the world has ever known. Do we feel justified in absenting ourselves from this table? Can we reconcile this attitude with the command: "This cup is the new covenant in my blood which is shed for you?" And further: "But woe unto that man by whom the Son of man is betrayed."

Brethren and sisters, these words of our Lord himself ought to be sufficient to bring together around this table all his brethren. "As oft as ye do this ye do remember me."

Can we forget that our everyday life is the most of our life,

and God must be remembered therein, or be left out of the greater part of our life, and the everyday life is the trying life, the character-building time, the purifying, refining, and growth of the inner man? Therein comes the working out of salvation, the tribulation, crucifying of the flesh in many ways, exercising the grace to say; "Thy will be done." There is no royal road to salvation; it is labor continually, and though the trial seems heavy at times, why not keep the reward in view? We labor here for temporal things; work hard in body and mind and groan beneath the burden, yet we look forward to the gain, and are encouraged, and even press on with greater zeal and double diligence. Can we estimate the prize in store for a life in the service of Christ? It does not require a great faith to go once in seven days to spend a little time around this table, that we may eat and drink abundantly of the spiritual food signified.

If we have not the light within us at all times we are in the dark. What is the light? These silent emblems seem to speak to us and say: "I am the way, the truth, and the life." "As oft as ye eat this bread and drink this wine ye do remember me."

If we are in the service of Christ we cannot afford to leave him, or forget that we are not our own. We are bought with a price, a price greater than much fine gold. The fear of the Lord is to hate evil; pride, arrogancy, and the evil way, and the froward mouth are alike detested by the wise. "The whole duty of man" is, in one place summed up in the command, "Fear God and keep his commandments;" and in Ps. 138:1 we have the assurance: "Blessed is everyone that feareth the Lord, and that walketh in His ways." This is a comforting truth. It is a good thing to be blessed in the Lord, to know and feel that He has a regard for us, that we are the apple of His eye, that our steps are watched over by Him who has the power to help us in every time of need. When we consider our relationship to Him, our littleness, and His greatness, our mortality and His immortality, our sinfulness and His all-sufficiency, our selfishness and His magnanimity, our baseness and His surpassing glory, do we not feel how worthy He is of our fear and regard? And let us remember in conclusion and at all times, that the Lord is at hand. It is a solemn consideration. For we must all stand at the judgment seat of Christ. Every one must give an account of himself to God. And each one will receive in the body according to what he hath done. What trembling limbs, and faltering tongues, and chattering teeth will be there! If we shall have sown to the flesh, we shall wish then that we had not done so. We shall wish then that we had not conformed to the world. We shall wish then that we had crucified our lusts and conquered our passions. We shall wish then, I venture to say, that we had "walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful;" but it will be too late when the Lord has come to alter a character that has been formed.

Now is the time to prepare for that momentous hour, and to saints, indeed, at that joyful hour, for the Lord is at hand to bless such with their long-looked-for reward, to give them eternal rejoicing, to give them perpetual calm, and enduring joy. And when that day of gladness and exaltation shall arrive, may it be our blessed privilege to behold its fadeless glory, and enter into the joy of our most glorious King. But brethren and sisters, there is an "if" in the way, "if" we would know God, "if" we obey, "if" we do His will. "If," in so many ways, rises up before us. If we would know God, we must contemplate Him as he has revealed Himself in His Son, who is, as it were, a bright and polished mirror from which are reflected all the Divine attributes. If we are to be partakers of the glory that shall be hereafter revealed," we must so walk while in the flesh as you have Christ for an example:" that when He shall appear you may appear with Him in glory, and thus you may become a manifested son of God.

*"Till He Come!"*—"Till He come," is the key-word of Scripture. It gives us the great hope for blessings at His hands. "We know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure." If we live under the power of this glorious hope we will just as certainly be purified by it as the linen is to whiten under the rays of the sun. Some thoughtless ones may reason that it is too distant, and that later on they will stir themselves. Get busy in the Master's vineyard—for, verily, "The harvest truly is plenteous, but the laborers are few." But it may be that that which we contemplate exercises an influence most powerfully, not that we see and handle merely, "As a man thinketh in his heart so is he." The iron becomes magnetized by the magnet against which it grinds. And the mind becomes assimilated to that on which it thinks. The true followers of Christ are described in the scriptures by this distinctive title: "Those that love His appearing." We become like that which we love. If the object of our affection is a sordid one, it will give a sordid and selfish tinge to all our thoughts and desires; if it be an elevated one, it will just as certainly exalt and sublimate our affections. And Christ left this great hope to His Church, in order that it might give a steady, moral uplift to all who walk in the light "till He come." O the light of the resurrection morn! Let us not look toward the earth-earthy, nor let our countenance be tinged with the reflection of the yellow gold, but look toward the throne and let your face reflect the light of the knowledge of the glory of God from the face of Jesus Christ, and may God help you to be like men who wait for their Lord when He shall return from heaven. "For every one that hath this hope in him purifieth himself even as he

is pure." So then, brother, sister, let us each one eat this bread and drink this cup, "till He come."

"Till He come." Oh, let the words linger,  
On the trembling chords;  
Let the little while between,  
In their golden lights be seen;  
Let us think of the words, "Well done,"  
That lie beyond, "Till He come!"

Amen.

M. P.

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### NEBUCHADNEZZAR'S IMAGE

I have taken it for granted that the monument which Nebuchadnezzar erected was a statue of himself. There have been various opinions ventured as to its character, some maintaining that it was an obelisk, others a pillar with a statue, or at least a bust, on the top. The Aramaean word employed in the original may be taken as settling this very subordinate question. It means a "likeness." The statue was, as Assyrian kings had described such an object an image of his "magnified royalty." The very vision given him at the beginning of his reign may have contributed to the suggestion. He was now

#### THE WORLD'S MASTER,

and he no doubt judged that the time had come when the fact should be acknowledged. He had yet to learn that that mastery was God's gift, that its possession was no mark of inherent greatness, but that God giveth it to whomsoever He will.

(3) The next point we have to deal with is the enormous quantity of gold required for such an image. This, strange to say, has excited the incredulity of learned men, although it is one of those very characteristics that should have impressed them with the truthfulness of the narrative. Had the proportions of the image been anything short of extraordinary, where would have been the call for display? The very marvellousness of the structure was that which had been aimed at, and which was relied upon for impressing the king's contemporaries, and for ensuring the admiration of posterity. It is in keeping also with everything we know of the great king. Whatever he did was colossal. His aim was to leave upon everything which he touched the mark of a greatness that would rebuke the idea of imitation. And he succeeded.

#### THE STUPENDOUS WALLS

of Babylon have never been equalled. Herodotus, Ctesias, and Diodorus Siculus unite in describing them as 300 feet high and 75 feet thick. This must have taken 18,750 millions of the largest Babylonian bricks known to us. The mounds of his ruined palaces

astonish travelers now by their size, just as the structures themselves once amazed mankind by their immensity and their magnificence. Alexander the Great once rashly resolved to rebuild one of Nebuchadnezzar's Temples. His army was engaged for months in an attempt to clear away the rubbish of the fallen edifice, so as to make a beginning with the work of restoration. But even that first step was too much for Grecian ability. The labor seemed interminable, and the design was abandoned in despair.

The marvellousness, then, of the description of the statue, both as to proportions and as to material and value, is a testimony to its truth. He delighted, as he himself has said,

"TO ASTONISH MANKIND."

But it has appeared to many that the amount of gold required was so enormous that it could not, in that age, have been supplied. Recent discoveries have proved abundantly that the riches and splendor of those times put our own completely in the shade. The magnificence of Egypt and of the contemporaneous Eastern kingdoms has never been exceeded anywhere, or at any time, and Nebuchadnezzar was now master of the whole. He had found an immense booty in the land of the Pharaohs. He had been baffled at Tyre. Thirteen years did the Babylonian armies encircle Tyre, and when it was at last taken Nebuchadnezzar found only an empty shell. The precious treasures had been removed. And so God said that He would pay Nebuchadnezzar for service at Tyre out of the riches of Egypt. These, therefore, to which attention is so fully directed by the Scripture, must have been immense. There was certainly gold enough for the statue.

This appropriation of the treasures of conquered countries was

#### IN COMPLETE ACCORDANCE

with what we know of Babylonian customs. Herodotus, in his description of the Temple of Belus in Babylon, says: "On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side . . . Below, in the same precinct, there is a second temple, in which is a sitting figure of Jupiter, all of gold. Before the figure stands a large golden table; and the throne whereon it sits, and the base on which the throne is placed, are likewise of gold. The Chaldeans told me that all the gold together was eight hundred talents in weight. Outside this temple are two altars, one of solid gold." Gold was thus the very metal which, in accordance with Babylonian custom, would be applied to this purpose; and its very abundance is so in keeping with all we know of Nebuchadnezzar that what may seem like exaggeration bears all the more clearly the stamp of truth.

(4) Our last inquiry in regard to the statue itself is whether there was anything in the circumstances of the time that made its erection likely. Was there any occasion or call for such an undertaking?

## AN OLD TRADITION

mentioned by the Septuagint, gives the date as the 18th year of Nebuchadnezzar. It is plain from the position of the narrative that the event occurred some considerable time after the king's dream and Daniel's accession to power. The promise of supreme greatness given in that vision was fulfilled, and the monarch is intoxicated with the sense of power. He has no longer any equal, or, indeed, any foe. The world lies at his feet, and with chastened and awed spirit it owns him as its one master.

Now, the Scripture has indicated a time when such a display may have been said to have been natural. It brings us, however, to a later date than that mentioned in the tradition. In Ezekiel xxix. 18-20 we read: "Son of man, Nebuchadnezzar king of Babylon served a great service against Tyrus; every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God; behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor where-with he served against it, because they wrought for Me, saith the Lord God." Here was a triumph, then, more complete than Nebuchadnezzar ever dreamed of. It came after a time of great depression. Thirteen years had been spent in the siege of Tyre, and the strenuous and gigantic efforts put forth by himself and his armies had been rewarded only by a barren victory. They got hold of Tyre, but it was, as I have said, an empty shell. The treasures of the city had been borne away to the island city, and possibly to still more distant places of safety. When, therefore, the defence of Egypt collapsed so suddenly and completely, we can hardly wonder that the Babylonians were

## INTOXICATED WITH JOY,

and that Nebuchadnezzar's pride selected this as the right moment to assert his unchallenged supremacy. He had just become lord of the land of colossal statues and his must needs be as gigantic and more precious than any Egypt had ever borne. And no better moment could have been chosen for the assembling of the governors of the subject provinces, many of whom, like Gedaliah in Judah, were princes chosen from among the nobles of the conquered countries. The chains already placed upon their spirits would now be riveted by a display, on the one hand, of the might and glory of the new Empire, and on the other of the terrific punishment which awaited the first indication of rebellion.

The book of Daniel is, therefore,

## IN FULLEST ACCORD

with all that we now know of the time; and this is so without the slightest attempt being made to adapt the narrative, or even to ex-

plain why the things which it narrates were done. It is the simple, grand, and, I might say, *unconscious* coherence of truth. We might well ask whether this is possible in a forgery; and how a writer—*imagining* events 400 years after the Babylonian empire had passed away and had been overlaid by the two resplendent civilizations and gigantic achievements of Persia and Greece—could by any chance have hit upon an action which so interpreted happily the deepest feelings and the most pressing political necessities of the time? A most

## REMARKABLE CONFIRMATION

of this much-contested part of Scripture has been afforded by a discovery made by Oppert, the great French Assyriologist, during his researches in Babylon. The discovery has shown, for one thing, the perfect exactitude of the Scripture. Has the reader noticed the concluding words of the first verse of the third chapter? They read: "He set it up in the plain of Dura, in the province of Babylon." Why are these last words "in the province of Babylon" added? When I say that we now know there were other Duras much to the north of Babylon, we see at once that *this knowledge was shared by the writer of the book*, and that *he* could not have been an ignorant Jew writing in Palestine four centuries after these events. Captain Selby, of the trigonometrical survey of Mesopotamia, reports that a plain in the neighborhood of the ruins of Babylon bears the name of "Dura "

## AT THE PRESENT DAY.

Oppert entirely confirms this statement, and has announced a still more striking discovery. Passing from Babylon to the south-east, after crossing several canals now dry, the traveller reaches, after a journey of five miles, an ancient watercourse, called *Nahr Doura*, or "the river of the wall." Continuing along the same route, a series of mounds is reached, which extend for more than a league. "Almost all these mounds," says Oppert, "are in a south-south-east direction, and bear the name of *Tolul Doura*, 'hills of Doura.' Here the *Nahr Doura* empties itself, after having run from north to south along a course of over six miles. We then reach land which bears traces of Babylonian cultivation; near two large hills, placed close together, but which have no special names, we see one smaller but sufficiently elevated to be seen from a distance.

"This mound is called el-Mokattat, 'The rectilinear mound,' and it really deserves this name, because it presents, with a height of about 20 feet, an exact square of about 46 feet at the base. The mound faces the four cardinal points, and is higher at the corners than in the middle, so that, when one is on the top, he finds himself surrounded by four blocks of masonry, which are part, however, of one solid mass. The whole is built of unbaked bricks . . . . .

"On seeing this mound, *one is immediately struck with the resemblance it presents to the pedestal of*



## A COLOSSAL STATUE,

as, for example, that of Bavaria, near Munich, and *everything leads to the belief that the statue mentioned in the book of Daniel* (chap. iii. 1) *was set up in this place.* The fact of the erection by Nebuchadnezzar of a colossal statue has nothing in it which can cause astonishment." Oppert adds:—"There is nothing incredible in the existence of a statue sixty cubits high and six cubits broad; moreover, the name of 'the plain of Dura, in the province of Babylon,' agrees also with the actual confirmation of the ruin."— *John Urquhart, in Word and Work.*

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 THE CHERUBIM—CHARIOTS OF ALL
 

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(An Explanation of the Significance of the Cherubic Symbols, on the Basis of Ezekiel I.)

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## INTRODUCTION

It is needless for the writer to assure the reader, if the reader is a student of the Scriptures, which it is assumed that he is, that the subject of which we are about to treat is a most sublime one—a subject which, while having much to do with our present evil, mortal state, verges up to and touches at last upon those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive"—things of which no mortal mind can conceive the heavenly ecstasy, and no mortal pen depict the exceeding glory.

It should also be needless to say that all things which we have on record in the Scriptures are harmonious and correlative. Therefore in dealing with any phase of the Truth it is often difficult to decide what to say and what to leave unsaid. With those whose temporal necessities are met by the labor of their own hands this question is usually settled by the urgencies and expediencies of time and circumstance rather than by the limitations of the subject under consideration. It is so with this article and this subject, and the article must be taken, agreeable to the intention of the writer, as being suggestive—not elaborate—much less, exhaustive.

The cherubic symbols and nearly everything that relates thereto has been and for that matter *is* considered to be shrouded in obscurity and mantled in profound mystery by all those who have been or *are* ignorant of the real purpose of the Deity. But this circumstance need not at all deter us from a free and full investigation of this or of any other Bible theme if we are of those who have learned the secret of Bible exegesis, which is simply to let the Scriptures do their own explaining—to be their own dictionary and their own

commentary—"Precept upon precept, line upon line, here a little, there a little."

#### THE CHERUBIM

There are numerous references to the cherubim in the Scriptures, and it is by comparing these references and by studiously investigating and comparing the statements attending the various references that we may come to a clear comprehension of their deep and wonderful significance. They are first mentioned in connection with the expulsion of Adam and Eve from the garden of Eden, as being given guard over the way of the tree of life. Two of them bowed their heads and spread their wings majestically over the ark in the "Holy of holies" of the tabernacle, which was constructed during the sojourn of Israel in the wilderness, under the supervision of Moses according to the appointment of Yahweh, who led them. Cherubic figures were also wrought into the vail which separated the "holiest" or the "oracle" from the "holy place," and into the curtains which formed the sides of the tabernacle. They also appeared in the temple built by Solomon, above the ark of the testimony in the "holiest," and adorning the walls of the building, interspersed with palm trees, and woven into the vail. They were also carved on the bases of the ten lavers which Solomon made for the court, appearing with palm trees and lions, the whole being overlaid with gold, as were the walls of the temple. They are mentioned several times in the Psalms; and doubtless are the seraphim of Isaiah and the "living creatures" of Revelation. The cherubim of the Mosaic tabernacle were of beaten gold, of one piece with the coverlid of the ark, the ark being the repository of a golden pot or cup containing an omer of manna and Aaron's almond rod that blossomed and bore almonds after being cut from the tree, and the tablets of the covenant whereon were engraven what are popularly termed the ten commandments. The cherubim of Solomon's temple were made of olive wood, overlaid with beaten gold. At different times they are represented as having one, two, or four faces each; and two, four, or six wings each. These of Ezekiel are described in verse six as having four faces and four wings each. These and other characteristics shall have further attention anon.

As to the etymology, the meaning, of the word "cherubim," few have ventured even a suggestion. By search the writer has been led to think that perhaps it may mean "an involving, or infolding flame." But perhaps the reader may be more and better impressed with the very reasonable suggestion by Dr. Thomas that "we may take the root *charav* as having been the same with *kharav*, to waste, to destroy, from which comes *kherev*, a sword."

Some have thought that the cherubim were real, sentient, intelligent beings—as cherubim! but this belief is too absurd to merit discussion. They are creatures purely and only of symbol;

the hand of Omnipotence was never misdirected to the creation of such monstrosities as these would be had they actual existence. The things which the cherubim symbolize are real, but the cherubim are only symbols of these real things, and of similar things that are to become real in God's eternity. The very diversity in the appearance of the cherubim would exclude the possibility of their being anything other than creatures of symbol.

Many have thought, perhaps truly, that the sphinx and other images common to the Gentiles were perverted imitations of the cherubim, whose symbolical forms were known to the ancients. A perversion of faith led to a perversion of symbols, and to the idolatrous worship of symbolical forms. It is also a credible suggestion that the teraphim were of this sort of images. These were the kind of "gods" that Rachel stole from Laban, her father, when Jacob departed to return into Canaan. More modernly, after the fourteenth century A. D., there was a society in Germany, known as the Rosicrucians, who seem to have had somewhat of an insight into the import of the cherubic symbols. But these are questions which we can discuss only by neglecting more important considerations. To us the thing of transcendent importance and interest is the Bible use and significance of the symbols, and in the investigation of this we shall now press on.

#### THE ANGELS

Being of the conviction that the angels bear an intimate relation to the cherubim, we desire to call attention to the part which the angels have in carrying out Yahweh's scheme of redemption. Paul tells us that "not unto angels did he subject the world to come," which is a plain intimation that the present world is in subjection or under the control of angels. And this is something that is borne out by many, many testimonies all the way through the Scriptures. It was to the angels that God intrusted the creative work. They were the "morning stars" that sang together and shouted for joy when the corner stone of the earth was laid. It was they that said, "Let us make man in our image, after our likeness. And when man had fallen, it was they that said, "Behold, the man is become as one of us, to know good and evil." The Doctor infers from this that the angels had, sometime in bygone ages, passed through an experience with good and evil such as that upon which man entered at the fall—that they, by sustaining a successful probation, had been exalted from a human to an angelic or spirit nature and to the position which they occupied as the builders and adorners of man's sublunary home, as man's creators and controllers of destiny. It would be most unreasonable to suppose that God, who is ever merciful, and all of whose ways are the very perfection of wisdom, it would be unreasonable to think that He would commit weak and suffering mortals, such as compose the human race, into the care and keeping of beings who were

unfitted by experience to have any sympathies with them. It is through much tribulation that the saints are to enter into the kingdom of God, their tribulations prepare them for the work of subduing and ruling the nations righteously. And it is so with Christ, for it pleased God "to make the author of their salvation perfect through sufferings." It is the work of the angels to make man such as they themselves are, to exalt him to an equality with themselves; so that when their work is finished with man, tens of thousands of those who have been mortals, who have toiled and striven and suffered and wept and died as mortals, will be "equal unto the angels," being in the highest, truest sense, "in the image, and after the likeness" of these glorious messengers of "the high and lofty One." To the careful student of the Bible the hand of the angels is plainly to be discerned in the movements, in the uprising and decline of nations; and in dealing with nations it is often necessary that the angels should deal with individuals of nations. They are both preservers and destroyers—the preservers and sustainers of God's people, and the undoers and destroyers of the enemies of His people. As the Psalmist says, "The angel of the Lord encampeth around about them that fear him and delivereth them." Or as Paul says, they are "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." As destroyers of the enemies of the Truth their terrible power was shown in the destruction of a hundred and eighty-five thousands of Sennacherib's soldiers in one night, because of Rabshakeh's blasphemy. ever live again it must be by resurrection. On the other hand the ed the temple and addressed his entreaties unto the God of Israel "that sitteth upon the cherubim." It was thus that the Psalmist prayed concerning his enemies, "Let them be as chaff before the wind: and the angel of the Lord driving them on. Let their way be dark and slippery: and the angel of the Lord pursuing them."

Angels have manifested themselves to individuals of God's people on many critical occasions, to Abraham, to Isaac, and to Jacob—to Jacob in a dream by night, as he was on his journey to Laban; and again at Mahanaim, as he was about to meet Esau on his return, doubtless in order to reassure him concerning his fear of Esau. When he saw them, he said, "This is God's host." He afterward wrestled with one of these in the night, who changed his name to Israel. Angels appeared many times to Moses. Angels removed the chariot wheels and hampered the progress of the Egyptians in the night when Israel passed through the Red Sea, and the pillar of fire and cloud which attended Israel aided in the discomfiture of the hosts of Pharaoh. An angel went with Israel during all their wanderings in the wilderness, termed by Isaiah "the angel of God's presence." Of this angel God said to Moses, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." An angel withstood Baalam as he journeyed to curse Israel for Moab

and Midian. One appeared to Joshua, just previous to the destruction of Jerico, "as captain of the host of the Lord." An angel commissioned Gideon against the Midianites. The birth of Sampson was promised by an angel who appeared to Manoah. At one time when Israel was at war with the Philistines, David inquired whether he should attack them, and the answer of the Lord was as follows: "Thou shalt not go up; make a circuit behind them, and come upon them over against the mulberry trees. And it shall be, when thou hearest the sound of a marching in the tops of the mulberry trees, that then thou shalt bestir thyself: for then is the Lord gone out before thee, to smite the host of the Philistines." An angel appeared to David at the threshing floor of Araunah, after he had offensively numbered Israel. The prophet Elijah was ministered to by an angel. Elisha, in a time of danger, was surrounded by horses and chariots of flame. An angel, whom Nebuchadnezzar described as having an aspect "like a son of the gods," appeared in the furnace with Shadrach, Meshach, and Abednego, and saved them from harm, as another delivered Daniel from death when he had been thrown into the den of lions. One strengthened Daniel at the time of his distress concerning the visions which he had, and told him of his, that is the angel's, influence in the affairs of the Medes and Persians. Angels figure prominently in the visions of Zechariah. Angels announced the begettals of Jesus and of John the Baptist, and a heavenly host sang rapturously at the birth of Jesus. They ministered to Him and watched over Him during His earthly career, "lest at any time he should dash his foot against a stone." He was strengthened by one during His agony in the garden; and as He was about to be taken by the mob, He asked of Peter, "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" Angels appeared at the time of His resurrection, and again at the time of His ascension. Angels liberated some of the apostles from prison on more than one occasion. Angels figure often in the visions and symbols of the Apocalypse. Paul says that those who have come into the Truth have come into "innumerable hosts of angels." The angels are "ministers of God, that do his pleasure." They perform God's pleasure in the earth, promoting His purpose, directing His providence. They are His glorious war chariot, in which He rides forth to battle against His enemies.

The angels doubtless are, in perverted conception, the thei, gods, or "disposers," of the Greeks. The gods of the Greeks were the spirits of the dead men—the deified, or apotheosized, noble dead. The doctrine of the Greeks in this matter accounts very satisfactorily for the modern belief as to angels, that is, that angels are "good people" who have departed this life." The moderns derived thier belief on this score from the Roman Catholics, with their canonization and veneration of "Holy" dead persons, and their *intreaties*

for the patronage and intercession of favorite "saints." The Catholics inherited their belief from pagan Rome, which obtained it from the Greeks, who got it from superstitious Egypt, who perverted the Truth which was committed to the ancients. The early Christians were persecuted by pagan Rome and denounced as atheists because they refused to worship the Roman deities. Thus Paul was thought to be "a setter forth of strange gods: because he preached Jesus, and the resurrection." The veneration of and supplication to images and saints by the Catholic church is termed in Gibbon, "the revival of polytheism."

But, notwithstanding the large element of superstition, it is not impossible to perceive an admixture of truth in these heathen beliefs. The angels *are* "disposers" in the affairs of men. They are spirit or divine in their nature. Men are to become "equal unto the angels" in God's own time; which certainly is not in the day of death, but in the day of the resurrection—not by death, but by life from the dead—not by disorganization, dissolution, but by transformation.

When the saints have been exalted unto equality with the angels, being made in their image, after their likeness, they will supersede the angels in the conducting of the affairs of this earth. The place which the angels now occupy will then be occupied by the immortalized saints, with Christ as their glorious leader. This is the hope of the saints: hence their hope is an angelic one: hence there is an element of the angelic in them even now: even as the angels have an element of the human in them, having been creatures of human experience some time, in bygone ages.

(To be Continued.)

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Shall we thank Thee for these  
 And not thank Thee for those,  
 Shall we love Thee for blessing  
 And chide Thee for ill?  
 And chafe at Thy thorn  
 While we seize on Thy rose,  
 And praise while our hearts  
 Are unsatisfied still?  
 No, we bless Thee for all,  
 For in all we have Thee  
 And all is from Thee,  
 Who can never do wrong;  
 And feeble and faint  
 Though our utterance be,  
 No murmur discordant  
 Shall sadden our song;  
 For life, then, for death, then,  
 For good and for ill,  
 For storm and for sunshine,  
 For harvest and blight,  
 In glad days and sad days,  
 We worship Thee still,  
 The Lord of the darkness,  
 The Lord of the light.

## Eternal Life and Immortality Promised, Not Possessed.

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THAT "Life is sweet" is a self-evident fact. "All that a man hath will he give for his life." This is true of life as it now is, with its many hardships, pain and disappointments. That life was a blessing, and felt to be so, in the beginning, is evident from the fact that death was the punishment or penalty of the law as first given to man. If death had been as good as life it would not have been a punishment for sin; and if life was not a self-evident blessing there was no force or utility in the threat of death.

Every one who has experienced, if but for a moment, the exhilarating energy and glow of health, even in this mortal state, knows how sweet life is. When one is in full possession of all the nobler faculties, and is successfully engaged in what he is conscious of being a good and noble and unselfish work, is not his whole being thrilled with the rapturous pleasure of life? No man in possession of reason, who sanctifies his energies to what he sincerely believes to be a good work, fails to feel that life is a blessing—even mortal life—for which deep gratitude is due to the Source and Giver thereof.

To test this let us suppose one asking himself if he would like to have such a moment of thrilling pleasure perpetuated, and who would doubt as to the answer? If, taking the present life's bitterness with its sweetness, a man will give all that he hath for his life, what would he say were he promised undisturbed endlessness of the pleasure he has momentarily experienced when in the full exercise of his nobler faculties?

Had life remained as it was in man when he was created, its possession must necessarily have been unmarred happiness and pleasure, even though its recipients were "of the earth and earthy;" its enjoyment, no doubt, being intensified according as its possessors exercised the mental and moral faculties with which they were endowed; the range being not between *bad* and good, but between *good* and better, with the superlative degree possible by an ultimate ascension to a nature of greater capacity and consequently of still greater and grander blessings.

But man sinned and mortality, with all its consequent evils, befell the race, and here we are with life but a little span, a flower of but a day, which buds, blossoms and then withers and vanishes away. Its perpetuation is impossible now, because the present is life manifested in *mortal* bodies, journeying from birth to death under the heavy burden which sin has imposed upon a fallen race.

And now, what will meet the requirements and supply the needs of man in this state but a beneficent offer of eternal life? And this is what a God of love has offered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. iii: 16). This is a life which essentially involves the blessings which belong to life. To be possessed of it is to be possessed of all its consequent and inseparable blessings; and endless life therefore cannot possibly be or become the possession of any but those who fit themselves for it by complying with the conditions of the Great Life Giver.

When we show from the Scriptures and reason that death is real, those who advocate the immortality of the soul, without stopping to hear the rest, cry out, "Materialism! Infidelity;" and delude themselves with the idea that if death is the cessation of life then death ends all. But if we show that death is real, we also show that there is resurrection. If we show that in death life ends, we also show that in resurrection life again begins. If we teach that man dies, we also teach that he may live again. If we, in harmony with scripture, set forth that man has not now the power of endless life, we also show that if he complies with the conditions he "might not perish, but might have everlasting life." Surely this is more consistent than to teach that every man, good, bad and indifferent, is in possession of the power to live forever. Reason would say that those only who are fit to live forever ought to live forever. There is a state of fitness for eternal life set forth in the Scriptures, and where this fitness is not, eternal life is not given. Everlasting life is therefore a matter of promise and may be hoped for by those only who believe the promises and do the commands. All must admit that salvation depends upon belief of the gospel. The principal promise in the gospel is eternal life. Now if one believe that he is in possession of eternal life, or a "never-ending soul" by birth independently of the gospel, he cannot believe the true gospel; for how can he hope for that which he already hath? The apostle Paul says: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi: 23). Here is death on one hand and life on the other. The "orthodox" theory is that all men will live forever, the only difference between the good and the bad being in the place where they live. They say the good will live in "heaven" and the wicked will live in "hell;" and when they are asked how long will the wicked live in "hell" they answer, just as long as the good live in heaven, and that is eternally. Therefore the wicked have been given eternal life to live in "hell" and the good have been given eternal life to live in "heaven;" so that Paul's words should be changed to read, The wages of sin is eternal life in hell and the gift of God is eternal life in heaven. With them the gospel is not to save men from perishing and to



give them everlasting life; for they are "never-dying souls" and therefore never-perishing souls, but according to the word of God it is that they "might *not perish*, but have everlasting life," that God has sent His Son.

Now that eternal life is a matter of promise to the righteous only, the following testimonies will clearly show; and these carefully read and studied will make manifest that man by nature is not related to the law of life and immortality—only to the law of sin and death; and that if he ever obtains eternal life it must be by becoming related to the law of life, which he can do only in the way God has revealed in His Word

And this is the *promise* that he hath *promised* us, EVEN ETERNAL LIFE, *through Jesus Christ*.—I. Jno. ii:25.

Paul, an apostle of JESUS CHRIST by the will of God, according to THE PROMISE OF LIFE *which is in Christ Jesus*.—II. Tim. i:1.

IN HOPE OF ETERNAL LIFE, which God that cannot lie *promised* before the world began.—Titus i:2.

That being justified by his grace, we should be made *heirs according to* THE HOPE OF ETERNAL LIFE.—Titus iii:7

Who will render to every man according to his deeds; to them who by patient continuance in well-doing *seek for* glory, honor and *immortality, eternal life*.—Rom. ii:7.

For ye are dead, and *your life is hid with Christ* in God, and *when Christ, who is our life, shall appear, THEN* shall ye also appear with him in glory.—Col. iii:4.

All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life.—Jno. v:28, 29.

He that soweth to the spirit shall of the spirit *reap life everlasting*.—Gal. v:8.

They which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; *neither can they die any more*; for they are equal unto the angels and are the children of God, *being the children of the resurrection*.—Luke xx:35, 36.

Could anything be more clear than these testimonies? God "hath promised us eternal life through Christ," not given it to us by natural descent from Adam; Paul was an apostle "according to the promise of life which is in Christ Jesus," not a life in us regardless of promise. "In hope of eternal life," not in possession of it. "Heirs according to the hope of eternal life," not yet inheritors of it; to those who seek, God "will render eternal life;" not that it is the possession of all without seeking. "Your life is hid with Christ in God;" not hid in us in the form of an immortal soul—hidden so that it was never seen by any one; "Shall come forth unto the resurrection of life;" not that they are in possession of it when dead and do not need resurrection to it; "Shall of the Spirit reap life everlasting;" not that it come through fleshly inheritance without sowing or reaping; "Shall be accounted worthy, \* \* \* shall die no more;" not that they will never die whether they are worthy or unworthy.

In the struggle to escape the force of these testimonies the immortal soul theorist falls back upon his inventive powers and pro-

duces a meaning for the words "eternal life" that is as much opposed to the Scriptures as the dogma he seeks to sustain. The meaning of eternal life, he says, is not a living without end, but it is happiness. No doubt if he were allowed to revise the Bible he would make many improvements (?) in the phraseology of the prophets, Christ and his apostles; and if his theory is the true one the words of inspired men need much revision—no, not revision, but radical change. When the angel declared to the prophet Daniel that some who "sleep in the dust of the earth shall awake to everlasting life," according to this "orthodox" invention that the meaning is happiness, the angel should have said, "come forth to everlasting happiness." The Saviour's words, "Strait is the gate and narrow is the way that leadeth unto life" should have been, "leadeth unto happiness;" for the popular belief is that those who go in the "wide way" that our Saviour says "leadeth to *destruction*" do not go to destruction, but to a life that lasts as long as that of those who go in the "narrow way." Those, however, who reverence the Word of God will never allow such changes to be made by uninspired men. They will not charge men who spake as they were moved by the Holy Spirit with using the word life instead of happiness. They will believe that the "narrow way leadeth to *life*" and the wide way to *destruction*," and that eternal life is what the gospel offers to the good, and eternal destruction, not eternal preservation, to the bad.

Of course eternal happiness will be the boon of those who are given the power of *endless life*; for only those worthy of happiness will be allowed to live forever; and therefore the great object is to get life through Christ, in whom eternal life is hid till he appears. When this life is obtained at the appearing of Christ, "then shall ye also appear with him in glory" (Col. iii: 4), and that glorious life will necessarily bring happiness.

Refuge is again sought in such statements as these:

"He that hath the Son *hath life*" (I. Jno. v: 2). "He that believeth on the Son hath everlasting life" (Jno. iii: 36). "He that heareth my word and believeth on him that sent me hath everlasting life" (Jno. v: 24).

With these quotations, snatched out of their connection, the champion of the immortality of the soul becomes vehement, especially when he presses down with all his might upon the little harmless word "hath." A man with a poor case has generally a poor memory and is sure to confuse and contradict himself. Our opposers, when dealing with the testimonies quoted showing that eternal life is a matter of promise, claim that the meaning is eternal happiness, and that we are not to enter upon a realization of eternal happiness till death; but forgetting this when quoting the texts now under consideration, they place all dependence upon the word *hath* as proving present possession of eternal life. Come, gentlemen, we must remind you of your own definition and hold you

to it in these verses; and you must be prepared to read your definition into these disconnected statements you quote, in doing which do not forget to put your whole stress upon the word *hath*. You must now quote thus: "He that hath the Son *hath* eternal happiness," "He that believeth on the Son *hath* everlasting happiness." Do you really believe that he who is a true follower of Christ *hath* this happiness now? If so, how about the "much tribulation" through which we must enter the kingdom? Met in this way our opposers are quite ready to say that "hath" is used in a prospective sense. But this concedes the entire question; for if hath is prospective when applied to eternal happiness, and if eternal happiness is synonymous with eternal life, then eternal life and eternal happiness, so far as actual possession is concerned, are prospective and not a present possession.

The texts are quoted with the emphasis on the word "hath" to prove the immortality of the soul. The claim is this: We have souls that are immortal, and therefore must live forever. When we read such phrases as "*hath* life" they mean that we have immortality or "immortal souls." Now let the reader calmly consider the disconnected quotations in the light of the context and it will be seen at once that if it be allowed that "hath life" means actual present possession, the possession is conditional upon believing in the Son of God, and therefore has no reference whatever to the delusion of natural inherent immortality. If the word "life" in the text means "immortal soul," then they could be read, "He that hath the Son hath an immortal soul." "Yes," say some of our opposers before they see what they are stumbling into, "that is just it; *hath an* immortal soul." But it is "he that believeth on the Son of God," that *hath*, while you claim that all men have immortal souls whether they know anything of the Son of God or not. And now if you will quote the verses in full you will see that they declare that "*He that hath not the Son hath not life.*" Let us now have a little emphasis upon the word "not" and it will relieve the hard pressed little word *hath* of the ponderous weight you put upon it. For argument's sake you may stick to your cherished unscriptural phrase "immortal soul" and read: "He that hath not the Son of God *hath not an* immortal soul." This works disasterously to the "immortal soul" and present possession of eternal life cause; and it shows that when it says eternal life it means eternal life, and that it is conditional upon believing in the Son of God, and therefore never to be the possession of the wicked.

A drowning man will snatch at a straw, and finding defeat inevitable on every hand our opposers will sometimes say: "Well, we will grant your claims for conditional life and that it is for the righteous only, and we will still hold you to the phrase 'hath life'—that is, that the believer hath eternal life as an actual possession; for the text says: "He that hath the Son *hath life.*'"

Very well; stick to the text, the whole of it, and not a garbled part of it, and we shall soon see the fallacy of your present actual possession theory. You now want to have it that every man who believes in Christ is in actual possession of eternal life. Now suppose there is a "falling away from the truth and a giving heed to fables," does the actual possession cease to be actual possession? For when one departs from the Truth and "falls away" and "crucifies the Son of God afresh and puts him to open shame" (Heb. vi: 6), surely such a one "hath not Christ;" and the text says, "He that hath not the Son of God *hath not life*." Is it that one can come into actual possession of eternal life and then lose possession; and, if his sin is not unto death, repent and again come into actual possession, and so on and so on? No sane man would accept such an absurdity, and a theory that so enslaves one as to shackle him with such chains of darkness and folly had better be relegated to the darkness whence it came.

Now the words "hath life" are clearly explained by the apostle Paul when he says: "Ye are dead, and *your life is hid with Christ in God*." It is yours so long as you believe in and are faithful to Christ; but you must thus hold fast to Christ in order to have the life, for the life is *in him now*, not in you. "When Christ, *who is our life*, shall appear, *then* shall ye also appear with him in glory" (Col. iii: 3). "As the Father hath life in himself, so hath he given to the Son to have life in himself." And now, as the Son hath life in himself, so will he, at his appearing, give to the righteous man to have life in himself. The difference between now and then is that now the faithful man hath life in Christ, while then Christ will give him that life and he will have it in himself. Then it will be present actual possession; but the possession of the worthy only, never of the unworthy.

It is no use to deny facts. For poor suffering, mortal man to persuade himself that he is now in possession of eternal life is worse than folly, when his own feelings of weakness are a standing denial of such a delusion. Surely when we are thrilled with the power of endless life our experience and sensations will be very different from what they are now. The conception we can now have of the exhilarating delight that possession of such a boon will impart can only be of the faintest character, by momentary feelings of ecstasy and by living hope and longing anticipation. However brightly and warmly such a hope may burn within us, the actual fact of our present condition will cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Why should it be thought for one moment that the power of endless life is the natural possession of all men, when it is seen that it necessitates the eternal perpetuation of evil, sin and sinners? Ought not the beautiful thought that life eternal is only for the good, and that all evil, all sin and all sinners will at last cease to

be; ought not, I say, such a consistent thought, based upon Scripture and commendable to the highest faculty of reason as it is, summarily and forever banish from the mind any theory that would necessitate the endlessness of sin, sorrow and suffering? It is true and everything to the contrary is false, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Let the glorious sound go out, "Ho everyone that thirsteth, come ye to the waters"; for he who is our life has said: "I will give unto him that is athirst of the fountain of the water of life freely." No longer let us "spend our money for that which is not bread and our labor for that which satisfieth not"; but let us hearken diligently and God will make with us an everlasting covenant; yes, a covenant of life and peace and joy, and give us at last the "sure mercies of David."

"IS PASSED FROM DEATH UNTO LIFE"

When our Lord says he who believeth on him shall not "come into condemnation, but *is passed from death unto life*," he shows clearly that only those who believe are in any way related to the law of life and immortality. Before they "passed from death unto life" they stood related to the law of sin and death only; and therefore the only way one can pass into a relation to eternal life is by complying with the conditions laid down. This goes to more fully establish the fact that eternal life is conditional and not a natural inheritance. But the words, "is passed from death unto life" are sometimes used in the fruitless attempt to prove present actual possession of eternal life, and the conditional feature of the text is ignored. We have said sufficient to show that *actual* possession now is out of the question; and it is necessary under this heading only to show how the words in question can be understood in harmony with the facts of the case and the general teaching of the Scriptures.

We often say of one condemned to death, "He is a dead man," as soon as the law has pronounced him guilty, though the execution may be put off for a considerable length of time. By this we mean that legally the man is dead, and his actual physical death is, as a consequence, only a question of time. When such a person is pardoned by the officer having the legal power we can truthfully say, "He is passed from death unto life." We are, of course, speaking of his relation to law. Under the sentence the person is legally dead, having no rights as a citizen. When he is pardoned he passes back into the relation he once was in and is again a living *citizen*, having the rights of a citizen, and is, as lawyers say, "known in law."

Now the apostle Paul says: "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned" (Rom. v:12); and, "By one offence judgment came upon all men to condemnation" (v. 18). So we are

all born under the sentence of death that was passed upon Adam, he being the whole race in one man, and the condemnation following as he became multiplied generation after generation. Men are thus "by nature children of wrath" (Eph. ii:3). In addition to this all adults are sinners by personal transgression. Thus are all men by nature and by actions under the just condemnation of God, "born in sin and shapen in iniquity" and "*dead* in trespasses and sins" (Eph. ii:2). Here is relationship to the law of sin and death. Now when we by belief of the gospel and baptism into Christ pass out of this hopeless state and in him who is our life are "made free from the law"—the condemnation or the sentence—"of sin and death" there is "no condemnation." We are "in Christ Jesus." The "law of the spirit of life in Christ hath made us free from the law—the condemnation—of sin and death" (Rom. viii:1, 2), and the "*dead* in trespasses and sin are quickened" or made alive (Eph. ii:1). We were dead legally and morally; now we are alive legally and morally. When we were dead legally and morally we were awaiting death physically without hope of life; now that we are alive legally and morally we are awaiting the "redemption of *the body*" (Rom. vii:23). Legally and morally it is therefore true of one in Christ that "*he is passed from death unto life*"; and if he continue faithful he "*shall not come into condemnation*."

To understand the sense in which we are said to be alive in Christ now we have only to consider the sense in which we were dead in Adam before we were baptized into Christ. It will then be seen that the present phase of the subject has to do only with our relation, our legal and moral status, while the future has to do with the physical change of our "*vile bodies*." The passing from death unto life in the former sense is essential to that of the latter.

But some ask, If we have passed from death unto life legally and morally why do we die? The answer to this is that salvation in Christ is not necessarily to save men from dying now, but to save them out of death. This will be clearly seen by the words of Heb. v:7, where it is said Christ "offered up prayers and supplications with strong crying and tears unto him that was able *to save him from death* AND WAS HEARD." His prayer was not that he be saved from dying; for in that he was not heard, for he died. It was that he be saved from death, or out of death, and in that he was heard.

Those who are alive when the Lord comes will necessarily be saved from dying; but that is only an incident in the working of the great plan of salvation, which is to save us out of death. While *mortal* man is walking about the earth or lying in the grave he is in death so far as his physical state is concerned; and when deliverance comes he will be saved out of death in whatever part of its domain he may be found. The final salvation out of death into immortality will be for those only who stand in the relation of things expressed in the words "*passed from death unto life*," and

who have thereby entered into the atonement provided in Christ by the goodness and mercy of God.

How necessary, then, that we should make haste to place ourselves in a right relation now; put off our relation to the law of sin and death and pass into that of the law of the spirit of life in Christ Jesus, which is the law of life and immortality. Surely the taste we now have of life's sweetness, even bowed down with the weight of mortality, is sufficient incentive to strive for that glorious life of eternity, which shall know no sickness, sorrow or pain, but which shall bask in the bliss of perfect health, with all the faculties aglow with divine energy and the sweet realization of a glorious immortality.

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QUERIES FROM SCRAPS OF BIBLE HISTORY.

1. Could there be anything more plain and evidently literal than the statements of the prophets regarding Israel?
2. As the ten tribes of Israel have not yet been restored, and the two kingdoms of Israel and Judah have not yet been reunited, must we not conclude that fulfilment of the above prophecies is still future?
3. Does not the fact that the people are to rebuild *waste cities* prove that the land spoken of is the country they previously lived in, and not a spiritual Canaan which no one ever saw?
4. If the Israelites are to possess and dwell in this land *for ever*, does it not seem clear that they *never* can have any place in heaven?
5. As these people are eventually to be "all righteous," would they not have as good a title to heaven—if such title were possible—as any of God's people?
6. Does not the Scripture say that if we are Christ's we are Abraham's seed, and heirs *according to the promise*?
7. Can you find any place where "the promise" refers to a dwelling-place in heaven?
8. If, then, Gentile believers are heirs, as above indicated, will they not find their inheritance in the same land as the other heirs?
9. As Abraham is said to be the heir of the world, and his seed shall possess the gate of his enemies, does it not follow that we may also be heirs with him of the world, according to the promise?
10. Is it not inconsistent to teach that "the meek shall inherit the earth" and yet suppose they will live in heaven?
11. Do you not see, dear reader, that the Bible cannot teach both doctrines, and that if the first be true, the latter must be false?

### Pointed Propositions.

1. That God promised to raise up a Prophet from Abrahamic stock, whom the people must obey or perish, because He should speak for God.
2. That this Prophet will be a King, of the seed of David, to sit and rule for God on David's restored throne.
3. This King will be known as "The Lord our Righteousness," "The Mighty God," "The Everlasting Father" (or Father of the Ages), "The Prince of Peace," &c.
4. He is to be the begotten Son of God, to whom God will give the whole earth for His inheritance, with Mount Zion for His throne and capital.
5. He shall build the temple of the Lord, and be at the same time King and Priest upon His throne.
6. It shall be an everlasting kingdom and priesthood, as represented by Melchizedek.

With the above descriptions before us, it is easy for any un-biased reader of the Bible to identify "The Great King." It can be none but Jesus of Nazareth, "the stone which the builders rejected," but who will be honored by a willing people when He comes again with power and glory. Announcing His birth, the Angel Gabriel said to Mary, "The Lord God shall give unto Him the throne of *His father David*; and He shall reign over the house of Jacob for ever: and of His Kingdom *there shall be no end*." Peter also speaks of the same thing in proclaiming Jesus as the Saviour. He said David was dead and buried, but "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, *he would raise up Christ to sit on his throne*: He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell (hades, the grave), neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Jesus Himself went about preaching the Gospel of the Kingdom, acknowledging later, before Pilate, that He was "The King of the Jews." And, further, He promised His disciples that *when He came in His glory* they should eat at His table, in His Kingdom, and sit on twelve thrones, judging (or ruling) the twelve tribes of Israel.

Solomon was a great king, but Jesus said of Himself, "A greater than Solomon is here." It must be seen that He is "The Great King."

Deut. xviii. 18; 1 Chron. xxix. 23; Ps. ii. 6-8; Isa. ix. 6; Ps. xxiv. 8; Ps. cx. 1-3; Dan. vii. 13, 14; Isa. xlix. 5-8; Jer. vi. 12; Isa. xi. 1; Zech. vi. 12, 13; Acts ii. 30-32; Matt. i. 35; xxvii. 11; Luke xxii. 28-30.



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OCTOBER 1912.

# The Christadelphian Advocate



## A MONTHLY PERIODICAL

Devoted to

The Promulgation and Defense of "The Things Concerning the Kingdom of God and the name of Jesus Christ," in Opposition to the Fables of Christendom, with a view of assisting in the work of "taking out" a people preparatory to the Coming of the Lord.

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Just as we go to press we are saddened by a telegram that our beloved brother, Dr G. G. Bickley, of Waterloo, Iowa, died Oct. 30th

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Vol. 28—No. 10

OCTOBER, 1912.

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## Editorial.

### LIFT UP YOUR HEADS

We have good reasons now to lift up our heads, for the fig-tree signs seem evidently before our eyes. The Balkan actual war and threatening war lead the eyes of Zion's watchers right to the spot where preparations will be made for the final drama. This outbreak is not merely a question of the Balkan provinces breaking loose from Turkey, though this is part of the "drying up of the Euphrates;" it seems impossible for the diplomacy of the great powers to keep off the fray much longer. Italy and Turkey having signed a peace compact, the former is free to help the dispute among the great nations, and the latter, having lost the day with the former, is free to enter the newly developed crisis. All the nations are alarmed, but look at Russia, here, there, and everywhere in the trouble, and, seemingly ready for it all, if not mainly and secretly the cause. It really does seem as if her time to "ascend to the sides of the north" is close at hand, and that will bring "Michael" here for the first stroke of the war of Armageddan.

Thanks to Bro. S. T. Norman for a copy of the Chicago Daily News of Oct. 10, which gives the best digest of the situation we have seen. Read it, brethren, ponder, *watch Russia*, and "lift up your heads."

Vienna, Austria, Oct. 10.—Many Albanian villages north of the Boyana River are in flames, according to a dispatch to the Neue Freie Presse from Cattara. Many fugitives, including wounded men,

have arrived at Scutari. Peasants who fled to the frontier posts at Szamesi were slain by Montenegrins.

*Special Cable to the Daily News.*

St. Petersburg, Russia, Oct. 10.—Anti-Turkish and anti-Austrian sentiment is becoming more and more pronounced and the press is acrid in its comments. Foreign Minister Sazonoff is accused of betraying the Slav cause. Probably the situation will not go beyond these heated expressions unless Austria moves for the purpose of pre-empting Saloniki or otherwise forcibly influencing the course of events. In that case Russia may be expected immediately to take counter steps.

The Russian army in the region of danger has been fully mobilized and the Turkish province of Erzerum could be invaded within a few days. Besides the army available for this invasion, all the military forces of Russia in Transcaucasia and northern Caucasia, with Cossack and artillery, are in readiness for instant action.

#### EXPECTS THE WAR TO BE SHORT

*Special Cable to the Daily News.*

Paris, France, Oct. 10.—“The calm before the storm,” is the way Paris describes the present moment in the Balkan crisis. Meanwhile Excelsior publishes a prophetic interview attributed to a leading Bulgarian financier, on a secret mission in Paris.

“The war will be short,” this man is reported as saying. “It will be over in six weeks at the most, for before then great battles will have been fought. Two hypotheses arise:

“First, suppose Bulgaria is victorious in the first great battle, and suppose that, in spite of Turkey’s extended resources and powers, we are victors in the second encounter, which will occur between Adrianople and San Stefano. The powers then will be obliged to intervene immediately to prevent the final crumbling of the Ottoman empire.

#### INTERVENTION SURE TO COME

“Second hypothesis: Suppose Bulgaria loses the first great battle, then Europe will intervene because Russia cannot tolerate the overthrow of Bulgaria, its existence being one of the essential conditions of Russia’s European action and oriental prestige. That is why, whatever happens, the war cannot last long.”

#### SIR EDWARD GREY FEARS GREAT WAR

*Special Cable to the Daily News.*

London, Oct. 10.—Deep uneasiness pervades the British foreign office in connection with the Balkan peril. “Nobody knows,” is the answer given to inquiries as to the probabilities of the situation. The correspondent of The Daily News is reliably informed that Sir Edward Grey, the foreign minister, fears a general almost as much as a local war. Official reports from St. Petersburg show that the Russians thoroughly distrust Austria and they would not be sur-

prised to witness some form of Austrian interference at any moment.

#### AUSTRIA DISTRUSTS THE CZAR

On the other hand, official dispatches agree with the reports of the Vienna correspondents that Austria is anxious concerning Russia's motives, believing that the czar urged King Nicholas of Montenegro to begin war for the purpose of barring Austrian expansion southeastward and opening the way for a Muscovite advance on Constantinople.

The important fact that Russia has an army of nearly 100,000 fully equipped troops within three days' march of the Turkish frontier in Asia Minor should not be forgotten. These troops are stationed at Kars and Ardahan and by means of them, together with about 200,000 troops in other parts of southern Russia, the czar could paralyze Turkey whenever he chose.

#### SPECTER OF ARMAGEDDON SEEN

"In the direction of their various ambitions in the Balkans they forbore any attempt because the specter of Armageddon was before their eyes. 'We will wait,' said Russia. 'We will wait,' said Austria. 'We will watch and wait,' said Germany, England, France and Italy. And they all have done so, leaving the Macedonians to their wrongs and miseries, always counseling us, their kinsmen, to keep a holy peace.

---

THE STORM CENTER.—Sir George Reid, Australian High Commissioner, delivered a lecture in Toronto, Sept. 3, in which he pointed out the necessity of Australia and Canada assisting the mother country in building such a navy as will ensure Britain's safety on the sea. Notwithstanding all the present talk about peace, he calls Europe the "storm center"; and of the uncertainty of the present condition of the nations and the possibility of the defeat of the strongest of them, he said:

"In twenty-four hours the little cloud on the horizon may become a national crisis of the greatest gravity, and one naval engagement, if it went against us, might shatter the supremacy of the British fleets upon the oceans of the world, and you know, if our fleets are once shattered, we won't be allowed to employ our wealth in building them up again, the power that overthrows us won't allow us to get strong enough to have another battle with them; so that our fleets must always be ready to fight and to fight at once."

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#### BIBLE TRUTH NOT ALWAYS TRUE

The little paper under the title, "Bible Truth" hails from the same source as did the "Warfare," and it publishes some of the same errors and other groundless inventions. It has been lately finding room in its few pages for articles by Bro. J. U. Robertson, which assert that there have been more creations than that of Gene-

sis, and that these are contemporary with the Adamic creation. Several races of men and animals are descendants of several separate creations in different parts of the earth. While this speculation can have no foundation except in conjecture, J. U. R. may be permitted to nurse it as a child of his own imagination, but what gospel is there in it to entitle it to publication in a paper claiming to be a Christadelphian mouthpiece? Such publications are damaging to the cause of truth. The truth itself compels us to oppose popular traditions, and to consequently bear the scorn of the world. Why then add needless causes of scorn which can benefit no one and harm many? "Bible Truth" has but few pages, and to devote some of these to groundless speculations is for its contents to falsify its title.

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#### SAVED FROM OUR SINS

The same paper publishes articles which attempt to prove that salvation for us is from personal sins only, not from Adamic sin. That salvation saves us from our personal sins no one that we know of denies; but to confine its work to this is to lose sight of the original cause, and logically to deny that Christ (who had no personal sins) was a subject of salvation. Death was upon us before we committed personal sins, it was in our bodies; and Paul cries out, "Who shall deliver me from this body of death?" and we are "waiting for the redemption of the body"—a body that needed salvation before personal sins were committed, and that, in Christ's case, experienced redemption. Personal sins do not make our bodies any more deathful than they are by inheritance, by birth. If it be claimed that it is personal sins that cause death to be deserved, it would follow that deaths are all unjust that occur before personal sins are committed. The facts are simple enough. By Adam came the fall, into mortality, by Christ came the rise, out of mortality, and out of all remitted sins committed in the mortal state. If the writers in "Bible Truth" would open their eyes to the original cause which made salvation necessary, and then add the fact that personal sins stand in the way of redemption reaching back to the original cause they would then have the whole truth, instead of clinging to part of the truth to the exclusion of the rest of it—the original fact, the fall of man.

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#### FORBEARANCE

Our extended tour has rendered necessary the forbearance we asked for in our August issue, and a little more than we expected. We did not reach home till October 15, and then nearly all the work of the October number of the ADVOCATE had to be done, with the time for the issue of the Nov. number close upon us. How the time flies! and what an amount of work lies before us, only part of which can be done. Nearly all orders for



books have been filled, a few having to wait for copies of "The World's Redemption." This had run out of supply in the office, and we had to send to our agencies in London for a few to meet present demands. A new edition is being printed and will be rushed as fast as possible. "The Bible Catechism" is going out rapidly, all orders having been filled up to date. Of these we have a good supply.

The ordinary list of letters and receipts that appear usually on the cover has not been kept on record during our travels, and will not appear. Any errors complained of will be corrected, and we hope to return to the normal state in our November issue.

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#### THE DEATH OF BRO. J. H. HADLEY

We share with others in sorrow over the death of Bro. Hadley. We first met him in 1865, and the next time in 1903, and we have been acquainted with his history in the truth. We are not blind to his good qualities, nor do we withhold from him any honor due to him. But when an esteemed one is taken away by death, admirers are prone to allow facts to be obscured by sympathy. It is not easy to extend sympathy and yet maintain firmness towards the same person in matters of principle. On this occasion there is danger of perpetuating the evils which Bro. Hadley refused to remove in relation to the inspiration question and no-sin-in-the-flesh in relation to Christ. Those in fellowship with Bro. Hadley up to the time of his death are deeply grieved over his death because they have lost the help of one whose equal in diplomatic skill they do not have. We have another reason to regret it, and that is, that he died without correcting the errors he had made and defended; and left his followers in the deplorable position he had for years skillfully kept them. On the nature and sacrifice of Christ, Bro. Hadley accepted none of the Christadelphian statements of faith, yet the Ecclesias he met with were nominally based upon the "Birmingham Statement." His general teachings on the subject were condensed into his own words: "In Him was no sin, innate, inherent or acquired," and this error he refused to correct. If there was a possibility of his ever correcting it, his death is all the more to be regretted.

Bro. Hadley is dead, and our time will come if the Lord cometh not before. Any thing we may say now cannot help our deceased brother; but we may be able to say something to prevent sympathy from smothering principles, and sentiment from hindering duty. We tried earnestly to show Bro. Hadley his error and his duty, but without success. We are wondering whether a reproduction of our plea will have any good effect upon those left in the errors our brother clung to. If not, perhaps it may help some in our own ranks to a realization of the importance of the issues, and thereby strengthen them to firmly stand fast and refuse to compromise principles so vital as those involved. Whether we are con-

demned or commended, we feel that a word of warning will do good to the right sort, even if it arouses animosity in others. Therefore the following reproduction of part of what we wrote our deceased brother in 1908:

#### A PLEA WITH NO RESPONSE

In the *Fraternal Visitor* for January, 1908, the editor, J. J. Hadley, writes as follows:

"A brother sends us the *ADVOCATE* for November. We note that the Editor, who is at present in this country, has been endeavoring to sow discord among some brethren who are associated with us, because we do not see our way to accept his definitions upon the subject of inspiration, and upon the plea that unsound doctrines are taught by those whom we 'represent.' The fact is, we do not represent anybody, sound or unsound, but only the Truth to the extent that we understand it. Let us say once again, we have no sympathy with the 'free life' theory, nor with the 'immortal emergence,' nor with the idea that wilful rejectors of the Truth will not appear at the judgment seat of Christ unless they have been baptized; nor with any of the other fads arising from seeking to be wise above what is written. We hold the Truth as it was expressed by our late Bro. Roberts prior to the splitting-up policy of twenty years ago, and as he knew us to hold it. The *ADVOCATE* complains of our refusing to accept grounds of reunion submitted to us by Bro. Kirwin in 1905. If our readers will refer back to Bro. Kirwin's 'open letter,' published in our columns at the time, they will see that we raised no demur to what Bro. Kirwin suggested as a statement that might help reunion. What we demurred to was the doctored edition of Bro. Kirwin's proposition suggested by the editor of the *ADVOCATE*. This, however, is a small matter. The really important question is, Do we hold forth the gospel of salvation as taught by the apostles? We are prepared to maintain that we do, spite of all resolution mongering and attempts to impose unscriptural fetters with which some appear to be enamored. Professional teachers and the like may call this a 'sandy foundation' if they choose; but we have tested it for nearly forty years and have known it to be *the rock*."

Now what has the editor of the *ADVOCATE* done to call forth these stabs? Has he "endeavored to sow discord"? No; he has endeavored to persuade those represented by the *Visitor* to remove the discord that exists among them in order that reunion might take place upon a sound basis of fellowship.

Did we ever call the "holding forth of the gospel of salvation" a "sandy foundation"? No, Bro. Hadley, what we called a "sandy foundation" is given in the paragraph previous to the one you quote the phrase from, and you must have seen it. It is on page 117 of the *ADVOCATE* for April, 1905. Here it is: "Now to refuse to accept this" (the proposition to which Bro. Kirwin's letter was reduced) "is to take one or both of the following positions:

1. That the original Scriptures were not wholly inspired of God.
2. That although God inspired the original Scriptures, they were not free from error.

The first commits one to partial inspiration; the second, to erring inspiration, either of which leaves us with a useless Bible, since there is no means of distinguishing between the parts inspired and those not inspired; or between the errors and the truths. Upon such a foundation of sand, who will build his faith of life eternal? Now, Bro. Hadley, why did you condescend to the unfairness of transferring these words to the question of preaching the gospel, and then try to make your readers believe that I had called the gospel a "sandy foundation"?

1. You say you did not demur to Bro. Kirwin's letter; but the question is, Did you accept it? If you did, why did you not say so, since you knew it was a sincere and strenuous effort on his part to effect reunion?

2. You say it was "the doctored edition of Bro. Kirwin's proposition suggested by the editor of the *ADVOCATE*" that you "demurred to." Are you not aware that Bro. Kirwin did not reduce his letter to the form of a proposition, and that I did so in order to condense it into a form that could be more easily acted upon? What is there different in the "doctored" proposition from the contents of the letter? Are not nearly all the words of the proposition carefully quoted from the letter?

3. You demurred to the "doctored" proposition, you say. Well, here is the proposition, in which are some of your own words, which Bro. Kirwin used in trying to meet you so far as technicalities were concerned, because you had been harping on the non-possession of the original documents. Here is the proposition to which you confess that you demurred:

"The original Scriptures were wholly inspired of God." "There is no *technical* way to prove that they did not contain some of the errors of copies;" but since "our God is a God of truth, and cannot lie," and since He inspired the original Scriptures, we know, without technical means, that they were free from error."

Why do you demur to this? It says, first, "The original Scriptures were wholly inspired of God." Do you demur to this? If so, are you not a partial inspirationist? It says, second, "God is a God of truth and cannot lie." Do you demur to this? Surely you do not. It says, third, "Since He inspired the original Scriptures, we know, without technical means, that they were free from error." Is not this what you demur to, and therefore do you not refuse to acquit God-inspired Scriptures of error? Can you separate the errors, of which you refuse to acquit divine inspiration, from the truths? Since you cannot, how do you know the one from the other? If you cannot acquit divine inspiration of "some errors," how do you know that what you regard as truths are not errors?

4. You say you have "tested" your method of procedure for "forty years" and that you will so continue "spite of all the resolution mongering and attempts to impose unscriptural fetters," etc. But under date of June, 1885, did you not participate in issuing a 4-page circular in which you said:

"I. That this meeting affirms its belief in the *entire inspiration of the Bible*, re-affirming its consent to the terms of the resolution proposed by Bro. Roberts on the 19th of February last, and agreed to by the Ecclesia. It further repudiates any sympathy with doctrines of 'partial or erring inspiration,' believing that the original Scriptures were free from error. But this meeting is not prepared to insist upon other than a Scriptural form of words as a basis of fellowship."

5. Was this "resolution mongering"? Was this imposing "unscriptural fetters"? Look at it, and compare it with the foregoing proposition which you call a "doctored" one. Is it not more emphatic than mine, in expressing the "*entire inspiration of the Bible*"? Why did you accept this *then* and demur to mine in 1905, if you have not changed for "forty years"? Is it not more emphatic than mine in saying that you "repudiated any sympathy with doctrines of 'partial or erring inspiration'?" Why did you so repudiate *then* and refuse to repudiate *now*? Did you not say *then* that "the original writings were free from error"? Why do you say *now* that it cannot be proven that some of the errors of copies were not in the original writings?

6. But even in that early day, did you not equivocate in the last clause of your proposition? When you said, "we are not prepared to insist upon other than a *Scriptural* form of words as a basis of fellowship," did you mean to imply that the resolution itself was an *unscriptural* form? If so, why did you pass it and publish it? If not, why could you not "insist" upon it? Were you not offering the resolution as a basis of fellowship? If not, what was it for, since fellowship was the burning question then as well as now? When you added the last clause, did you not intend to say you were not prepared to insist upon other than a *Scripture* form of words, instead of

a "Scriptural" form of words? and has not this been the "fad" some have been using to shield fellowship with partial and fallible or erring, and possible erring inspiration, as well as with "immortal emergence," "free life," etc.?

7. When you issued the foregoing resolution, did you believe it? If you did, and since then have declared, and given me apparent contradictions in an attempt to prove that the errors of copies may have been in the originals, why did you say you have not changed?

8. When you say you have no sympathy with the idea that wilful rejectors of the Truth will no appear at the judgment seat of Christ until they have been baptized, did you imagine that any sane man would baptize wilful rejectors? You know you are in *fellowship* with some who do not believe that those you call "wilful rejectors" will appear at the "judgment seat of Christ," therefore your "no sympathy" does not mean no fellowship; therefore, does it not follow that your "no sympathy" with "immortal emergence," and "free life" does not mean no *fellowship*?

9. What do you mean by "professional teachers and the like"? Is this another of your evil insinuations? What about "professional" editors? Did you mean proficient teachers? Do we not need more of these? Those "preaching brethren" who are in "leagues" whose work is reported in your paper from time to time, are they the "professional teachers" you refer to? Do you not think there is as much of the "professional" in editing a paper by request of brethren as there is in going out as teachers of the Truth in response to invitations from brethren? Is it not to be hoped that you go when and where you can in response to invitations to deliver lectures? Since one meaning of the word "professor" is teacher, and that, too, in a higher than ordinary degree, is it not to be hoped that you are a "professional teacher"? If by "professional teachers and the like" you meant anything different from this, meant to stab some of your brethren, do you not think you missed the mark, and that you had better quit your evil surmisings?

10. Why do you say that you "have no sympathy with immortal emergence"? Why did you not say, "We have no *fellowship* with immortal emergence? Was it not because you knew you were actually in fellowship with immortal emergence? Did you not confess to a brother in writing some time ago that you had believers in immortal emergence among you and in your fellowship in Birmingham? Is it not a fact that you personally know that some represented by your paper are *advocates* of free life and immortal emergence?

11. You say you do not "represent" anyone, sound or unsound, but how do you decide what meeting places to advertise on the cover of your paper? Do you never consider whether they ought to be recommended by your paper? Would you include any religious meeting that might send you a request?

12. Would you insert letters in your "Ecclesial Notes" columns from any religious denomination that might write on the doings of their meetings? If not, must you not decide in selecting those you do insert, and in placing advertisements of meeting places on the last page of the cover of your paper, which meetings you represent and which you will not represent? Do you mean to say that as editor you feel no responsibility for any sort of a meeting that may write to your "Ecclesial Notes" columns or advertise their meeting places on the cover of your paper?

13. Do not the announcements on the cover of your paper mean that you, as editor, recommend traveling brethren to go to the places named? Are you not aware that traveling brethren have been guided by your "Christadelphian Meeting Places," and have thus fellowshiped the doctrines we are complaining of?

14. Did I not personally tell you of some places, named on the cover of your paper, where "free life" and "immortal emergence" were loudly advocated? If you did not wish to accept my word why did you not ask the men

whose names I gave you, since the question involved was one of the barriers to fellowship with many who are sound in the Truth and faithful to its demands in respect to fellowship?

15. Will you say you "do not represent anybody," and yet keep meeting places advertised on the cover of your paper where, in one place, "free life" and "immortal emergence" are advocated; in another place where "free life" and the "non-restoration of Israel" are advocated (the former in printed form); in another, where "free life," "no-sin-in-the-flesh, and the human paterity of Jesus" are held and advocated? Come, Bro. Hadley, be frank and fair, Do you not think you had better take Bro. Kirwin's letter more seriously, take my "doctored" proposition more seriously—take the entire situation more seriously, and help to establish the ecclesias upon a sound basis, both in respect to doctrine and fellowship?

16. Did you not publish Bro. Lea's reckless assertion that "All that can be said of the Original Manuscripts is affirmation without evidence"? Was not this assertion made with reference to a discussion in which the inspiration and inerrancy of the original Scriptures were in dispute? Is it "affirmation without evidence" that we have in the words "All Scripture is given by inspiration"? Does not this inform us that the original manuscripts were all inspired of God as clearly as our Lord's words inform us that "The meek shall inherit the earth"? Have we not the same evidence for the one that we have for the other?

17. As to the inerrancy of these original God-inspired Scriptures, why did you allow Bro. Lea to say in your paper that "all we can know," etc., and why did you publish and repeat the statement that it cannot be proved that some of the errors found in copies were not in the original documents, when the Scriptures declare the absolute truthfulness of God's word? Look at these passages:

Prov. vi:23—For the commandment is a lamp and the law is a light; and reproofs of instruction are the way of life.

II. Pet. i:19—And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of private interpretation (R. V.).

I. John ii:8—Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

Ps. xii:6—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Ps. cxix:140—Thy word is very pure: therefore thy servant loveth it.

Prov. xxx:5—Every word of God is pure: he is a shield unto them that put their trust in him.

John xv:3—Now ye are clean through the word which I have spoken unto you.

II Sam. xxii:31—As for God, his way is perfect; the word of the Lord is tried; he is a buckler to them that trust in him.

Ps. xix:7—The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether.

Ps. xciii:5—Thy testimonies are very sure; holiness becometh thine house, O Lord, forever.

Ps. cxix:138—Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

Verse 142—Thy righteousness is an everlasting righteousness, and thy law is truth.

Verse 151—Thou art near, O Lord, and all thy commandments are truth.

Verse 160—Thy word is true from the beginning; and every one of thy judgments endureth forever.

Prov. xxii:20:—Have not I written to thee excellent things in counsels and knowledge that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

Eccl. xii:10:—The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

Isa. xxv:1:—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

John xvii:17:—Sanctify them through thy truth; thy word is truth.

John xvi:24:—This is the disciple which testifieth to these things, and wrote these things; and we know that his testimony is true.

Rev. xix:9:—And he said, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Rev. xxi:5:—And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are faithful and true.

Rev. xxii:6:—And he said unto me, These sayings are faithful and true; and the Lord God of the Holy prophets sent his angel to show unto his servants the things which must shortly be done.

Bro. Hadley, How does your statement appear under these scriptures? Look at it: "It cannot be proven that some of the errors (of copies) were not transferred from the original scriptures."

18. You say that I am sowing discord because you will "not accept my definitions upon the subject of inspiration." These "definitions" you have often called "theories." Have I asked you to accept any particular *theory* of inspiration? Have I not told you that I do not believe any man can tell *how*, the mode by which, inspiration operated? Is it not the *fact* that the original Scriptures were inspired of God that I have kept clearly before you? Is it not the *fact* that God-inspired Scriptures must be true, that I have asked you to admit; and is it not to this that you confess you have demurred?

If you accept these two *facts*, openly and unequivocally, say so, and the dispute is at an end; and the barrier to union, so far as the inspiration question is concerned, is at an end.

Is it "sowing discord among your brethren" to ask for this frankness in respect to the very foundation upon which the truthfulness of all the first principles of the Gospel is based?

19. Would you refuse to fellowship believers in the immortality of the soul and insist upon a scriptural belief upon the nature of man? Since it is certain you would *not* fellowship the one and that you would insist upon the other, what would be your authority for doing so? Would it not be the Scriptures? Does not the truth concerning the nature of man and all the first principles of the Gospel depend upon the Scriptures—the *truthfulness* of the Scriptures? What authority have you for demanding a belief of the *truth* in respect to the first principles of the Gospel, that you have not in respect to the *absolute truthfulness of the original Scriptures*?

20. Why would you base a test of fellowship upon the truthfulness of the doctrines which entirely depend upon God-inspired truthful original Scriptures, and yet not make a test of fellowship in the case of one saying that the original Scriptures may not have been all true? Since God inspired the original Scriptures, is not His veracity involved in the question of their absolute truthfulness? Can it be said that God-inspired Scriptures may contain errors without, in a greater or lesser degree, questioning the veracity of God?

Now, Bro. Hadley, when I was in England in 1903-4 I invited you to my hotel for an interview upon these vital questions, when I opened my heart and my mind to you. I was afterwards asked to meet brethren from various ecclesias in Elland for the purpose of trying to effect a reunion. I went to

no meeting without being requested to go; and when I was in the meeting in Elland, I stated the case to that assembly as I stated it to you. Yet you were unfair enough then to say in your paper that I was going behind the backs of you and those you are with in Birmingham to cause division.

Since my present sojourn in England, I have not visited any meeting, in fellowship with you, without being invited. When I was invited to deliver lectures, I feared my position was not understood, and I wrote explaining it. The invitation was repeated and I was told I could state my reasons for not fellowshipping those who invited me. I found many of them dissatisfied, some of them confessing they were conscience-smitten by reason of their identification with those who tolerate the doctrines herein complained of. In stating the case before them, I have always said that I would be delighted to see a reunion of all upon a sound basis; but that if it could not be effected, then there was no alternative, in the light of scriptural duty, but to sever from those who held and fellowshipped, or who did not hold but fellowshipped, the false doctrines complained of. This has been my course, open, frank and fair; yet now you announce in your paper that I am sowing discord. You could, with equal truth and fairness, charge the apostles with the same thing; for they declared that to receive teachers of false doctrines into the Ecclesia was for those who received them to be partakers of their evil deeds. The Spirit to the churches commanded the removal of those who taught false doctrines and who were guilty of corrupt practices, upon pain of having their "Lamp-stand removed." Is it not important, therefore, Bro. Hadley, that we awake to our duty in this matter? The opportunity is before you to help in this matter. Whether you do or not, I shall continue to do what I believe to be my duty in the fear of God and in the fear of no man.

Faithfully yours for a pure Gospel and pure fellowship thereon,  
THOS. WILLIAMS.

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## DO THIS IN REMEMBRANCE OF ME

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### A MEMORIAL SERVICE ADDRESS

DEAR BRETHREN AND SISTERS:—Whose loving and reverent hearts contain no richer treasure than the hallowed memory of our dear Lord: O, may His blessing rest upon us this day, as we gather around His memorial table to renew our high and solemn vows before Him, and engage in the joyful, heart-satisfying contemplation of that wondrous redemption which He hath wrought out for us.

O, may His blessing rest upon us, for we meet together in His holy name to meditate on those exalted truths by whose power we are seeking to transform our lives and lift them far above all merely human interests; far above the serpent pleasures, the base, ignoble rivalries, and the inglorious ambitions current among men; far above our short-lived joys and sorrows, our daily toil and care, anxiety and disappointment, into a brighter, a happier, and a purer realm of thought; for, O my brethren, the truths which we believe are the very loftiest and most ennobling in their character, they alone are the truly transcendent and sublime, and O, how they cluster, like

strings of pearls on threads of gold, around the Saviour's glorious name.

"Do this in remembrance of me." Such was the touching, the tender, the pleading request of the Man of Sorrows as the hour of His supreme anguish drew on. But the words fell irresponsively and without meaning upon the imperfect understanding of the apostles. "Do this in remembrance of me." What could it mean? Not until after the tragic events of the cross, not until the humiliation of its shame and reproach were rolled away, not until the grief of its horror and despair were swallowed up by the overflowing joy of the glad morning of the resurrection, not until their faith and hope and love were quickened into deathless life were they able to comprehend the fulness of meaning associated with the blessed words, "Do this in remembrance of me." And when I read those early beautiful chapters in the Acts of the Apostles, where it tells us how they were continuing with one accord in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart as they were praising God, I sometimes think that in the fulness of their early love and joy every meal which they ate was kept as a memorial of their dear Lord.

But some one may say, "It was easy for the apostles to remember Christ. They had been associated with Him in His ministry for a number of years; they were familiar with every feature of His high and noble face; over and over again His voice had led them in hymns of praise and thanksgiving to the great Father of all; they had listened with devout admiration to the sweet words of grace which fell from His lips as He taught the breathless multitude, or to His matchless words of wisdom as He triumphantly confuted those who laid their snares for Him; and they beheld with awe and reverence His mighty works of power as He healed the sick or raised the dead. Surely it was easy for the apostles to remember Christ." But how can we, deprived of all these advantages, living in this remote age, O how can we remember Him?

O my brethren, I would impress upon you with all the earnestness at my command the great truth that the very grandest triumph of human memory lies not in recollections of a merely personal character, but is to be found in the mind which, rising far above all merely external objects, takes a firm grasp of the changeless principles of eternal truth, and, creating them into a living presence, clothes them with sovereign power and glorious majesty and constitutes them the sole and undisputed occupant of the most hallowed chambers of the memory. This is the ideal standard. To this we aspire, and thus the believer carries this mental presence with him wherever he goes, and thus he always remembers Christ; and when the first day of the week arrives he comes with running feet, with loyal mind, with loving heart, to mingle the humble tribute of his



praise and thanksgiving, with others of like precious faith, around the memorial table of Him whose memory we adore.

With these great principles of divine truth we are all familiar. They are the most dearly cherished thoughts of our daily life. They are with us in the morning when we awake, they are with us in the evening when we retire, they are the desire of our soul from day to day. Because of our fidelity to these conditions we meet in twos and threes every first day of the week wherever we may be found. Because of our overmastering love for these things we have come here to-day from far distances, even from where the broad Atlantic laves our continent's eastern shores to where the splendors of the setting sun transfigure the bosom of the western wave, and when we meet we delight to hear each other pass these great principles of eternal truth in review, that together we may exult and rejoice in the exceeding riches of our glorious heritage; that all may be comforted and encouraged, strengthened and sustained, more than ever resolved that we will press right on to victory, without one single backward glance toward Egypt, without one thought of surrender or retreat.

In our efforts to present these principles of truth it will be helpful to first consider some things in relation to the Father. From the Scriptures we learn that God is the high and lofty One who alone doth inhabit eternity. By His omnipotent power He hath created the countless myriads of worlds that circle in stately majesty and glory through the fathomless depths of immensity. He is the fountain of life, the origin of all being, not merely to the dwellers upon the earth, but also to the innumerable hosts of bright angelic spirits who may people the starry spheres, or who may reside in the courts of heaven. The Bible tells us of angels and of archangels, but, however much they differ in rank or power, in honor or glory, in one grand essential characteristic they are all alike. Without failure, without exception, under all circumstances, under all conditions, they hearken to the voice of His word and do His commandments. In proportion as we adequately appreciate this great truth are we able to appreciate the conduct of our first parents in the garden of Eden. Instead of hearkening to the voice of their Creator, Adam and Eve hearkened to a creature lower than themselves. Instead of doing His will they did their own will. No marvel if God was displeased and a barrier at once was raised between God and man. No marvel if Adam was thrust out of Eden, never again to set his foot therein. No marvel if the very ground was cursed and that thenceforth its fruits would be obtained only by toil and sorrow, and that continually he should return to the dust from whence he came. Because of disobedience death was introduced, and death reigns and in its universal dominion we are all included.

How then does our Saviour stand related to this condition of things? In the language of Scripture we say, "Behold the Lamb of God which taketh away the sin of the world." John did not say, Behold Him who is the resurrection and the life, or behold him who is the appointed ruler of mankind. Everything in its own order, and our Saviour's work must begin at the foundation. Why should there be any misunderstanding as to the sin referred to? What sin could it be but the sin that caused man to be an exile from Eden and afar off from God, the sin that was the parent of all other sins, the sin which gave death its birth, and by whose power it reigns until this very day? We remember our Saviour, then, as the one who has brought us nigh to God, through whom we have become justified from that condition of condemnation and alienation which we have inherited from Adam. This is a great deliverance and absolutely essential in the divine plan of redemption, but alas for us, if this were all. We perceive that we ourselves have often sinned, and we submit as a fundamental proposition that every act of disobedience is worthy of death. The Divine Majesty cannot permit the continuance of life to the disobedient. Such a condition is inconceivable. How does our Saviour stand related to our personal sins? He is the propitiation for our sins, so that through the forbearance of our God we receive the remission of sins that are past. Passing through the baptismal waters we emerge justified, sanctified, purified, reconciled, free from all condemnation, at one with God, who is now our Father. But in the midst of our rejoicing at being in this blessed state we pause to think that even in that state we have done things which were displeasing to the Father. Can our Master help us here? Oh yes. The wisdom of God foresaw every emergency, the lovingkindness of God provided for every contingency. At any time, when we have committed a trespass, if we come with truly repentant heart to God, through our Great High Priest, He is just and faithful and merciful, and we have the assurance that we are forgiven freely and fully. I trust that such is the position of every one of us this morning. A position alluded to by the Psalmist who says, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity; and in whose spirit there is no guile."

We remember Christ as our great peacemaker. Through Him we are at peace with God. O blessed, thrice blessed, ever blessed relationship. At peace with Him in whose hand is the soul of every living thing and the breath of all mankind. At peace with Him whose slightest wish even the angels and archangels hasten to obey. At peace with Him who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

At peace with Him who is mightier by far than all the combined forces of evil, and who has pledged His word that He will deliver us from every evil and fill our mouths with laughter and our tongues with singing. At peace with Him whose omnipotent voice shall penetrate the recesses of earth and sea when His command goes forth, "Gather my saints together unto me, those who have made a covenant with me by sacrifice," in the day when the heavens shall declare His righteousness and God himself shall be judge. At peace with Him who shall purge away the iniquity of the world with the spirit of fiery judgment, when the pride of man shall be abased, his lofty looks humbled, and the Lord alone exalted. O my brethren, let heart and mind expand to drink in the fulness of joy and blessing which our Saviour hath wrought out for us. O how happy, O how happy we should be. Even if sometimes we are sad at heart because of trials and afflictions, yet in Him we rejoice with joy unspeakable and full of glory, because we know that we shall receive the end of our faith, even our eternal salvation.

And now we remember Him as the Resurrection and the Life. With minds that are calm and steadfast, unshrinking and untroubled, we may contemplate the yawning grave that lies across our path; for our Master has conquered it, He has led captivity captive, and He holds the key of death. We do not fear, for we know that not one patriarch nor prophet, not one saint nor witness for Jesus, not one of the very least of those who have fallen asleep in Him, shall fail to hear His strong, commanding voice on that blessed morn when He shall bid the dead arise. O death shall stand aghast before that omnipotent power which shall invade his dark and dread dominion and compel him to liberate every prisoner of hope. The trembling earth shall cast out the dead, they shall awake to behold the King in His beauty. "They shall be like Him," O glorious hope. "for they shall see Him as He is." By the transforming power of His eternal energy He shall change our vile bodies so that which is mortal shall put on immortality and that which is corruptible shall put on incorruptibility. Then every wise one shall shine as the brightness of the firmament and they who have turned many to righteousness as the stars forever and ever. O the grandeur and the glory of our heritage in Christ our Redeemer.

We remember Him, too, as the great Captain of our Salvation, the princely leader of our blessed hope, who for the joy that was set before Him rode triumphantly upon the crested billows of trial and suffering through the world's dark sea of shame and sorrow, and when He reached its close He left us the heart-cheering, soul-inspiring words, "Be of good cheer, I have overcome the world." Be of good cheer, I will lend you a helping hand. So we lift our hearts to Him, all radiantly aglow with the ardor of a burning love and a deathless devotion, pulsating with the exultant joy that

springs from high resolve and lofty endeavor, and we say, "O blessed Lord, by thine aid we too shall overcome in the great strife of strifes and win the life immortal.

And now we may look at one or two ways in which we do not remember Him. We do not remember Him as the third person of an eternal trinity, for the Scriptures tell us there is but one God, who is Father of all, who is above all, and through all and in all. He is the blessed and only potentate, the King of kings and Lord of lords, to whom even our own Lord and Saviour, the anointed Jesus, shall deliver up the kingdom at the end of His thousand years' reign on earth.

We do not remember Him as the son of Joseph; for, to us, many types and prophecies are without meaning apart from the facts recorded in the first chapter of Luke.

We do not remember Him as one who had a free life, who stood outside the Adamic circle of death. Far, far from it. But we do remember Him as the high-born son of David's line and of the Deity, bone of our bone and flesh of our flesh, born under the same physical law of sin and death that we are born under, lived under that law all the days of His mortal life, and when He died remained under the dominion of death until His resurrection. So intense was the realization of His position that He cried, "Save me, O God, for the waters are come in unto my soul. I sink in the deep mire where there is no standing. I am come into deep waters where the floods overwhelm me," language interpreted by the apostle to mean that He offered up prayers and supplications, with strong crying and tears, to Him who was able to save Him out of death. Such agonized pleadings never came from the lips of a man who was not in some very real way involved in a dreadful calamity.

Truly He was born under the law of sin and death, and therefore as an absolute necessity must render to that law all that it could righteously demand. What could the law of sin and death righteously demand from the sinless Saviour? It could demand His life. So we read that He died unto sin once, and for a time death had dominion over Him. But though He died unto sin, or served sin, He was the servant of righteousness and rendered unto righteousness all that it could possibly require, even a perfect obedience. Thus sin laid hold of His nature and brought it to death. Righteousness laid hold of His character and brought the resurrection from the dead.

So we remember Him as our elder brother in the great family of the Deity, sharing our nature, our weakness, our lost condition, in the days of His flesh, just as we hope to share His strength, His redeemed condition, in the day of our exaltation.

There are many aspects of His life, both past and future, in which we remember Him, and every one, each in its own presenta-

tion, is in some very real and practical way an inspiration to continued endeavor to walk in His steps. We remember Him as the toiling mechanic, working long hours through, to help support His widowed mother and her fatherless children. Though heir of all His Father's glorious promises, yet He lived the life of the poor, the humble and the lowly. During all the period of discipline, no murmurings, no repinings, no regrets ever rose to His lips, nor were ever harbored in His heart. The lesson taught His followers appears to be that they should be content with their humble and lowly life and not aspire to the honor and praise of men, or seek after the riches that seem so desirable now, but will avail nothing in the day when character alone will be considered.

We remember Him as the future King of the habitable world, whose glory shall be so revealed that all flesh shall see it together, when to Him shall be joyfully rendered the homage of every heart and the praise of every lip. In that coming day He will delight to honor all who have obediently remembered Him and will invite them to take the kingdom and the dominion and the greatness of the kingdom under the whole heaven and administer the affairs of mankind on the principles of justice and mercy, righteousness and truth, benevolence and goodness.

We remember Him as the Lamb led unresistingly to the slaughter, submitting to evil because the Father willed it so, suffering more than any of His followers can possibly suffer, not only the physical agony of the scourging, or of the crown of thorns, or of the cross, but also the mental anguish as they poured upon Him the contempt, the derision, the reproaches of kings and rulers, priests and prophets, soldiers and civilians, educated and ignorant, in such an overwhelming tide that one of His leading apostles denied Him with cursing, while all forsook Him and fled.

Let us remember Him in the blackness of that fell hour, that we may be strengthened to bear our moral conflict and for His sake submit to whatever evil may befall us, trusting our Father, who in His own way is leading us far away past all evil and will never leave nor forsake us, but will bring us safely into the covenanted blessedness sworn of old unto Abraham our father and confirmed in the death of the promised seed.

We remember Him, too, as the lion of the tribe of Judah, whose mighty roar shall be heard above all the noise and confusion of Babylon. Before its echoes shall have died away the whole earth shall have been stilled and at rest.

Before the terrors of its strident tones every nation shall quake, every monarch tremble, every foe be terror-stricken. It is the day of vengeance of our God when all iniquity shall stop its mouth; when all the wicked of the earth shall be put away like dross; when mankind shall clearly discern the difference between those who have

served God and those who have served Him not; when the lofty looks of man shall be humbled, his pride abased and Yahweh Elohim alone exalted. O blessed day, so long foretold, our hearts are filled with inexpressible yearnings and longings for its coming.

We remember Him, too, as the Good Shepherd of the sheep, who gave His life for them, and who will gather the lambs in His bosom, and tenderly lead those that are with young, who will eventually bring every one of us into His everlasting fold. From that secure retreat, under the shadowing power of omnipotence, no lamb shall ever stray, no thief shall ever enter into it, no wolf shall ever prowl, no evil shall ever befall. Oh, blissful future, even now its contemplation is our highest, our purest, our most enduring joy.

With so many reasons to remember Him, how can we ever forget Him? How can we ever forget Him for whom we yearn and yearn, as we count the days in their tardy flight, and reflect upon the words, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart failth, but God is the strength of my heart and my portion forever"?

But perhaps there may be one here who has partly forgotten Him, who has voluntarily absented himself from the assembly of the saints and abstained from doing this in "remembrance of me." I hope there is not such an one here, but if there be, then I implore you to let this day be the beginning of an epoch in your life. I cannot help but think that the brother who deliberately absents himself from the memorial table has gone far in the process of selling his birthright. You know what that means.

As the towering mountain peak, rising in solemn and impressive grandeur against the clear blue sky, dominates all the landscape, and challenges the attention of every eye, so does that one event in the life of Esau dominate his whole history and, by the solemnity and impressiveness of its awful lesson, challenges the most sober thought of every child of God.

O the world seemed fresh and fair and full of promise to Esau on that eventful day, when he came home all flushed and faint with the pleasures and the triumph of the hunting field. He was young and vigorous, the hero of the chase, the chosen leader of all his companions. Isaac's death seemed far off; a quiet, peaceful man who could give him no greater glory than he was now receiving. In his wilful impatience he despised his birthright and sold it for a mess of pottage. But the years came and went, and the time came when Isaac was old and infirm, and knew not how soon might come the day of his death. And now the birthright, once so lightly esteemed, once and for all time contemptuously bartered for a thing of naught, now that the time for its bestowal had actually arrived, was most anxiously desired. Too late, too late. When the utter hopelessness of his position had seized hold of his very being, O

what a frenzied cry burst forth from his despairing heart, "Bless me, even me also, O my father. Hast thou but one blessing, my father? Bless me, even me also, O my father." The proud man was humbled. "Esau lifted up his voice and wept."

Wherever the word of God has circulated, there too has been read the history of Esau. His exceeding great and bitter cry has sounded through the centuries. It rings in the ears of every true saint. At its hopeless, despairing pleadings and entreaties I tremble exceedingly. In the language of Scripture, he found no place of repentance, though he sought it carefully with tears. From that lost abyss "no plummet or rope" ever has or ever can "bring up the silver sands of hope."

O brethren, let us profit by the lessons so dearly learned by those who have gone before. Let us remember our Lord now from day to day when He is absent, and He will not forget us in the day of His presence.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

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#### EDITOR'S TRAVELS

Bro. and Sister Williams left Orlando, Fla., August. 1st, calling first at Henderson, Ky., where we spent three Sundays, that is, in the Christadelphian meeting house ten miles from the city, two lectures being delivered in the city. We were cheered to see such good attendance, even during the week-day meetings, Sundays having the largest. The Jews of the city of Henderson again offered us, and we thankfully accepted, the use of their beautifully arranged and equipped temple, where two lectures were given during week nights. This was the longest visit we ever made in Henderson county, Ky., and it seemed as if there was more zeal and love in the cause of the Truth than usual. When the great gathering takes place, there will be many there from Henderson Co., Ky., some who, perhaps, spent the longest time in the truth's service of any in this time of the end. Our aged Bro. P. A. Blackwell had been laid way and only a short time before our arrival Bro. James Pruitt had fallen asleep in full hope at the age of ninety-three.

Our first run, from Orlando to Henderson, was over nine hundred miles, making the journey on the fast train called the "Dixie Flyer." Approaching Murphesboro, Tenn., there was a grinding of the air-brakes, then a sudden slight jolt, and after running about half a mile the engineer succeeded in stopping the ponderous train, and a sad wave of sorrow passed from one car to the other. A poor man had been caught on a crossing, almost cut in pieces and dragged the half mile; his horse was literally cut in pieces and his carriage

shattered and scattered. There was a little life in the poor man when he was taken from under the locomotive, but it soon vanished. In about an hour our train started on its way, and we had received one more reminder of the dangers and uncertainties of this mortal life. We arrived in Henderson an hour late, late in the night, but Mr. Robertson, Sister Robertson's husband, was at the station with a conveyance to take us to their home—the old house of our deceased Bro P. A. Blackwell, Sister R. being a daughter of his, and had written us a kind letter, assuring us that although her father would not be there to greet us as he had done for about twenty-five years, the doors of the old home would be wide open for Bro. and Sister Williams. The seventeen busy days' visit in Henderson county passed quickly, and our next run was to Chicago, a distance of three hundred miles, and arrangements had been made for a lecture in our old Ecclesial home on Sunday. But pressing invitations came from Waterloo, Iowa, to attend the Fraternal Gathering there, Bro. Dr. Carl Bickley, the secretary, writing as if no must not be given as an answer. We therefore changed our plan, regretfully disappointing some in Chicago, and took train for another three hundred miles, to Waterloo, where we enjoyed meeting with brethren and sisters from various places, some of whom we had not seen before, and others, old acquaintances, whom we had not met for many years. The gathering was an enjoyable one, and one that was helpful in upbuilding and cheering in our most holy faith. Most of the addresses were delivered by Brethren Moyer, Zilimer and Williams, the sound of Bro. Moyer's voice recalling happy days of years long past, days that were clouded for a time, but the clouds also passed away. O that more clouds would vanish and a happy, *united* body would prepare to greet the Lord at His coming.

We returned to Chicago just in time to meet Bro. and Sister Leask upon their return from a visit in California. The mutual disappointment of the Sunday was made up for by a social meeting at the home of Bro. and Sister S. T. Norman.

About a two hundred mile run took us to Grand Rapids, just to look in on two loved ones of our family, and, by request, to pass judgment on a new branch of a manufacturing business two of our sons had embarked in. After an enjoyable visit, and a satisfactory peep at the business, we were off for Hamilton, Ont., to attend the Fraternal Gathering there, where our home was to be with Sister Mitchell, by her kind request of a year's standing. Bro. Hinton, who had the arrangements of the gathering in hand, had written us all instructions as to programme, and our part in it. A run of about three hundred and fifty miles took us to Hamilton, where the Fraternal Gathering proved to be better than we hoped for, and we will not deprive Bro. Hinton of the pleasure of reporting the good time. Our intelligence columns will be at his disposal.

A short visit was made with Bro. and Sister W. J. Williams,



our son and daughter-in-law, in Berlin. A call on Bro. and Sister H. Cole, Bro. Peddar, and his daughter, in Doon, and on Bro. and Sister J. Renshaw in Blair. From Berlin we went to Toronto for a visit with Bro. and Sister A. Renshaw, who, after coming to Orlando and becoming helpful members of our little ecclesia there, left us and returned to Canada. It is not easy to wean Canadians away from Canada.

Guelph was our next point, where we are always made to feel at home. Lectures and social meetings were well arranged for, and we leave Bro. D. Talton to tell us about it.

From Guelph we went to Niagara Falls for a personal visit with Bro. D. Cole, mutually arranged for with a view of removing clouds and letting in the sun shine. A face to face talk soon resolved the visit into one of the old-time pleasant ones, and we left imbued with a hope that old-time conditions will be restored, and peace and love reign upon a throne safely and securely founded upon the Rock of Ages—A peace that will be the companion of purity.

We are off for Buffalo, there to take train for Elmira, N. Y., where there is a small Ecclesia, a fact which had not inspired us with high expectations of what would be done there. But we were agreeably surprised. Domestically and ecclesially nothing was overlooked that would make matters comfortable and successful. We would like to say much more about our pleasant visit and the work done in Elmira, but we must not deprive Bro. Sykes of the privilege. He is secretary of the Ecclesia, and Bro. G. Spencer with whom we made our home is able and willing to supply an abundance of zeal and thoughtfulness.

On Sept. 16, we left Elmira for Baltimore, a distance of over three hundred miles. The Ecclesia is small in Baltimore, but there is zeal and earnestness there in an effort to build up a body that will be able to keep the light burning. They are not free from trouble, but troubles try us, both sides, and we can profit by them if we will. Our work here was to be confined to week-days, and we were to be in Washington for the following Sunday; but it was finally arranged that we return from Washington to Baltimore for the Sunday morning meeting, and go back to Washington for the Sunday night lecture. The journey each way in express trains is made in one hour. In Baltimore we made our home with the Ingram family, for whom our Kentucky brethren and sisters had laden us with loads of love, for the Ingrams know the meaning of "The Old Kentucky Home," having removed to Baltimore not many years ago.

In Washington our home was with Bro. and Sister Renshaw, who claim from Bro. and Sister Williams a sort of parental interest, which claim is cheerfully allowed. At Washington we had caught up with those who, through Bro. Pigott, the secretary, had been largely responsible for extending our tour beyond our ex-

pectations; and, by the way, this extension took us homeward in a direction too far east to allow of the half-promised visit to Leslie, Ark. We must ask the brethren there to be patient with us, and for the present take the will for the deed, till the will and deed can accompany each other.

Our work in Washington was divided between the alien and the brethren, and Bro. Pigott shall report, since we do not desire to deprive our readers of good, full "Intelligence" columns. Bro. Creacy, who seems to know every body and every thing in Washington, got us a nice berth on a fine boat to proceed to Norfolk, down the Potomac River. The journey was made from 7 p. m. to 8 a. m., a nice, smooth voyage that afforded real rest, and no sea sickness, not even for Sister Williams, who can almost become seasick by the thought of the sea. As we approached the landing place, we saw Brethren Henley and B. F. Dozier waving us a welcome, and soon we were in our usual Norfolk home with Bro. and Sister Henley, a most delightful place with a charming view of a branch of the Elizabeth River right in front of the house. Pure air, plenty of room, charming surroundings, good company—who would not be happy and thankful! Who would not be thankful and praise Him the

"Source and giver of all good,  
Nightly sleep and daily food,  
Quickener of our wearied powers,  
Guard of our unconscious hours."

Since our last visit to Norfolk, the brethren have built a very nice meeting house, away from the rush and noise of the city. It is near by Bro. Henley's home, and since his settlement in this nice suburb of Norfolk as the pioneer, quite a number of brethren have built houses there. Its name is Chesterfield Heights, but Bro. Henly dignifies it with "Christadelphian Heights." The first thought would be that it was a mistake to build a meeting house so far from the city, but it turns out that there is better attendance there than there was in the city, where the noise around the old hall prevented speakers from being heard. Those who have visited Norfolk, will have been impressed with the business aspect of Ecclesial matters. The secretary, Bro. B. F. Dozier, has had a business training, and with the help of others, the Ecclesia gets the benefit of it. "Decently and in order" is the motto, and matters move smoothly. The attendance was good and the attention encouraging to the speaker; and while we do not suppose there was any scientific effort applied to the question of the acoustic arrangements of the building, we find it very easy to speak in. The brethren were much encouraged, smilingly telling us at the close of the last lecture that the largest audience the new house had ever had was there.

We were safely put on board our train by several kind-hearted brethren, and given a warm invitation to come again *soon*, and we were off for Richmond, a short run this time, of about one hundred miles. We were soon welcomed into our usual home with the Thax-

ton family. Mother, son, and five daughters. There are two Ecclesias in this neighborhood, divided as to locality by the James River, but united in the bonds of truth and fellowship. One is in Manchester, the other in Richmond. Our work was distributed between the two, to fairly good audiences—a specially good one Sunday night in Richmond, when the subject was, “Armageddon Near, Who will Battle for the Lord.” Bro Pigott, of Washington thought that since Mr. Rosefelt was shouting, “I stand at Armageddon, and battle for the Lord,” it would be a drawing subject if adapted to our use. It proved to be so in Washington, Norfolk and Richmond.

From Richmond we went out to old King William county, a distance of twenty-six miles, and gave four lectures in Lester Manor. The attendance was as good as could be expected, considering that it was the week of the State Fair in Richmond. Here, as in most places we visited, we went from house to house in response to kind invitations, and to avoid the appearance of partiality. We spent part of our time with Bro. and Sister J. A. Robins in their temporary home, where they are waiting the rebuilding of Mt. Pleasant. Many will be glad to know that the disastrous fire reported in our columns did not crush our brother and sister, and that a nice new home will be ready for them on the old and revered spot by Nov. 1. Bro. and Sister Frank Robins kindly came to see us at one of our stopping places, an undertaking deserving of more appreciation than usual, since poor Bro. Frank had suffered severely since we last saw him. Paralysis has played fearful havoc with him, and there can be no hope of remedy till the balm of Gilead can be applied by the healing Physician. How such distressing things make one long for the coming days of immortal health and unmixed gladness! Cheer up and look forward, Bro. and Sister.

Monday, Oct. 14th, we returned to Richmond, and, as usual, our kind-hearted Bro. Randolph was at the depot to meet us. At seven o'clock that night we took train for our last run in this tour, a distance of over eight hundred miles. Nearly half the journey was made while we slept in the pullman, the same car took us the entire distance, and in twenty-four hours we were near home. Sister Williams exclaimed, “Just think of the hundreds of miles we have traveled hither and thither, without a single accident. How thankful we ought to be!” Yes, indeed, and we were and are thankful, thankful to God first and above all, and thankful to His children, our brethren and sisters, who so kindly and considerately cared for us every where we went. Sister Williams' exclamation caused a few moments of silent thought and grateful meditation; then the conductor shouted, “Orlando!” and we were at home, yes at home, to witness evidences of kindness in and around our home, which filled our hearts with gratitude, and made us glad with the thought that loved ones here had prepared for us a hearty welcome.

“Praise God from whom all blessings flow.”

## A CORRECTION

In the May number of the *ADVOCATE* there was a report from Richmond, Va., of withdrawal of fellowship from several, principally Bro. Newell, for departure from the truth on the question of the judgment of the saints just and unjust, Bro N. having addressed the Ecclesia on the subject as "New Light" he had discovered. His claim was that the just only would be raised from the dead at Christ's appearing, the unjust to be raised and judged after the thousand years' reign of Christ. We remarked in the May number of the *ADVOCATE* that the theory could not be regarded as "new light," since the old Dowie and Wilson theory was principally the same, claiming that the just would emerge from the grave immortal, and the unjust, after the thousand years, mortal.

Bro. Thilow who, surprisingly to us, indorses the "new light," complains that we misrepresented them, since they do not believe that the just will emerge immortal. While we were in Richmond we had an interview with Bro. Newell, and here is his statement of the "new light." At the return of Christ, He will raise the just, mortal, and they will with the living, just *and unjust*, then be judged, that is, before the thousand years begin; then after the expiration of the thousand years, the left-over unjust dead will be raised to be judged! ! Brethren, is this not "new darkness" rather than "new light?"

Now the correction Bro. Thilow asks for is that they believe the just will emerge from the grave *mortal*, not immortal, and therefore we erred in comparing the new theory with the old one of immortal emergence. We willingly make the correction, but what satisfaction can any one derive from it in its corrected form? The judgment is to declare "good or bad." If only the just are raised, no such judgment is required, indeed, there can be no such judgment, for the very fact that the just only are raised and the unjust are left in the grave excludes entirely any question of "bad" in those who are raised; then, too, after the thousand years, when the unjust left over are raised to be judged, there will be no question of "good" to be considered. The theory is nothing but confusion confounded. It is "another" judgment as much so as the "perversion" by the Galatians was "another gospel," and what object a brother could have in imposing such confusion upon an Ecclesia is difficult to see, surely it was not because of the merits of the question.

By request of the Ecclesia we gave a lecture entitled "The Resurrection of the just and the unjust, When?" We emphasized the words "that time" of Dan. 12:1, 2, "the hour" of John 5:28, "the day" of 1 Cor. 3:13, etc., and exposed the absurdity of teaching that the judgment would be in two times, two hours, two days separated by one thousand years. Since the lecture was given there seems to have been an effort to adjust the theory to suit the

“that time,” “the hour” and “the day,” and we have received the following:

Springfield Hall Ecclesia.

Dear Bro. Williams

The brethren of the above Ecclesia, would say we prefer the unjust at the end of the hour of judgment rather than the. (Day period), in your correction, of the misrepresentation which applied to us in the May No. of the Advocate.”

We have given this verbatim, punctuation and capitalization, so that we may not be charged with “misrepresentation.” Does it not evoke pity rather than denunciation? The effort is to patch up a broken down theory by making the end of the premillennium time, the millenium age, and the beginning of the post-millennium age answer to “that time,” “the hour,” and “the day.” Its own absurdity is its own condemnation. Let us hope these brethren will come to themselves—Editor.

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QUERIES.

1. Do not the persecutions and afflictions of David prove that a course of trial and preparation is necessary before those who are called can enter God’s Kingdom?

2. Does not the prophecy, “Thine house and thy kingdom shall be established for ever *before thee*,” prove that David *himself* will be present when the everlasting Kingdom is established?

3. Are you aware that the Apostle Peter said, “David is dead and buried, and is not ascended into the heavens”? (see Acts ii. 29-34).

4. Do you know that David never expected to go to heaven. but believed he would be raised from the dead to see the future glories of his kingdom? (Ps. xlix. 15; xvii. 15).

5. Have you not read that Christ is the firstfruits of those who sleep—or die—“afterward. they who are Christ’s *at His coming*”? And does not this indicate that David has not yet been restored to life, but awaits the coming of the Redeemer, like all other saints? (see 1 Cor. xv. 20-23; 1 Thess. iv. 15-17).

6. Have you read that God will raise up the tabernacle of David *that is fallen*”; “Will raise up *his ruins*, and will build it *as in the days of old*”? (see Amos ix. 14).

7. Is it not therefore apparent that when God promised to establish David’s throne and kingdom for ever, he referred to the kingdom David then ruled; and also that to transfer him to another kingdom—even in heaven—at the resurrection, would not be a fulfilment of the promise?

8. Do you not now see that God’s promise to bless all the nations of the earth is contingent upon the carrying out of His covenants with Abraham and David?

## INTELLIGENCE.

CHICAGO, ILL.—It is considerable time since we have sent any intelligence for the *ADVOCATE*, for the reason that there has been nothing of special interest to report. We continue holding our meetings as usual on Sunday mornings, the attendance not being as good as we would like to see. There are a few interested friends who continue to give the Truth a hearing and who, we hope, may before long see their way to become obedient to it. There are also two or three who have had their minds unsettled on the question of the paternity of Jesus, who for the present are out of fellowship with us for this reason, but who, we hope, may eventually see their way to accept the clear and positive testimony of Matthew and Luke on this question and again take their place among us. A week ago to-day, on September 17, our aged Bro., A. M. Lemon, of Burnettsville, Ind., fell asleep after several weeks' illness, in his eightieth year. He had been a believer of the Truth for a great many years, but only about 20 years ago rendered obedience to it in baptism; since which time he has led a faithful and consistent life. The writer was called upon to conduct his funeral service, which he did in the presence of a good company of relatives and friends and endeavored to set forth briefly the faith and the hope of our deceased brother, and urged those present to come into the same relationship in order that they, like him, might be able to look forward in joyous hope to a resurrection from among the dead.

JAS. LEASK, *Secretary*.

ELMIRA, N. Y.—TO THE BRETHREN SCATTERED ABROAD, GREETING: We have some pleasing intelligence from Elmira. This afternoon, Sept. 29, Mr. Francis Webster, formally Baptist of this place, became united to the family of God by putting on the Name. He was brought to the knowledge of the Truth through our beloved Bro. Platt, and Bro. Williams' lectures here came in an opportune time, and God has given the increase. We pray that our brother will honor and keep that name to the end; and so receive that "new name, that no one knows but he that receiveth it."

Your brother in Christ Jesus,  
J. H. SYKES, *Secy.*

GALT, ONT.—The intelligence from this Ecclesia is of a very pleasing nature to all who love the Truth and are patiently waiting for the consummation of the glorious purpose of God in relation to this earth, and man upon it. We have had additions to our Ecclesia. Ruth Gibb, the eldest daughter of Sister Gibb, of this Ecclesia, who was immersed by Brother James Laird of Innerkip at his home, of whose immersion the *ADVOCATE* was duly notified. On the 18th of August we had the pleasure of assisting Brother John Laird in immersing Bertha Marshall, the second daughter of Brother and Sister Marshall, who are both members of this Ecclesia. Both of these sisters are young in years, but they have shown their wisdom by their obedience to the call of the Gospel, which is able to make us wise unto salvation, that call which requires our separation from the things of this world that we may prepare ourselves and be accounted worthy of a share in those glorious things of the world to come.

On August 22nd we also had the pleasure of assisting Brother John Laird in the baptism of John Harris into that saving Name, the only Name under Heaven given among men whereby we can be saved. John Harris is the son of William Harris, formerly of this Ecclesia, who was lately transferred to Doon by the G. T. Railway as their agent in that place. We were very sorry to lose Brother Harris, but he will strengthen them there, and his son is at home there.

We are very much pleased in reporting the baptism of these young people,

as they were, and some of them are still, members of our Sunday School class and the help obtained therefrom, with the teaching in their homes, has shown them the way of life.

On the 27th of August Brother John Laird was called upon to immerse Andrew Harris, the son of John Harris of Preston. In all of these young people there was shown that interest and intelligence in the things of the Kingdom which was satisfactory to those who examined them, and which showed that they were not taking this important step in ignorance. God grant that they may not have taken it in vain. The signs of the times are very encouraging to Zion's watchmen at this time; so much so that we can lift up our heads, for we know that our redemption draweth nigh. Let us watch and pray that we may be among those of whom our Saviour has said, "Blessed is he that watcheth and keepeth his garments." The signs are all converging to that one point where it is said, "Behold I come quickly," "Even so, come, Lord Jesus," is the prayer of your brother in Christ.

GEORGE E. MATTHEWS.

GUELPH, ONT.—It is some time since any intelligence has appeared in your columns from Guelph; however, we are thankful to report progress having been made in the divine life, inasmuch as our Ecclesia has been very much encouraged by the addition of five young sisters, who put on the sin-covering and life-giving Name on Wednesday evening, September 25, after giving a good confession on the previous evening. They were all daughters of the brethren and scholars of our Sunday School, which is a manifestation of earnest work performed both at home and in the Sunday School and other associations with the Truth, which in them has borne fruits, we trust, springing up into everlasting life, a crown never-fading, a kingdom of glory. The respective sisters are Edith Wagner (aged 21), Marjory Wagner (aged 15), Ethel Tolton (aged 20), Hattie Tolton (aged 19), and Agnes Allan (aged 19).

We may say that we have been much refreshed by attending the Hamilton Gathering, and a week later by having Bro. and Sister Williams with us and having some lectures by our much esteemed Bro. Williams, who strengthened us in our most holy faith, and encouraged us all to go on in the way of life more earnestly and faithfully, pressing on toward the mark of the prize of our high calling in Christ Jesus our Lord.

We are assured of the fact that we are living in the closing years of the Gentile times, and that the Judge is at the door; and the signs of the times indicate how near we are to the coming of Christ, who says, "When you see these things come to pass, look up, for then ye know your redemption draweth nigh." "Even so, come, Lord Jesus."

Fraternally yours,

D. TOLTON.

HENDERSON CO., KY.—DEAR ADVOCATE: Again we ask a little space to set down in order some events that have occurred in this part of the vineyard of our Lord.

Our intelligence this time will appear with greater variety than usual.

While for the most part the things we relate will be cheering, yet as is not uncommon, we must report one event that has given us deep sorrow. On July 4th our dear old veterian, Brother James A. Pruitt, fell a victim to the great enemy. He was in the ninety-fourth year of his age, and until the last six months had been in vigorous health, but then the inevitable warning of bodily function set up and the end was seen rapidly approaching. For about fifty-five years he maintained a faithful service and warfare for the Truth in this county and dying at last full of hope—the fires of his faith burning if possible brighter at the end.

In his passing the last link is broken that bound our ecclesia to the first

days of Dr. Thomas' advent to Henderson county. His vacant seat in our meetings will cause us sorrow for many days.

His funeral was conducted by Brother W. J. Green, when an unusually large number of people were present. Turning from this we will note that on July 28th, we had the pleasure of baptizing one more into the only saving name, viz., Moses B. Williams (52), formerly connected with the Baptists. Our brother saw the light of the Truth twenty-five years ago, but was unable to let its flame burn deep enough into his heart until recently. We rejoice to have him with us and trust that by a faithful probation he may receive all the Father has promised. We also have the addition to our ecclesia of Brother Virgil Griffin who has returned after several years residence in Texas where he was in isolation.

We next report that on August 4th our beloved Bro. and Sister Williams came in on us from Orlando, Fla., and at once began a series of brilliant lectures—numbering eleven in all—and ending on Aug. 18th. The enthusiasm ran high among the brethren and sisters, as every thing was favorable for the lectures—the audiences ranging from good at all times to very large on several occasions, and we greatly rejoiced to see the deep interest a goodly number of the alien manifested throughout the lectures.

Two of the lectures were given at the Jewish Temple in Henderson to appreciative audiences. Brethren everywhere who have heard Brother Williams on the platform will need no word from us to understand the ability with which he "rightly divides" the word of God, and we will merely add that in his advancing years he only seems to be excelling himself.

During the lectures we had the pleasure of a visit from Bro. R. C. Green, of Evansville, Ind.

Since the close of the lectures we have witnessed the "good confession" and baptism into the sin-covering name of Christ of four sons and daughters of Adam, viz., on Aug. 21st, George H. Nelson (64), neutral, and on Aug. 25th, Monroe Williams (31) and Mary D. Williams (26), his wife, (neutral), and Mrs. Bithenia C. Fray (47), formerly Methodist. May they all be found "faithful servants" when our Lord comes to "make up his Jewels."

W. J. GREEN.

LOS ANGELES, CAL.—Will you please announce our new address for the *Advocate* readers, who may either wish to call or write to us. We meet in our new house, 1140 W. 31st St., every Sunday at 11 a. m. We now have a membership of six, and four more coming next month from Springfield, Missouri. The summer has been a cool and delightful one, and too much cannot be said for the California climate. With best wishes we are

Yours waiting for the "Peace on Earth,"

W. H. & L. WOOD.

MORRILTON, ARK.—It affords us pleasure to let the brethren know how we are getting along. July 7th Mrs. Mary Nisler, of Plumerville, came here and was assisted by Bro. L. T. Riggs, in putting on Christ in the appointed way, and returned to her home rejoicing. Our desire is that she will walk in that "strait and narrow way" and at the end receive eternal life. Most of our brethren and friends have returned from their usual visits and outings, and once more settled down to active work and regular attendance at our Sunday School and meetings. We enjoyed very much, a visit and several well-received, and highly-profitable lectures from Bro. Zilmer, last of July and first of August. While here arrangements were made for a 7-days' debate between Bro. Zilmer and a Mr. Borden, ("Christian") of Little Rock, to be held at Morrilton, the first part of next December. Large crowds are expected, as people are anxious, far and near, to hear them. We are glad also to say that we have with us Bro. I. L. Walsh and daughter, Sister Floy, who recently moved here from Plumerville, to make their



home with us, for a while at least. We are also enjoying a very pleasant visit from Sister Burter Britt, of Prescott, Ark. She will probably remain with us all winter. To sum up the whole thing, we feel very much encouraged, and some are very much interested in the Truth, and we feel sure they will soon obey it. With brotherly love,

J. T. SLOAN.

NEW YORK CITY, N. Y.—Bro. Gariti requests me to report the loving obedience to the truth by putting on the sin-covering Name in immersion of the wife (America) and daughter (Rose) of Bro. Guiseppe D'Andria.

The above sisters have been studying the only one pure faith under heaven, and thus have come out boldly on the Lord's side and avowed their faith in the Deity's holy covenants of promise. I am certain that Bro. D'Andria is one of the most happy brethren in the world. It was the ambition of his life to see them in the race with himself and the other little flock of the Italian Ecclesia. God is blessing the hard work of Bro. Gariti. He needs the moral support of the brethren, as he has suffered many trials in his fearless and unselfish labor among his race, the Italians. And thus we are again reminded of the words: "A people out of every nation and kindred.

Yours in the Anointed,

JAMES MORRISON.

NIXA, MO.—DEAR BROTHER: Since I wrote you last I have had many aches and sorrows. Brother W. F. Keltner, brother in the flesh and the truth fell asleep in the Lord May 26. He was one of the oldest members among us, having been in the faith upwards of 40 years. We miss him so much. He took great interest in assisting all lecturing brethren passing this way. He was in his 76th year. He seemed very strong in the faith to the end. He passed off very suddenly with heart trouble. He said to me one day that you and he seemed to be together in understanding the Truth. Sister Mary, his wife, has been confined to the house some six months, most of the time in bed. We hope that the time is not far distant when the Lord will say, "enter into the joy of the Lord."

Hoping this may find you and Sister Williams enjoying the best of health, and that you may be spared to continue the work, for we live in a world of ignorance concerning divine things. We had Brother Silmer June 22 and 23 in the vilage of Ozark. He gave two lectures on Saturday and Sunday. The attendance was small, harvest being on hand. Some few seemed very much interested. We hope they will search the word. The burdens of life seem heavy on us now, and we hope the time is not far off when we can help more in the great work of redemption.

Your brother in hope of Israel,

H. H. KILTNER.

NEW YORK CITY, N. Y.—Bro. Garitie requests me to report the loving obedience in the Deity's appointed way of his mother. Sister Garitie is totally blind, she willingly obeyed in the most child-like manner. Bro. Garitie is extremely happy as he visited Pittsburgh, Pa., where his mother resides, with the one thought in mind to assist his dear old mother into the only one hope and faith, and thus start her towards the promised inheritance in the kingdom of God. Bro. Garitie expects, D. V., more additions to the New York Italian Ecclesia. Let us one and all take the attitude of faithful watchmen, ever awake to our duty, and not show the spirit of antipathy when we are admonished by the inspired word and faithful brethren to continue in the race for the greatest gift it is possible to obtain.

In Hope,

JAMES MORRISON.

ROCKFORD, ILL.—Once again we have the pleasure of announcing that two more have come out from among the Gentiles to be adopted into the

family of Abraham, the true Israel of God. Mrs. Will Rice and Miss Elizabeth Williams, after a good confession were baptized July 14th, in the First Baptist Church. We have to thank the Baptists for their kindness as Sister Rice lived quite near there and that made it possible for our aged Bro. Keeling to witness the immersion, which was a source of great pleasure to him, Sister Rice being his daughter. Only those who have experienced it can conceive the pleasure it is to Bro. Keeling to see his children, one after another, obeying the truth; this is the second one in two years, but, unfortunately, Sister Lyla Keeling was burned to death soon after her immersion. Bro. Keeling has every reason to be thankful as it is seldom we meet a person who can give a reason for the hope as intelligently as Sister Rice did. Sister Williams showed herself to be a worthy character being a member of the Baptist church. She felt it was her duty to withdraw from them before applying for immersion, which she did, telling them she was going to become a Christadelphian; then she came and stated her intentions to us. It is a great pleasure to us to have those additions to our little meeting, and we hope and trust that they may, with us, be found faithful at the coming of Christ which we feel will not be long. Hoping you and Sister Williams are well.

Your Brother in Israel's Hope,  
GEO. MOAT.

OAK GROVE, LA.—It is with a sad heart that I write you of the death of my sister-wife, Rhoda F. Sanders. She fell asleep September 2, and we laid her in the silent grave to await the coming of the Lord. She was thirty-four years old, and was baptized in Morrilton, Ark., August 6, 1911. Her aged mother and two children are left with me to mourn our loss. She was a kind and loving wife and mother, but she is gone, leaving us to hope to meet her soon again.

Your Brother in Christ.  
W. J. SANDERS.

ROCHESTER, N. Y.—On Saturday, August 11th, our Sunday School children held their picnic at Sea Breeze, on Lake Ontario. It was by far the most numerous attended of any that have been held and the day was devoted to every innocent enjoyment the young so much delight in.

A most sumptuous dinner and supper were provided, of which young and old freely partook. The arrangements, as usual, were in the willing hands of our Bro. Beach, who with his able corps of assistants, gave us all a day of pleasure no one will forget who was there.

The weather was all that could be desired and every opportunity for reasonable enjoyment afforded for all, young and old. God's blessings were gratefully acknowledged by us all through Bro. Tomling, seeing it is He who giveth us all things.

C. C. VREDENBURGH,  
*Recording Brother.*

P. S. I omitted to state in my letter that we had five visitors during the month of June, namely: Bro. and Sister Thomas Turner, of Auburn, N. Y., and Bro. and Sister Giddings, of Worcester, Mass., and their daughter, Laura. Both brethren gave us addresses at the meeting. Bro. Turner giving us an ever-to-be-remembered lecture on "Blessed is he that keepeth his garments," while Bro. Giddings addressed us at the breaking of bread. Auburn not being far from Rochester, it has been arranged to have Bro. Turner with us every other month, which is certain to be a great help to us.

C. C. V.

LATER—The enemy has again entered our circle and removed from us our dearly beloved and venerated Sister Wentworth, formerly of Seneca Falls. After the death of Bro. Wentworth she came to the home of her daughter, Sister Ava Culross, of Penfield, N. Y., where she too passed quietly into rest, to await the better "rest that remaineth for the people of God."

Many years has she labored for the faith, the truth she dearly loved, and of her it may truly be said she wore the "hoary head as a crown of glory since it was found in the way of righteousness." Having died "the death of the righteous," her end was peace. We all sorrow at the parting, but it is a sorrow mixed with the hope that she will rise again. She was of a very sanguine spirit and this stood well for her in the battle of life, for battle it was against more or less feebleness of body. Ever hopeful and cheerful, and disposed to see the brighter side of even things unpleasant, her presence will be greatly missed. Amidst all things seemingly against us now, yet faith looks upward and saith, "Thou, Father, doest all things well."

C. C. VREDEBURGH.

SAN ANTONIO, TEXAS—Our fraternal gathering, near Hye, was convened on July 23, as was announced, at 8:30 o'clock p. m. Bro. J. O. Tanner delivered the address of welcome. Bro. G. W. Banta and the writer responded. At 9 o'clock each morning we called the committee meeting to arrange for the day. The burden of the speaking fell on Bro. Tanner and Bro. Banta did a fair share, Bro. Landrum conducted the singing, and delivered short exhortations which were much appreciated by us. The afternoon services were mostly taken up in exhortation; the morning and evening services were devoted to lectures on the first principles of the Truth. Friday and Saturday afternoon were devoted to the Priesthood and New Covenant; and at about 5 o'clock Saturday we repaired to the water and immersed three into Christ, and after intelligent confession of the Faith by H. M., and J. T. Glendening, sons of Bro. and Sister Glendening, of Stanton, Tex., and the other, Stella Landrum, daughter of Bro. and Sister Landrum, of Stone Wall, Tex., we had an enjoyable meeting, closing Sunday night, July 28th, looking forward to Aug. next year, when we expect to hold another gathering at the same place, if the Lord delays his coming.

We had Bros. John Banta and W. H. Banta, of Mason, at our fellowship after hearing the brethren speak uniting on the old Christadelphian basis of the Faith, as brought to light by Dr. Thomas and maintained by Bro. Roberts. So we have this further reason of rejoicing.

Your brother in Israel's hope,

JOSEPH GREAR, *Secretary*.

WASHINGTON, D. C.—Since our last intelligence we have enjoyed a season of fat things. Brother Williams spent a week in Washington, giving us three public lectures, which were fairly attended. The other evenings were spent in the homes of the brethren, on which occasions our worthy brother gave us some fine exhortations. It was a week crowded full of golden fruit—a time of gladness and joy as we listened to those things of which we never seem to tire, but which tend to inspire us and give us increased strength to press on till we reach the mark for the prize of our high calling in Jesus Christ our Lord. The first lecture was "A groaning humanity transformed into a world of joy and gladness." Lecture No. 2: "Armageddon near; Who will stand and battle for the Lord?"—a wonderful exposition. Lecture No. 3: "After the Battle: Peace on Earth and Goodwill toward Men." Whether the efforts put forth to proclaim God's truth will bear fruit we leave with the Father, for our Lord tells us "That no man cometh to him, except the Father draw him."

While we have had no case of obedience to the Truth, we are pleased to announce that during the summer we have enjoyed the society of the following brethren and sisters, who have visited us and partook of the bread and the wine in memory of our departed Lord, till He come. Besides those previously named, we have pleasure in reporting visits from the following: Sister Smith of Fredericksburg, Va.; Sister Heller, formerly of Waterloo, Iowa, but now located at Spokane, Wash.; Sister Forrest, Norfolk, Va.; Bro. and Sister Jung of Baltimore, Md.; Sister Boyd, Baltimore; and Sister

Boyd (the younger), now a resident of Washington, D. C.; also Brethren T. Grosscup and Alex. Kay of Baltimore; Sister G. Childs, Bethany, Va. Our suggestion of Bro. and Sister Williams' home-coming itinerary has worked out beautifully to the satisfaction of all, and I believe will have accomplished benefits all along the way. For all of which we should thank our Heavenly Father daily, that our lives have fallen into such pleasant places, that we should be called to such a high calling.—I Thes. ii: 11-12. God bless and keep you both till we meet again.

M. FIGOTT, *Secretary*.

WATERLOO, IOWA—DEAR BRO. WILLIAMS: I wish to say to the household of faith through the medium of the *ADVOCATE* that I recently made a trip to Topeka, Kansas, in the interest of the Truth. I went at the suggestion of Bro. and Sister E. Hahn, of Riverside, Iowa, and was also invited by our friend, A. W. Smith, of Topeka. The latter was well informed in the first principles of the oracles of God, but having been immersed some years ago by a preacher of the "Christian" denomination, he requested that I baptize him, in order that he might know that he is upon solid ground. I complied with this request, and also baptized two other men, Mr. J. H. Whipple, Baptist, and Mr. J. S. Davis, "Christian." All gave evidence of intelligence in the things of God and an earnest desire to render affectionate obedience to the requirements of the Gospel.

I gave lectures in private houses in different parts of the city, and one night in the office of a kindly disposed physician, who offered us the use of his rooms. At these lectures many questions were asked, some evincing a desire to know the truth, and others a disposition to oppose. All afforded an opportunity to discuss and bring to light some phases of the truth which, but for these questions, might not have been considered. Those who were baptized are men whom Bro. Smith had interested in the truth in his contact with them at his place of employment. All were sorry that Bro. Smith was called away to New Mexico to the bedside of a sick brother before the close of the lectures. It was a source of genuine pleasure to me to engage with Brethren Whipple and Davis in the memorial service on the last Sunday of my visit at Topeka. One man who is also deeply interested in the truth could not attend the lectures owing to a case of diphtheria in his family. I trust the brethren at Topeka will faithfully "hold forth the word of life" to those who are "without," and that they themselves may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

A. H. ZILMER.

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Hark! 'tis the Master calling "Follow me."  
 Soldier of Christ, arise, it is for thee;  
 Gird on your armor, duty's call obey,  
 So shall your darkest night be turned to day.

When you're enlisted, think not all is done,  
 For your life's battle has but just begun;  
 Fight the good fight, your heart keep ever pure,  
 Courage! true soldier! whate'er you may endure.

Faint not, the dawn is breaking in the sky,  
 Long has the battle been, victory is nigh;  
 Hark! you can hear His voice—your fight is won,  
 Soldier of Christ, to you He says, "Well done."

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NOVEMBER 1912.

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NOVEMBER, 1912.

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## Editorial.

### WHAT CAN WE SAY ABOUT THE WAR IN THE EAST?

It is almost too good to be true, but it is a fact that Turkey in Europe is, at last, wiped out, and who shall take Constantinople is a great question going the rounds. How it fills our hearts with gladness to see prophecy becoming actual, literal history before our very eyes; yes, in such a way that cannot be doubted, nor questioned. Our eyes have been fixed upon that twelfth verse of Rev. xvi, and we have seen a gradual drying up of the waters of the Euphrates; but here is a sudden sweep of a cyclone that has blown the waters away and left the muddy bed of the river exposed, almost "prepared" for armies of the antitypical Cyrus to march into Babylon, destroy it, and then for "Cyrus" to issue the decree: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Ezra 1:2). Prophecy said, nearly two thousand years ago, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up." Newspaper headings say now:

#### SWIFT JUDGMENT UPON THE TURKS

The Balkan allies, righteously dripping with blood, but flushed with an amazing victory, stand knocking at the gates of Constantinople. The people of the civilized world look upon this spectacle with sympathy and even with elation of spirit.

But the chancelleries of Europe are whispering upon the wires from capital to capital, in anxious conference. It is feared that the statesmen are trying to find means to cancel the amazing victory,

so far as it can be cancelled, and to build up out of the ruins of the old tyranny a new empire of blood and tears.

The people of the United States cannot and will not repress their feeling of indignation and scorn at the endless cruelty of the European diplomats in their dealings with the Eastern question.

European Turkey contains less than a million real Turks, men, women, and children, all told. For this handful of Tartars nominally the European powers have submitted to a century of barbarity and shame. In reality Europe does not submit. She enforces and perpetuates the barbarity and shame simply to maintain territorially a weak empire.

From the middle of the fourteenth century to this present day Christian Europe has, in one form or another, paid tribute to the Turk in the blood and bodies of its own children. The earlier form of the tribute was quite undisguised; Christian boys were turned over to the Ottoman power, to be made into Janizaries. In modern times Christian Europe has veiled its shame under a tissue of diplomatic falsehoods, but it has never failed to pay its toll of Christian blood.

For a century and more the Turkish Empire has been pitifully weak. In strictness of speech, it has been no government at all. It has been a shattered house, shored and patched into a look of wholeness by the mutual jealousy and fear of the European powers.

In the middle of the nineteenth century Englishmen and Frenchmen fought side by side with the Turks against Russia. The treaty of Paris closed the Crimean chapter of disgrace, but it did not settle the Eastern question. Twenty-two years later, at the close of the Russo-Turkish war, a Congress of the Powers at Berlin attempted to establish the Turk on a fresh basis of minimum butchery, but with disastrous results, as the slaughter of our missionaries later proved.

The Turkish rule in Europe should have been utterly abolished long ago. Certainly it should be abolished now.

The day of vengeance has come at last. Even the brazen cheek of European diplomacy must blush at the thought that the hand of just judgment may now be stayed.

#### PERSIA AT HIS STEPS

Prophecy requires, as a latter-day sign, that Persia should be subject to Russia; for of Gog, the land of Magog, the prince of Rosh, it is said, "And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen \* \* \* Persia and Ethiopia, and Libya with them" (Ezek. xxxviii:4, 5). A few years ago the wonder was, how could Russia gain Prussia? But by various innuendoes the seemingly difficult has become an easy matter, and a newspaper writer, from the viewpoint of such, cleverly describes the case under the heading:

## RUSSIA, BRITAIN AND PERSIA

Appearances indicate that some serious development of policy is in progress touching Anglo-Russian relations to Persia. While diplomatic secrets of this sort are well kept until the time comes for their realization, the probabilities point to the practical annexation of Northern Persia by Russia, while Britain will likely be allowed to decide what measure of responsibility she desires to assume in the case of Southern Persia.

Whatever extension Britain makes in this region of either her rule or her influence will be made unwillingly. The British government has all the responsibility it cares to carry in that corner of the world, and what it would prefer in the case of Persia would be a continuance of the old order under which a "buffer state" existed between Russia and the outermost British sphere. If Persia could have been lifted to the status of a self-governing and even powerful State, Britain would have been that much better satisfied. But events have warred against the British desire. Persia has grown steadily weaker, possibly to some extent because of Russian interference. For years, its final fall into the maw of the great Russian Empire has been all too clearly forecasted.

The Anglo-Russian treaty on the subject has enabled Britain, to some little extent, to delay the inevitable. It has done this by giving Britain a right to enquire into Russian policy and Russian intentions touching Persia. Otherwise there would have been no outside check on Russian aggressions whatever. The check which formerly existed—and which exists in most cases—the fear that aggression might lead to war with some jealous Power whose interests would be menaced—was wholly absent in this case because of the notorious inability of Britain to "take on" a fight with Russia while the German peril was still imminent. Consequently, we may rarily say that the Anglo-Russian treaty served the British cause to at least the extent of postponing the step which now appears about to be taken.

But, unwilling as Britain will be to assume any new responsibilities in Southern Persia, she will be compelled to establish some sort of authority there on the day that Russia takes over the northern section of the ancient kingdom. Otherwise the extension of Russian rule to the Persian Gulf would only be a matter of time. If nothing but Persian authority lay in the path, that would soon be honeycombed and crushed. But Russia will not attack formal British authority unless she courts a war with that Empire. So, for the purposes of self-defence—to keep even a slim and shadowy "buffer state" between Russia and India—Britain will be driven to throw her shield over the southern sections of Persia. We shall probably be told by our own mole-eyed critics at home and by German cynics abroad that here is another proof that Britain is still

the victim of land hunger; but, as we have seen, it will be nothing of the sort. Britain only takes this "bite" most unwillingly and for the sole purpose of protecting what she has held for centuries.

The feeling of Russia is, of course, quite different. Her settled policy for many a day has been to extend her vast empire toward the south. She tried to force her way to the Bosphorus and then to the Yellow Sea; and, in both cases, she was balked. But the purpose—the desire—remained. Always feeling with her fingers for a weak place in the wall which kept her from ice-free waters, she has found that Persia crumbled beneath the touch. So now she is forcing a passage through that friable people. Russia, like most of the nations of the world, is still growing. Britain is practically the only great power that feels that it has reached its growth. Any other power in the place of Russia would seek to absorb Persia. They might not all have employed Russian methods; but they would have sought Russian ends.

Thus the positions of these two powers in Persia are both entirely natural, and could have been deduced from the conditions antecedent. Russia is making her swift progress—as we have said—because the European situation has removed from her path her only opponent. It is the ambition of Germany which has sealed the fate of Persia. Britain has no choice but to yield. If she were to quarrel with Russia over her advance, Russia could afford to disregard the quarrel unless Britain meant war. And for Britain and Russia to go to war over Persia or anything else would be to disrupt the Triple Entente, to bring Germany to the support of Russia, and to confront France with the necessity of either joining the German-Russian-Austrian alliance against Britain or facing the three greatest armies in the world combined in an attack on her frontiers. For France to hold out would be simply to commit suicide; for Britain has no serious army to send to her support. The result would be that Britain would be confronted with a Continental Alliance. Germany, France, Austria, Russia and Italy would be against her; and their combined fleets would take up the task of sweeping the North Sea and the English Channel. Of course, Britain would never face such odds—there would be no actual war—Russia would get her way in Persia, right to the Persian Gulf, without hindrance, and Germany would pay herself for her help to Russia by dictating terms of peace to Britain.

We put the situation thus crudely to carry conviction to those who still dwell in the past and who imagine that Britain can today "face a world in arms." The Mother Country is driven to find her alliances abroad, and to make these alliances pay the powers which enter into them. And she is driven to this course by the backwardness of her own colonies in coming to her assistance. If there be any Canadians who criticize her complaisance toward Russian policy and methods in Persia, let them put the blame where it belongs—

on their own shoulders. While we sit at our ease and contribute neither men nor ships nor money to the defense of British honor and British safety, let us at least have the decency not to carp at the course taken by the statesmen of the United Kingdom who are fighting for the national integrity of the British Empire—of the Empire which is Canada's sole guarantee for the future—with their backs to the wall and their eyes on the most threatening peril which has menaced that Empire since the days of Napoleon. If we do not like the company that the British Empire is keeping, let us give them our company in the only way that can count—by going to the “family gathering” on the decks of our battleships.

#### HAS MANY SCHOOLS IN EAST

##### ISRAELITE ALLIANCE SENDS REPORT TO MR. HARTOGENSIS

A report of the educational activities of the Alliance Israelite Universelle in the Holy Land has just been received by Mr. B. H. Hartogensis, of this city, who is on the administrative body, the official seat of which is at Paris.

The Alliance maintains schools in Palestine at Jaffa, Jerusalem, Safea, Saida and Tiberias for both boys and girls, having a total of 1,500 pupils.

The great Agricultural College at Jaffa began its scholastic year with 74 pupils and is maintained at an annual cost of \$25,000.

A feature of the primary schools is the employment in Palestine of teachers of Hebrew, Arabic and Turkish, the languages most in use by the pupils.

#### THE DEATH OF BRO. DR. G. G. BICKLEY

Just as we were going to press with our last issue, a telegram brought the sorrowful news of the death of Brother G. G. Bickley, of Waterloo, Iowa. In a special sense Bro. Bickley was near and dear to the editor of the *ADVOCATE*; for we enjoyed close and affectionate companionship with him for years.

Many of our readers will not be aware that the start of *THE CHRISTADELPHIAN ADVOCATE* was largely due to our deceased brother. Until 1883 from the year after our arrival in America—1873—we were engaged in business in the town of Riverside, Iowa. Bro. Bickley was the first to invite us to Waterloo to give a course of lectures, and our visits continued frequently, during which time he continued to urgently request us to remove there in the interests of the truth. No business opening appearing there to us, we hesitated till, at last, Bro. Bickley found us an opening in which to make a beginning; and therefore he was the cause, humanly speaking, of our removal to Waterloo. Soon it developed that our brother had solicited the assistance of Bro. G. T. Washburne, then of Jersey City, N. J., to arrange for us a lengthy lecturing tour, during which we were to decide whether we thought it feasible to start an American periodical. Our tour lasted four months, and during the time

Bro. Bickley was writing here and there on the project of a periodical. Thus he started the idea, and he was also prepared to help financially to carry the idea into effect. So far as the editor of the ADVOCATE can see, there never would have been a CHRISTADELPHIAN ADVOCATE had it not been for our beloved brother, Dr. G. G. Bickley, who now has been laid to rest to await his reward. Though our dear brother was seven years older than we, his death makes us feel that we are not very far from the brink of the grave. If we are permitted to live to his age—72—how quickly the seven years will pass away! Bro. Bickley loved life, as a precious gift of God; but he had to die, and we must face the same end. It is useless for tears to flow, and for the heart to ache, we must keep face to the sun, else the shadows will overwhelm.

Some of Bro. Bickley's children grew up with some of ours, and they and some of the grandchildren are in the truth. Beloved ones, distance and time rendered it impossible for Bro. and Sister Williams to be with you when your dear father and grandfather was laid in the tomb; but our hearts, full of love and sympathy, were with you in the hour of your sorrow. But you must not, we must not, sorrow as those without hope. Let us cheer up. Perhaps the Lord will come before death and the darkness of the grave overtake us. In any event, the Lord will find us wherever we may be. And just now, we have but to look to the East, and by the actual, present signs we can feel sure that the sun is beginning to peep above the dark horizon. Soon all the world will be ablaze in the fire of war; but wait a little while, the golden sea of glass, clear as crystal, will dazzle our eyes with the light of the glory of the Lord that shall fill the earth as the waters fill the sea. Then, we hope and pray, father, mother, and children, friends, companions, brothers and sisters will meet to part no more.

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LOOK AT HOME

Should you feel inclined to censure  
 Faults you may in others view,  
 Ask your own life, ere you venture,  
 If that has not failings, too.

Let not friendly vows be broken;  
 Rather strive a friend to gain;  
 Many a word in anger spoken  
 Finds its passage back again.

Do not, then, in idle pleasure  
 Trifle with a brother's fame;  
 Guard it as a valued treasure,  
 Sacred as your own good name.

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If you your lips  
 Would keep from slips,  
 Five things observe with care,  
 Of whom you speak,  
 To whom you speak,  
 And how, and when, and where.

## THE LILIES OF THE FIELD

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AN ADDRESS BY BROTHER PARKER OF SPRINGFIELD, OHIO

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The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious. He hath made his wonderful works to be remembered.—Psa. iii:2-5.

The study of the works of God is one of the most pleasant, delightful and ennobling occupations of the human mind. The infinite wisdom and power and goodness in them are reflected to some extent in the mind that meditates upon them.

The beholding of the glory of God as it is manifested in His works produces the same effect on the mind that the sight of His personal glory had upon the face of Moses.

Every man who intelligently, sympathetically and adoringly contemplates the marvelous productions of God in nature, is, in the very act, elevated to a higher plane of mental and spiritual being. The infinite splendor of the starry heavens above us, and the endless forms of life and beauty in the heavens around us, and in the earth beneath us, and the teeming millions of living creatures, sporting in the mighty deep, are among the grandest objects that can engage the intellect and heart, exciting, as they do, man's ceaseless wonder and ever-increasing amazement.

Alike in the tiniest plant, as in the gigantic oak; in the humble flower that hides its beauty under its own foliage, as in the blazing sun that floods the heaven and earth with its effulgence; in the small minnow of the brook, as in the mammoth whale of the ocean; alike in all, will man behold the amazing skill, the infinite wisdom, and the almighty power and goodness of God; and while beholding, and admiring and adoring, he will feel that he is being drawn upward to God. He will feel the "stirrings of a gift divine," a broadening and deepening inspiration of awe, an expansion and exaltation of being. How little and yet how great is man! How complex the operations of his brain! How base his lowest thoughts, how noble his highest aspirations. Born of the dust, he yet aspires to Deity.

Man is like a harp. In the rude and awkward hands of an idiot, it produces the most discordant jars; but in the hands of the wise and well-instructed musician, it can produce the most enchanting music. How little is man and yet how great!

The sweet singer of Israel said, "Thy gentleness hath made me great."

The same man said, "My bones are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore

broken, and the light of mine eyes is also gone from me." This man, so small in his own estimation, could say, "Thy gentleness hath made me great." And so, we may say that the loving study of the infinite works of the Creator makes the insignificant great, enriches the poor, ennobles the mean, enlarges the narrow-minded, spiritualizes the sensual, elevates the lowly and lifts poor earth-born man into conscious fellowship with God.

And thus our beloved Teacher invited his disciples to contemplate the work of God in the fields of splendor that lay outstretched before them.

When He would inspire the minds of His disciples with a supreme confidence and trust in the loving care of the divine Father, he said, "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet, I say unto you, that even Solomon, in all his glory, was not arrayed like one of these."

Behold this gorgeous display, this lavish out-pouring of fragrance and beauty, and let it teach you that He whose formative spirit paints upon the earth this living picture of brilliance and perfume is abundantly able to clothe you. "Consider the Lilies of the Field." The Oxford Bible says, "The Hebrew word *Shushan*, and the Greek word *Krinon*, do not refer to any one particular flower, but are general terms for "lily-like flowers," as the lily, the iris, the gladiolus and so forth; and may include the poppy-anemone, which, in spring, paints with bright scarlet the plains of Palestine." The lily is a very large family. It has a great variety of species. The most remarkable are said to be found in eastern countries. Some writers mention as many as forty-six kinds.

We have in this country very fine representatives of this family, both wild and cultivated. The Lily Superba, the Meadow Lily, and the Turk's Cap Lily, among the wild flowers, are truly magnificent, sometimes growing to a height of seven feet, and are painted in orange, yellow, purple and scarlet. Among the cultivated, we may mention our own exquisite Easter Lily and the sweet, innocent, modest and fragrant Lily of the Valley. None of these, however, are the "Lilies of the Field," in Matthew vi:28.

Pliny mentions three kinds of lilies in Palestine, the white, the red or scarlet, and the purple. And travelers in Palestine state that in spring the fields everywhere abound with the various species. The one referred to by our Savior was probably the scarlet or crimson lily.

This is how a recent traveler describes what he saw in a very rocky part of northern Palestine: "Peeping out from among the very closest of these rocks grew the daintiest, cheeriest little flowers in purple and blue and mauve; and brilliant poppies, buttercups, daisies, crocuses, dandelions and forgetmenots. And the 'Lily of the Field' was there, a flower of brilliant crimson."



Later in his journey, this traveler saw what he thus describes: "A bed of brilliant 'Lilies of the Field,' with the sun back of them, looking like a mass of burning red glory."

This is the flower to which the Lord Jesus referred when he said that "Solomon in all his glory was not arrayed like one of these."

The lily was a favorite with Solomon. In his famous "Song of Songs" the lily furnishes him with a variety of pleasing images, expressive of some excellence in the bride or the bridegroom. He employs this simile no fewer than seven times. It is generally agreed that the Song of Solomon is a poem wherein is set forth the spiritual relationship existing between Christ and His Ecclesia; and therefore, what Solomon says and the use he makes of this flower, the lily, is transferable to the Greater than Solomon; and it is evident to me that the Blessed Master saw, as no other man, the sweetness and beauty and spiritual significance of these brilliant creations of the Spirit of God. How great and penetrating, and analytical and divinely sympathetic must that mind have been which could perceive more intrinsic glory in one of these brilliant lilies than in all the gorgeous trappings of an eastern monarch. These lilies have three qualities. They are beautiful and fragrant and medicinal. Delightful to the eye, pleasing to the sense of smell and healing to the body. Jesus compares his Ecclesia to these lilies of the field. "As the lily among thorns, so is my beloved among the daughters." The Ecclesia also employs this flower to express her loving admiration of His moral and spiritual excellencies. In the joy of her heart she thus sings: "My Beloved has gone down into His garden to the bed of spices, to feed in the garden and to gather lilies. My Beloved is mine and I am His. He feedeth among the lilies. His lips are like lilies, dropping sweet-smelling myrrh."

Now, we can easily understand the reason why the Ecclesia should be so enthusiastic in its admiration of the excellencies of Christ; but when He expresses His admiration for the excellencies of the Ecclesia he does something which excites our utmost surprise and amazement. Whatever he can see in us, poor mortals, comparable to the beauty and fragrance and healing power of the lilies is almost beyond our comprehension, and must be due to His large heart and magnanimous mind.

"As the lily among the thorns, so is my beloved among the daughters." This is His estimation of His friends and also of those who are not His friends. His friends are lilies, the worldlings are thorns. The thorns are ugly, repelling, stinging, hard, vicious, poisonous; His friends are lilies, beautiful in their moral qualities, fragrant in their spiritual excellencies and healing in the influence of their lives. It is seldom we so regard one another. We have hard thoughts and unkind suspicions of our brethren. We are liable to be, and frequently are, hypercritical and fault-finding, unmerciful

in our judgment, seeing little in one another but our imperfections, little that is spiritually beautiful and fragrant. How strange that He who is perfect in all these things should see so much that is desirable and pleasing in the brethren, while we can see in them so little that is good. Our strenuous contentions among ourselves for the truth frequently prevent our making a just, not to say generous, estimation of each other's work.

Some years ago, I think it was one evening in April, I took up the *ADVOCATE* that had arrived that afternoon. The leading article was by the editor. It was an explanation of the position held by him in relation to the questions of human responsibility to God and the condemnation that came upon the human race through the disobedience of our first parents. He explained his meaning of certain terms and phrases which he had used in the discussion, which were objectionable to certain of his opponents. These explanations reduced the causes of the contention to almost a shadow, and cleared the way for a cessation of hostilities. The spirit and manner in which these explanations were made were most admirable, frank, humble and conciliatory. At least, so thought the present speaker. "Oh," I said, "surely this will satisfy the brethren on the other side of the Atlantic. They will be pleased with this sincere attempt to remove the difficulties; they will hasten to accept the explanations, to recognize the spirit of true humility and brotherly love, and the conflict will cease." But was it so? Alas, no. I almost wept when I remembered how these exhibitions of spiritual beauty and fragrance and healing, these lily-like characteristics were received. Oh, where were the opening arms of love, the tears of sympathy, the rushing feet of hearty and generous recognition of the spirit of Christ? Instead of these things, there was suspicion, distrust, coldness, the sarcastic remark and the cynical smile. The warring spirit, the gladiator spirit, the spirit of contention and strife, prevailed, and the war was renewed. Thus do our contentions, even when apparently justified, blind us to the spiritual excellencies of our brethren. But how gracious is our beloved Master! He is like a mother with her children, and a lover with his sweetheart. Oh, he is not cynical, hypercritical, captious, suspicious. He is most generous in His estimation of us all. He sees the beauty of our faith and love and patience and gentleness, and our little generousities and self-sacrifices. He smells the sweet perfume of our love and reverence for God, and our affection for His word and name; and, overlooking our deficiencies, he says, "As the lily among the thorns, so is my beloved among the daughters." "Thou art all fair, my love, there is no spot in thee." Oh, how gracious! no wonder we turn to Him with glowing love and admiration and exclaim, "Thou art the fairest among ten thousand, and altogether lovely. Thy lips are like lilies dropping sweet-smelling myrrh." "Why take ye thought for rai-

ment?" Eating, drinking and clothing have ever been the dominant characteristics of mankind, and never more so than now; but the question of dress is super-dominant. A three-cent meal in the stomach and a twenty-five dollar hat on the head seems the relative degree of comparison; and to this madness for dress have been added the vulgarity and shamelessness of personal exposure. Oh the intense pity of it, and the extreme folly of it! That human existence should be wholly devoted to and consumed in the craze for dress! With what increased vehemence, with what tender earnestness would the Master, were He here today, put the question to His disciples and warn them against this undue care, calling upon them to consider the lilies of the field, whose natural beauty and fragrance and glory of color, secured without labor or thought, surpassed in splendor the magnificence of Solomon. And if He were here today, how earnestly would He again remind us that if God could create such forms of beauty and brilliance, and scatter them in such unlimited profusion, forms of splendor that last but a day—if God could do this with such liberal extravagance, could He not and would He not, much more clothe His trusting children? Yea, how much more will He do it?

Ages and ages ago He made the necessary preparation for our clothing. Hugh Miller, in his "Testimony of the Rocks," tells us that the last thing that was done in preparing the earth as the abode of man was the creation of the sheep, a provision for both food and raiment. God also made the silk-worm and the cotton plant. Your bodies are the temple of the Spirit, which is the truth, and He has infinite resources for their suitable covering and adornment. Cease your anxiety, have faith in your Heavenly Father, and the fruit of your faith will be peace and quietness and assurance forever. Your mortal bodies are His, He will clothe them now, and when death terminates the present necessity, He will do a greater thing for you in the resurrection. You will not be unclothed then, but clothed upon with the white garments of immortality, garments of beauty and glory and strength.

Sir Buliver Lytton, in the last century, writing on the "Coming Race," tells us how one of them could so control and manipulate the electric current that, by pointing a rod and pressing a button, he delivered a charge of electricity into the body of a monster lying on the bank of a lake a mile distant; and instantly the monster was reduced to a blasted and blackened mass. But the angels have done greater things than that. The hosts of Sennacherib are encamped before Jerusalem. Tomorrow they will make their victorious and overwhelming onslaught on the city and the Assyrian will be triumphant. But that night the angel of the Lord passed over the sleeping hosts and "he breathed on the face of the foe as he passed";

and lo, one hundred and eighty-five thousand Assyrians lay lifeless on the battle plain.

This was the work of an angel and you shall be equal to them. For God will clothe you with the honorable and glorious and incorruptible spirit body, fashioned like unto the glorious body of His Son, as beautiful and terrible as the lightning and as dazzling as the sun. Oh! do not say this is extravagant. Think of the fearful light that flashed from Christ's presence, that struck Saul of Tarsus to the ground and blinded him for three days. And listen, "Who is this that cometh from the wilderness, leaning upon her beloved? She that looked forth like the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Who is she? She is the glorified Ecclesia of Christ, clothed in heavenly beauty and with awful power for the destruction of the wicked in the hour of judgment and in the final redemption of the world. Thus, my brothers and sisters, will God so much more clothe you.

#### ON THE WAY TO PADAN-ARAM.

And Isaac called Jacob and blessed him and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise go to Padan-aram to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.—Gen. xxviii: 1, 2.

**C**LLOSE my eyes and wander back  
To Syria's ancient plain,  
And there upon the sandy waste  
A vision comes again:  
A lonely traveler, staff in hand  
Appears upon the way,  
Weary, and needing solace  
At the close of that distant day.

But there was never an inn at hand,  
To comfort the weary limb.  
Or even an humble sojourner  
To open their doors to him.  
So just as the sun was setting,  
He gathered the stones at hand,  
And there in that Syrian twilight,  
He laid him down on the sand.

Alone, and we can but wonder  
As he pillowed his weary head,  
What thoughts went fitting through  
his mind,  
As the glimmering twilight fled.  
But his mind perchance was far away,  
To his mother's native land,  
To the damsel fair he hoped to win,  
He was sure she would understand.

But there were other things in store  
For the traveler lying there,  
And he was soon to feel the awe  
Of Yah's revealed care,  
As up and down the stairway,  
Clothed in celestial light,  
The messengers of Jehovah  
Came with their faces bright.

And down from the starry brightness  
Came a voice he was awed to hear,  
Be of good courage Jacob,  
Arise, thou hast naught to fear,  
For I will be with thee to bless,  
To comfort, cheer and keep;  
So he rose and continued his journey,  
"And behold, Rachel came with the  
sheep."

She that was fair and well-favored,  
Beautiful must she have been,  
To make the long years of service  
"Only a few days" to seem;  
And for us here lies the lesson,  
Learned in that far eastern land,  
It is love that makes service easy,  
Lord, help us to love thy command

LILLIAN M. HARDY.

## THE CHERUBIM—CHARIOTS OF ALL

(An Explanation of the Significance of the Cherubic Symbols, on the Basis of Ezekiel I.)

Continued From Page 238.

## THE WHIRLWIND

The vision which Ezekiel had, and which is described here in this first chapter, and which was repeated to him several different times, was given as he was among the Israelitish exiles by the River Chebar, in Assyria. It is a notable circumstance that the visions which God's prophets have had have usually been given by some stream or other body of water. In these instances perhaps the water serves as a setting for the vision, that is, it is a part of the vision, representing "peoples, and multitudes, and nations, and tongues." the "troubled sea" of mankind, the nations of a turbulent world, "the kingdom of men."

The whole vision represented, primarily, as we believe, the Assyrian army, under the direction of the angels, in movement towards and on the mission to punish and scatter the children of Israel because of transgressions, and in order to the ultimate triumph of God's purpose in the earth. On an occasion afterward, when this vision was repeated to Ezekiel, in connection with the magnificent temple which he also saw in vision—at that time he refers to this as "*the vision that I saw when I came to destroy the city*"—that is to say, *Jerusalem—43:3.*

As he was here by the River Chebar, he saw a stormy wind, or hurricane, come out of the north, having the appearance of a great cloud. For an explanation of the meaning of this, let us turn to a passage or two:

Jer. 4:7, (R. V.), A lion is gone up from his thicket, and a destroyer of nations; he is on his way; he is gone forth from his place to make thy land desolate; that *thy cities shall be laid waste, without inhabitant.* V. 13—Behold, *he shall come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.*

Nahum 1: 3, (R. V.) The Lord is slow to anger, and great in power, and will by no means clear the guilty: *the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.* Zech. 7:14, (R.V.) *I will scatter them with a whirlwind among all the nations whom they have not known.* Thus the land was desolate after them, that no man passed through nor returned: for *they laid the pleasant land desolate.*

By these passages it will be seen that the Assyrian army, on its mission of devastation and destruction is likened to a whirlwind. And God is said to be *in it*, because the Assyrian army was executing God's work in scattering Israel.

#### AN INFOLDING FLAME

Ezekiel further says that the whirlwind was "with a fire infolding itself, and a brightness round about it, and out of the midst thereof as the color of amber, out of the midst of the fire." This was the angelic, or spirit glory. It corresponds to the fire or spirit light when God shone forth between the cherubim of the holy of holies, and to the sword of the cherubim that were placed at the eastward of Eden. One version of Gen. 3:24 reads as follows: "And he dwelt between the cherubim at the East of the garden of Eden, and" (*vauv*—rendered "even" by Dr. T.) *even* a fierce fire or shekinah unfolding itself to preserve the way of the tree of life." And let us note here that the cherubim were placed at the East of Eden "*to preserve*," or to "keep," as it reads in the C.V., "the way of the tree of life." To preserve the Truth, the "way" of life, or of the tree of life, is the angelic work. The Truth would have long since failed from among men were it not for God's providence being directed by the angels to its preservation.

The whole appearance of the whirlwind, at a distance, was as of a storm cloud in rapid motion and rent momentarily, and in every direction, from center to circumference, with brilliant flashes of lightning. This brilliance symbolized the spirit of God, showing that "not by might, nor by power," of men or of kingdoms of men, but by His spirit are His purposes consummated. Showing, in this instance, that the Assyrian was the rod of His anger, and that the staff in the Assyrian's hand was the Lord's indignation. Hence all resistance was worse than futile. It was the shining forth of Yahweh against Israel, as the Psalmist pleaded that He should do in behalf of Israel—"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest upon the cherubim, SHINE FORTH."

#### THE CHERUBIC FACES

The cherubim, in the main, had "the likeness of a man," which is the angelic form. The other features were added simply for enigmatical or symbolical purposes. Each of the cherubim had four faces, the face of a man, the face of a lion, the face of an ox, and the face of an eagle. The Doctor suggests in Elpis Israel, that the lion and the ox and the eagle, represent, respectively, light, spirit, and fire. And that the face of the man represents a human element—the whole being symbolical of "God manifest in the flesh." Others have suggested that the face of the man symbolizes intelligence; that of the lion, regal or kingly power; that of the ox, patience; that of the eagle, omniscience, or infinite vision. Both of

these suggestions are worthy. Both are in keeping with the facts, and doubtless both are true. Also, the faces are all regal, royal, or kingly—the lion is the king of the jungle and forest, the ox is the king of the plains, the eagle is the king of the air, and man is king of them all. Also, the lion, the ox, and the eagle, are all creatures of terrible power to destroy, so that we may say that destructiveness is strongly symbolized. The angels, in the service of Yahweh, in the furtherance of His purpose, are ever watchful for the meekly intelligent, and for the royal, patient, and discerning elements in men. They found these qualities pre-eminently manifested in the man Jesus Christ, who was typified by the blood-sprinkled mercy-seat—the coverlid of the ark. God's mercy is seated in Christ, and consequently, also in those who are *one* with Christ. Towards these God and the angels manifest the same characteristics. To these God says, "Come, and let us reason together." Unto these He is a king. With these He is patient and merciful. Unto these His eyes are open, to show His strength in their behalf, and His ears are attentive to their prayers. But to the enemies of these He is a terrible avenger and destroyer, "a consuming fire." Concerning these, God's people, Christ said, "See that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Woe to the offender against God's children when His angelic messengers see displeasure written on His countenance.

The coverlid of the ark was the seat of mercy, *because of the blood which was sprinkled there*, this being typical of the blood of the Saviour, poured out for the expiation of sin, on the cross. The faces which looked down upon the coverlid—terrible as symbols of vengeance, of destruction—symbolizing the truth that to the sinful "it is a fearful thing to fall into the hands of the living God"—saw, as it were, the blood which was annually sprinkled there by the high priest, and the blood, typical of the blood of Him who lived a spotless life, and was "obedient unto death," "spoke" for mercy. Vengeance being thus diverted, as it was on the first passover night in Egypt, when the destroying angel *passed over*, leaving unharmed, the homes of the Israelites because of the blood-sprinkled door posts.

The faces correspond to the ensigns of Israel, when they were encamped or on the march in the wilderness. They were arranged into four camps around the tabernacle, and this arrangement was to be maintained at all times, whether they were encamped or on the march. They were not to change the arrangement, nor its bearings in relation to the points of the compass. The camp of Judah was to be on the eastern side of the tabernacle, the camp of Reuben on the south, the camp of Ephraim on the west, and that of Dan on the north. The ensign of Judah was in the form of a lion, that of Reuben in the form of a man, that of Ephraim, an

ox, that of Dan an eagle. Therefore it is to be inferred that the faces represented natural Israel typically, and "the Israel of God," or spiritual Israel, antotypically.

#### THE WINGS

The wings of the cherubim, of which there is a diversity of number as seen in the various visions, may be taken to symbolize two things—*motion*, or flight, and *protection*. The purpose of God in the earth is perpetually progressive towards its realization. Perhaps the wings symbolize this fact. The angels are creatures of perfect, exquisite motion, going at will, regardless of the law of gravitation. Perhaps the wings symbolize this fact also. But chiefly the wings perhaps appear in the vision because it, as a whole, symbolizes an army in *hurried motion*, on a mission of conquest and subjugation. The righteous vengeance of God is swift and unavoidable by the transgressor, whether an individual or a nation. But wings are also a symbol of protection. They are mentioned in this way by Christ Himself, on the occasion when He wept over Jerusalem, and lamented because of its iniquities—"How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate." Boaz spoke of Ruth as having taken refuge under the wings of the God of Israel. The Psalmist intreated in prayer, "Keep me as the apple of thine eye: hide me under the shadow of thy wings." In the holy of holies the cherubim spread their wings over the ark, from one curtain or wall to the other. As the ark typifies God's people, Christ and those who have found refuge in Christ, the wings spread over the ark symbolize the protection which the angels spread over these. As God's people are scattered everywhere in the earth, among all kindreds and tongues, the tabernacle in a sense typified the world. And in that the protection of Yahweh is extended to them wherever they may be, and in that it is perfect and continuous, the wings were made to touch one another over the ark, and the hangings of the tabernacle and the walls of the temple at the sides. In this vision of Ezekiel the cherubim employ one pair of wings to cover their bodies with, this indicates their invulnerability to bodily injury. The angels being of a nature not susceptible of harm or of serious physical resistance by any of the powers of mortal men.

#### THE WHEELS

The four wheels of the vision correspond to the four camps of Israel around the tabernacle, though in this instance they do not represent Israel, but the Assyrian armies, which were directed or driven on their mission of subjugation by the angels or cherubim above, who in turn supported the throne of Yahweh. The fact that the Assyrian armies were acting providentially, having been "given a charge" against Israel on account of transgression, satisfactorily explains the statement that "the spirit of the living crea-



ture was in the wheels"—V. 20. As the camps of Israel "set forward" in the wilderness or proceeded on march in the same order in which they had been encamped around the tabernacle, following the pillar of cloud and fire, the shekinah, in permanent arrangement in relation to the points of the compass, and in relation to one another, so the wheels are said to have "turned not," not to have changed their direction when they went. The expression "a wheel within a wheel" bears on the same thing. The wheels were so arranged that they might proceed toward any objective without a change of order relative to the points of the compass. The wheels are further described by Ezekiel as having their rings, that is to say, their rims or felloes, "full of eyes round about." The Doctor states in the second volume of *Eureka*, in treating of the "living creatures" seen in vision by John, that the eye is a symbol of intelligence, and that therefore a great number of eyes would signify a multitude of intelligent beings. Therefore as the wheels, of this vision, stand for the Assyrian army, the eyes in the wheels represent the individual soldiers of the army. In the vision of the "living creatures" or cherubim, which John the Apostle had, the bodies and wings were set with innumerable eyes, as were the wings and bodies of the cherubim of this vision as repeated to Ezekiel as we have the account in chapter ten. The eyes covering the wings and bodies of the cherubim of Ezekiel's vision represent the individual angels of whom tens of thousands wait upon God in the furtherance of His purpose. The eyes covering the cherubim of John's vision represent the saints, who, after the return of Christ, are to occupy the place in the administration of God's affairs which the angels now occupy. The cherubim of the holy of holies were of one piece with the coverlid of the ark, a continuation of it. By angelic aid the saints, who are the mercy seat, are to become themselves angelic, "equal unto the angels," and are to supersede the angels in controlling the destinies of mankind, and in keeping all in progress toward the divine end, to such an extent as is compatible with the free moral agency of man.

The wheels of the vision were, in this instance, the Assyrian hosts. They, for the time being, were the wheels of Yahweh's war chariot—the chariot in which He, as "a man of war," which the Psalmist says He is—"The Lord is a man of war," "mighty in battle"—rode forth to punish His people for their iniquities.

There is an interesting reference to this vision in one of the apocryphal books—Ecclesiasticus 49:10—It was Ezekiel who saw the glorious vision, which was shown him upon the chariot of cherubim. The expression "the chariot of cherubim" is also to be found in 1 Chron. 28:18.

Another interesting passage bearing upon this subject is to be found in Psa. 68:17, of which the R.V. reads as follows: The chariots of God—Elohim—are twenty thousand, even thousands

upon thousands: the Lord—Yahweh—is among them, as in Sinai, in the sanctuary.

Another occurs in Deut. 32:2; The Lord—Yahweh—came from Sinai, and rose from Seir unto them; he shined forth from mount Paran, and he came from the ten thousands of holy ones: at his right hand was a fiery law unto them.

The holy of holies of the Mosaic tabernacle and of the temple of Solomon typified the immortal or angelic state, the state which is beyond the veil, the veil typifying mortal flesh. This state is, for the present, with us, only a matter of faith. It is hidden from our view, behind the veil of mortal life. Whenever the children of Israel were about to set forward in the wilderness the tabernacle was taken down by certain of the Levites, and the ark with its cherubim was mantled in the veil and in a covering of skins of badgers, and a blue cloth was placed over all, so that it was still invisible to mortal eyes when they were on the march, as it was when they were incamped. The ark had four golden rings at the corners, for the insertion of staves, and was probably borne by four bearers. These bearers were, of course, mortal men. These four men correspond to the wheels of Ezekiel's vision. Brother Roberts, in "The Law of Moses," makes a beautiful comment upon the provision which was made for carrying the ark—"The rings in the four corners of the ark, to receive the gold-covered wood staves by which the ark might be carried, *speak to us of the pilgrim stage of mortal life*"—p. 107.

In speaking of the cherubim of the tabernacle and of the temple, there are some other thoughts that may appropriately have attention here. The cherubim are symbols of a future, of an angelic state. The veil represents mortal flesh. The cherubim which were embroidered into the veil, symbolize the angelic element in God's people, their angelic hope and the angelic character which they even now have in degree, and which is ascribed to them perfectly through Christ, by faith.

The cherubim of the tabernacle were of beaten gold. Pure gold is to us a symbol of a tried or refined faith. The cherubim of the temple were of olive wood overlaid with gold. Olive oil was used in the seven-branched candlestick of the holy place. Oil is to us a symbol of spirit. Christ is said to have been anointed with "the oil of gladness" when He became of the spirit nature by immortalization. He has become a "life-giving spirit," and will confer the spirit nature on those who are worthy at His coming, changing their vile bodies, fashioning them like unto His own glorious body. Hence the gold and the olive wood of which the cherubim of the temple were made signify refined and perfected faith adorning men of the spirit or angelic nature.

#### THE THRONE

Above the heads of the cherubim of Ezekiel's vision there was a blue firmament, and above the firmament a throne, and upon the

throne "a likeness as the appearance of a man." Primarily this perhaps represents the throne of God in heaven, the whole vision bearing testimony to the truth that He "ruleth in the kingdom of men, and giveth it to whomsoever he will." His majesty and sovereignty are maintained in the earth by His angelic messengers. As it is expressed in the Psalms, "The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye angels of his: Ye mighty in strength, that fulfill his word." It was in God's providence, under the direction of God's messengers, that Assyria swept down like a whirlwind to waste the pleasant land of those who had forgotten their God.

Secondarily, the throne above may possibly symbolize the truth that all things are providentially tending towards and gradually being prepared for the coming of the kingdom of God. In other words, the angels support and promote this outcome; and hence appeared in the vision as supporting a throne.

But however these things may be it is certain that the things which are symbolized by this vision are to be duplicated when Christ comes. As showing this, we have evidence in that the vision again appeared to Ezekiel as he, in vision, stood before the east gate of that grand temple which is to be built in the Holy Land after Christ has come to the earth again. Also, a similar vision was given to John relative to future things, things which pertain to the coming of God's kingdom. And in Daniel, we have the following:

"I beheld until thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool: his throne was fiery flames, and the wheels thereof burning fire.—7:9 (R.V.)

When Christ returns from heaven, He will find all the earth in the hands of the enemy. His first work, in the way of bringing the earth into subjection to Himself, will be to take possession of "Emmanuel's land," or Palestine. Palestine will then become "the womb of the morning." It will be from there that the morning will dawn or be born. It will be from there that Christ will proceed like a whirlwind against His enemies, who shall be "chased as the chaff of the mountains before the wind, and like the whirling dust before the storm." In this vision of Ezekiel the "whirlwind" seemed to come out of the north, because it represented the armies of Assyria. In the vision which he had as he seemed to stand by the east gate of the future temple, the cherubim appeared to come "from the way of the east," because it represented the armies of Christ. When this latter vision is realized, Christ will be in "likeness as the appearance of a man" upon the throne, His saints will be the cherubim, the tribes of Israel the wheels of His war chariot. This when He goes forth to ride down and to trample into the dust the rebellious nations. All of this we find fully substantiated in the scriptures bearing on the time. As Christ is to roll back the political heavens from Palestine,

He will be to those of distant lands "the name of the Lord that cometh from far, burning with anger, and in thick rising smoke, his lips full of indignation, and his tongue as a devouring fire." His saints will be with Him, and the tribes of Israel shall be to Him a "battle ax" and "weapons of war." He will bend Judah as a bow and use Ephraim as an arrow, and make them "as a sword of a mighty man." "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." His war chariot will come upon the nations like a summer storm, black, tempestuous, surcharged with lightning, rumbling and reverberating with thunder—an enormous and all-conquering army in rapid movement. He will be the "righteous man, raised up from the east," before whose bow the nations shall be as driven stubble, and He shall pursue them and pass on safely, even by ways which His feet have not trodden before. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones." "For behold the Lord will come with fire, and his chariots shall be like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." "The Lord *reigneth*; let the people *tremble*: he sitteth upon the cherubim; let the earth be *moved*." He will then "*shine forth*" to the saving of His people. And always, over the terrible tempest of His anger, will be arched the rainbow: showing that even during times of indignation, times of trouble and anguish, His purposes are always pacific and kindly towards those who will but humbly bow the knee and confess with suppliant tongue His glory.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" "He that hath clean hands, and a pure heart." "Thine eyes shall see the king in his beauty: they shall behold a far stretching land."

B. L.

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KIND WORDS

A kindly word in sorrow's hour  
 Seems like a magic spell;  
 How wondrous and how great its power  
 The heart alone can tell!  
 It cheers the wanderer on his way  
 When tempests darkly lower  
 It brings to all a cheering ray  
 In sorrow's trying hour.  
 Kind words are like the falling dew  
 At morning's early hours;  
 When like some gems of sparkling hue  
 They freshen tender flowers;  
 And when through life each day we see  
 How many trials come,  
 Oh, then let kind words ever be  
 Our welcome talisman!

## WHAT THINK YE OF CHRIST?

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 TEN REASONS WHY WE SHOULD BELIEVE HE WAS SON OF GOD, AND  
 NOT THE NATURAL SON OF JOSEPH
 

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1. Because previous history and prophecy point to something wonderful and unusual in the birth of Christ. Had He been the son of Joseph and Mary, as a result of their marriage, this expectation would not have been realized.

As an illustration we refer to Isaac. Abraham's "only begotten son" (of the free woman). His father was old and his mother was "past age"; it had "ceased to be with her after the manner of women." But by a special interference of God, she "received strength to conceive seed." Thus the birth of Isaac was miraculous; and as Isaac was a type of a greater seed (just as Solomon was a type of a greater king), we are justified in looking for a more remarkable miracle in the birth of Christ, the antitype. (See Gen. xviii:11, xxi:1, 2; Rom. iv:19; Heb. xi:11.)

2. There is no authoritative Bible statement that Jesus was begotten by Joseph.

We read of all the other sons of Abraham from Isaac down—that they were begotten by their immediate predecessors; but when we come to Joseph, it does not say he begat Jesus, but states he was "The husband of Mary, of whom was born Jesus, who is called Christ." Luke says He was supposed to be the son of Joseph, the son of Heli. But Matthew says *Joseph was begotten by Jacob*. Jacob, then, was the natural father of Joseph. Heli must have been his father-in-law, Mary's father. This is the only reasonable conclusion, because it is evident that Joseph could not have two natural fathers. Jesus was—as related by Matthew—the *adopted son* of Joseph, and therefore entitled to all the privileges of a real son. Mary would have lost her title to inheritance in the house of David, had she been married to one who was not himself the seed of David. The genealogy of Joseph was therefore as necessary in the case of Jesus, as was that of His mother. But, if Joseph had really begotten Jesus, then the genealogy of Mary (through Heli her father) would be superfluous; for her descent would, in that case, make no difference to the claims of Joseph's son. We cannot, however, reject either genealogical record, because the one is as authoritative as the other; and if we should receive only one of them, there is no way of determining which is the right one. On the other hand, if we should reject both, there would be no documentary proof that, according to the flesh, Jesus was the actual seed of David.

Would it not be remarkable, if God had caused the genealogy

of David to be carefully preserved to the time of Christ's birth, and then lost? Is it not unbelievable that such should be the case?

3. If begotten by Joseph, Jesus could not inherit David's throne, because Joseph was a direct descendant of Coniah (or Jechonias), whom God had shut off from the succession saying, by Jeremiah, "No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii:28-30 and xxxvi:30).

Jeremiah the prophet had declared of Jehoiakim, King of Judah, "He shall have none to sit upon the throne of David." The king of Babylon, however, allowed his son Jehoichim to reign in Jerusalem three months, after which he was carried captive to Babylon and died there. No man of his seed has reigned in Judah since, nor can he "any more," according to the prophetic word against "Coniah."

That Jehoiachim, Jeconiah, Coniah and Jechonias are all forms of the same name and refer to the same person, may be easily seen by comparing II Kings xxiv:6, II Chr. xxxvi:8, Jer. xxxvii:1, I Chr. iii:16 and Matt. i:11.

How, then, could Joseph's natural son have any right to the throne and kingdom of David? His adopted son could, not being of his seed.

4. He is called *God's own Son*, and only begotten Son, as distinguished from the many adopted sons of God. He could not be God's own Son, or only begotten son, if begotten by Joseph.

The term "own son" is applied to Jesus at His first coming, for Paul says, "God sent him in the likeness of sinful flesh," and that it was God's own son who condemned sin in the flesh by keeping the law; thus introducing a new state of righteousness to all who are "in him"; and in so doing He became the Redeemer of those who were under the law, that they might receive the *adoption* of sons.

Notice the distinction between God's many adopted sons and His one son. Paul adds, "Because ye are sons, God hath sent forth the spirit of *his son* into your hearts, crying, Abba, Father" (Rom. viii:3, 32; Gal. iv:4-7).

It is conceded that the words "own son" may be used in a secondary sense. They are so used by Paul in addressing Timothy and Titus as "My *own son* in the faith; and in speaking of another disciple as "My son Onesimus whom I have begotten in my bonds" (I Tim. i:2; Tit. i:4; Phil.10). But the fact that Jesus was the only begotten son of God, His one son, shows us that this is the primary meaning of the word; for many sons of God, who had been begotten by the word of truth, had lived and died long before the birth of Jesus. A few of them are mentioned in the eleventh chapter of Hebrews.

It is not true to say, as some do, that the term "only begotten" applies to Jesus only after His resurrection, because John the Bap-

tist spoke of Him as such at His first appearance; and Jesus in his conversation with Nicodemus, uses the same form of words (John i:15-18 and iii:12-17). Also in the parable of the vineyard Jesus speaks of God's prophets as servants who were sent to Israel, some of whom were beaten and some killed; but adds, "Having yet therefore "one son," his well beloved, he sent him last unto them saying, They will reverence my son" (Mark xii:6). The meaning of the parable is evident: The Jews, represented as husbandmen, did not reverence God's one (and only) son, but killed him, as he predicted they would.

The comparison between Jesus and Moses in Heb. iii:3-6 gives confirmation to the foregoing: "For Moses verily was faithful in all his house *as a servant*. \* \* \* But Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Moses was a great prophet, with whom God talked face to face, and therefore a son of God in the secondary sense of the word; but, as compared with Jesus who was *the* Son of God and heir of all things, he was only a servant.

5. Jesus said He was the true bread from heaven. John had previously said, "The Word was made flesh and dwelt among us, and *we beheld his glory*, the glory as of the only begotten of the Father, full of grace and truth" (John i:14).

Jesus claimed a divine origin when He said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi:51). Where do we read of any other prophet saying he came down from heaven? Jesus certainly did not, if He came from the loins of Joseph. The one idea is antagonistic to the other. In fact, it was this statement which excited the opposition of the Jews, who believed Him to be the son of Joseph; just as it raises opposition, in our day, from those who say they are Jews, but who "judge after the flesh," as Jesus told the others they did (John vi:41, 42 and viii:14, 15). He also said, "Ye cannot tell whence I come and whither I go." But if He came from Joseph, they knew all about it.

6. Paul said, "God sent forth *his son* made (or born) of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons" (Gal. iv:4, 5).

Now, as God's son was made in our likeness, of the same flesh and under the same law, for the purpose of redeeming us, does it not seem clear that we had not the power to redeem ourselves, and needed His interference and assistance? And what good would this interference do, unless it raised up a greater and mightier one than any of us? Now Paul tells us that the law could not give life, because it was weak through the flesh. This weakness was not in

the law itself, but in the inability of "the flesh" to keep it; this He had plainly taught as follows: "The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, *and by it slew me.*" This again shows that the flesh needed help, for what is said by Paul applies to every human creature. The same apostle said also, "We have before proved both Jews and Gentiles, that they all are under sin; as it is written, *There is none righteous, no, not one.*" But here comes the comforting statement: "What the law could not do, in that it was weak through the flesh, God, sending *His own Son* in the likeness of sinful flesh, and for sin, *condemned sin in the flesh* (Rom. iii:9, vii:10-13 and viii:3). His perfect obedience brought life to Him and will bring life to us *through Him* on a principle of faith and obedience, although that obedience on our part is imperfect, because, by putting on His saving name, righteousness is *imputed* to us. We become members of His body, and our sins are covered by the righteousness of the head, even Jesus (Rom. iii:24, I Cor. i:30). Hence our sonship by adoption is dependent upon the real sonship of Jesus.

7. It is said of Christ, "Though he were a son, yet learned he obedience by the things which he suffered (Heb. v:8). This proves that His divine sonship antedates His sufferings.

Suppose we read in these lines, "Though he were a son (of Joseph), *yet* learned he obedience," etc? That would be nonsense, would it not? But as He was the Son of God, it might be supposed He would escape the trials and temptations that beset the sons of men. It was, however, his mission to condemn sin in the flesh—the same kind of flesh as that which had sinned—consequently we are told that "As the children are partakers of flesh and blood, he also himself likewise partook of *the same*; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." So far, then, as physical formation was concerned, He was made in all things like unto His brethren (Heb. ii:14-18).

Let the reader notice here *how unnecessary these remarks would be, if Jesus were a son of Joseph*; for, in such a case, he could not have been otherwise. But there is necessity for explaining that, as Son of God, He did not come in angelic nature, but was one of us, and subject to all our weaknesses, sorrows and temptations. And it was the power of God in Him that enabled Him to overcome and obtain eternal redemption for himself and us (Phil. ii:5-11, Heb. ix:11-15).

Therefore, "As it is written, He that glorieth, let him glory in the Lord," not in the flesh (I Cor. i:30, 31).

8. If Jesus were a mere son of Joseph and could obtain for



himself eternal redemption, there is no reason why other men could not do the same: in which case we could be saved without a mediator and the shedding of the blood of Christ would be unnecessary. But the Scripture says there is only one name given under heaven among men whereby *we must be saved*, and there is *no salvation in any other* (Acts iv:12). This nullifies any idea that we can redeem ourselves; and it is only by undergoing a new birth, as Jesus said, that we can hope to gain eternal life. We must be born of water by baptism into the name of Jesus; and then, as Paul says, we are "God's workmanship, *created in Christ Jesus* unto good works." And "*Through him*, we both (Jew and Gentile) have access, by one spirit, unto the Father" (Eph. ii:10-18). And further, Peter said, "Ye were not redeemed with corruptible things as silver and gold \* \* \* but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. i:18). Paul also teaches that God has "Predestinated us to the adoption of children, *by Jesus Christ*" (I Eph. i:5).

We are, then, entirely dependent upon Jesus Christ for the favors we receive from God. It is only in Him that we can approach God as sons. But there was no mediator in His case: He was not adopted through the virtue, or righteousness of some other person, but could call upon God, being His own well beloved son from the beginning.

Some have denied that Christ died—or needed to die—for us; and claimed that His death was only a case of murder. This, as shown above, is the logical result of the Joseph-paternity belief. But the Scriptures teach differently. Let us quote: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; \* \* \* *we were reconciled to God by the death of his son*" (Rom. v:8-10). And there are Jesus' own words, "I am the good shepherd; the good shepherd *giveth his life for the sheep*" (John x:11-15). And again, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; *and with his stripes we are healed*" (Isa. liii:5). There are many similar passages in the Scriptures to prove that Christ died, or shed His blood, on our behalf. The above ought to be enough, the quotations being from Peter, Paul, Jesus himself, and the prophet Isaiah. We might mention one more from the apostle John, which we all love to bring to the attention of those who have not learned the true gospel, viz.: "Thou wast slain, and *hast redeemed us to God by the blood*, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. v:9, 10 and i:5).

9. John, the apostle, wrote, "We know that the son of God *is come*." This means the begotten, or only begotten, son of God; for

John also says, in the same chapter, "Everyone that loveth him that *begat*, loveth him also that is begotten of him." This precludes his begetting by Joseph (I John v:20, also verse 1).

*Jesus never referred to Joseph as His father*, but frequently called God His father, beginning when He was only twelve years old, or earlier. This was eighteen years before the Joseph-paternity advocates are willing to admit that He was declared to be Son of God, in any way.

The Jews believed they were sons of God, saying, "We be not born of fornication; we have one father, even God." But Jesus answered them, "If God were your father, ye would love me; for I proceeded forth and came from God." And yet they sought to stone Him; was it because He claimed the same relationship to God which they claimed? Was it not rather because He assumed a closer sonship than they were willing to acknowledge, or recognize as a possibility? When He was brought before the high priest (after His arrest) and asked, "Art thou the Christ, the son of the Blessed?" Jesus said, "I am; and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven." For this statement He was pronounced a blasphemer, and worthy of death (Matt. xxvi:64, Mark xiv:61-64, John viii:41 and x:36, 59). Now, if Jesus had not claimed divine sonship in the way the High Priest supposed He did, is it likely Jesus would have allowed Himself to be crucified on a mere misunderstanding of terms? It is clear that the Jews—like the Joseph-paternity men of the present day—did not believe God could, or would, beget a son, who should also be a descendant of David—according to the flesh—for on a previous occasion they had charged Him with blasphemy, saying, "Thou, being a man, makest thyself God" (John x:33). They could not understand, as Paul did, that "God sent forth his son, born of a woman," and therefore son of God and son of man. But this was beautifully expressed in the words above quoted: "I am (the son of the Blessed) and ye shall see *the son of man* sitting on the right hand of power," etc.

And further, as John said, "The son of God *is come*," He is not referring to the glorified son who has not yet come, but to the son whom he had actually seen and handled (I John v:1-20).

10. Last, and perhaps most important, reason: Matthew states positively that Jesus was born of a virgin; and Luke also tells of the visit of the angel to Mary—a virgin—in language that cannot, by any fair construction, be taken to mean anything less than a corroboration of Matthew's account. "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." (See Matt. i:25, Luke i:35.) If Son of

God for reason above stated, he could not be the begotten son of Joseph.

As these accounts of the birth of Jesus are in the oldest manuscripts known—the reader can satisfy himself of this matter by referring to the best encyclopedias, which can generally be seen in the larger public libraries—there is good reason for regarding them as the genuine writings of Matthew and Luke. Let those who question them, find proof that they are not; their assertion without proof has no weight.

In conclusion, it has been shown that Matthew, Mark, Luke, John, Paul, Peter, and Jesus Himself all claim and teach that Jesus was Son of God: where is the first evidence that He was the actual begotten son of Joseph?

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places *in Christ*, according as he hath chosen us *in him* before the foundation of the world” (Eph. i:3).

S. T. NORMAN.

---

TRUE LOVE

True love is like the ivy bold,  
That clings each day with firmer hold,  
That groweth on through good and ill,  
And 'mid the tempest clingeth still.  
What though the walls on which it climbs  
Have lost the grace of former times,  
Will then the ivy lose its hold?  
Forget the sunny days of old?  
Nay, rather will it closer cling  
With loving clasp, remembering  
That it had hardly lived at all  
Without the kindly sheltering wall.  
True love is like the ivy green,  
That ne'er forgetteth what has been,  
And so till life itself be gone,  
Until the end it clingeth on;  
What though the tree where it may cling  
Shall hardly know another spring?  
What though its boughs be dead and bare?  
The twining ivy clingeth there,  
And clasps it with a firmer hold  
With stronger love than that of old,  
And lends it grace it never had  
When time was young and life was glad.

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When hands are idle, words are vain  
To move the stone;  
An aiding angel would disdain  
To work alone.

## INTELLIGENCE.

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AUBURN, N. Y.—DEAR BROTHER WILLIAMS: A pleasant duty devolves upon us to announce to the brotherhood at large that Brother Crawford Morrison, after several years' absence, has returned to our fellowship. His voluntary decision helps to strengthen and encourage us, and serves as an example to others who are standing aside for "non-essentials." We have discontinued our Sunday School and mid-week "Bible Class" during the hot weather, but hope to resume class work September first.

We had a most enjoyable visit during July in the persons of Brother and Sister Giddings and daughter, of Worcester, Mass. They imparted "strength and courage to our hearts," and we believe our experience of goodwill and brotherly love and fraternity was fully reciprocated.

With best wishes for your welfare, and a speedy realization of our "whole desire," I remain

Yours very truly in Christ,

THOS. TURNER.

(This came too late for August number; no intelligence was published in September number, and we overlooked it in the hurry-out of October number. Please pardon.—EDITOR.)

BOSTON, MASS.—MY DEAR BROTHER WILLIAMS: We have sad news for this month. Death has been with us, and taken away two of our members. On October 17 Brother C. A. Mandleburgh (76) was taken with a paralytic attack and died on the following Sunday, and we laid him away on the 22nd to await the call of his Master.

And on the 21st Brother Walter Jones, aged nineteen years and three months, after a lingering illness of several months, passed away, leaving his father and mother childless. The funeral services were held at his home, 12 Lonsdale street, Dorchester, Thursday morning, October 24. The services opened by the believers present singing the hymn on page 160, which was one of Brother Jones' favorite hymns. Brother Henry Vosmer then read several passages from the Scripture bearing on the subject of death and resurrection, after which our brother gave a brief address, showing the faith and hope in which our brother lived and died. There were several aliens present and the occasion afforded a good opportunity to proclaim the faith to them. The service closed by singing the hymn on page 175, which was also one of our brother's favorites.

The body was taken to Lowell, where it was interred in the family lot. A number of the brethren and sisters from Boston and Quincy accompanied the body to Lowell.

Thus we are forcibly reminded that the great enemy is yet doing his work, but as we look at the daily papers we see reports from the east that will cause true believers in all parts of the world to life up their heads and rejoice, believing that the day of their redemption is near at hand.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

CHOCTAW, ARK.—Many will remember a report from Choctaw a few months past, which announced the immersion of several into the life-giving name, and Sister Dena Hunter, of Spring-Hill Ecclesia, was one of the number mentioned in our former report, as a new babe in Christ. Now it has become our sad duty to report her death.

Sister Dena was born Nov. 11, 1885, and is the daughter of Brother and Sister James, of Spring-Hill. She was married to Johnny Hunter January 1, 1909. She leaves three children, two of which are twins and infant babes. She was immersed in August, 1911, and lived, we trust and believe, as is becoming to one who accepts the truth. Her time of proba-

tion was short, less than one-half year did she live to enjoy the peace that the blessed hope gives; for death, which no mortal hand can stay, took her from our midst on January 22, 1912.

We are truly glad that we are permitted to hear more lectures than we did last year. Brother E. E. Burnett, of Bee Branch, and M. E. Williams, of Choctaw, lecture at Choctaw the first Sunday in every month, and at other near ecclesias on the second and third Sundays.

We had the pleasure also of hearing two excellent lectures delivered by Brother Dunaway, of Texas, at the log school house, June 9. Also Brother Beene, of Martinville, Ark., gave us an excellent lecture in May on "How to Study the Bible." Quite a crowd was present and many seemed interested.

The letter in the June issue from the brother in India was very touching, and I know the brethren there surely feel sometimes that none of the other brethren are so isolated as they; especially when they see their neighbors and friends humble themselves to some god or goddess of wood or stone. This surely is the day of false teaching. Let us remember that "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gate into the city." May our dearly beloved, departed Sister Hunter be able to exclaim at the last trumpet, "O grave, where is thy victory? O death, where is thy sting? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. xv:51, 52).

Your sister in the One Faith,

CORA M. SLOAN.

LITTLE ROCK, ARK.—We have our meeting regularly in Little Rock on Sunday afternoon at the residence of Brother J. J. Scroggin and, although there are only a few of us, we enjoy greatly the privilege of assembling together to meditate upon the truth.

So far as I know, all the brethren in Arkansas are getting along nicely, for which we are sincerely thankful.

With kindest regards to you, Sister Williams and family, I beg to remain  
Your brother in the "One Hope,"

J. N. WINBURNE.

LESTER MANOR, VA.—Home again! You will see from the date of this I have been from the old place, Mt. Pleasant, six months and fifteen days. It is a fact that Payne's nearly immortal verses find fulfilment in my case: "Be it ever so humble, there's no place like home." Notwithstanding, I have spent a pleasant stop, for half a year, with my nephew, Stanley Robins, son of our late Brother Thomas Robins, upon the banks of a beautiful bay overlooking the Pamunkey River, as it winds its course some fifty miles above and below, where it flows into the York and that into the Chesapeake Bay, and finally into the Atlantic Ocean. I regretted to leave there on Stanley's account, who must be lonely at times, in spite of his surroundings. Brother Williams, you have no idea how we regretted not being able to say goodbye to you and Sister Williams the morning you left, especially after your uplifting series of lectures, and most charming and clearing exposition of Armagedon, which was listened to so attentively by aliens and members of Lester Manor Ecclesia. May you long live to bring forth from wisdom's mysteries many beautiful thoughts hidden in this Book, which only the true seeker after truth can find.

Tuppous, the Indian plasterer, said to me, "I need not re-measure, I can trust Dr. Williams. I know he will do right." Nancy, the cook, feels flattered at our dining with her and sends "howdy." But, while others are thanking you, let me also thank you for the beautiful picture you drew of Goliath and the little shepherd boy of Israel, and why the incident was recorded. I hope we may both meet again in the flesh. If not, I believe God will ever be with you in your love and work for the truth.

Hoping you and Sister Williams arrived home in safety, I remain  
Yours in the bond of love and hope,

JAMES A. ROBINS.

PARU, NEW ZEALAND.—DEAR BROTHER WILLIAMS: I herewith send you remittance in renewal of *ADVOCATE* subscription for another year. Its regular monthly visits are much appreciated. The contents are invariably of deep interest and provide food for much meditation. I am in isolation (Invercargill, 70 miles away, being the nearest Ecclesia), and find its various articles of great benefit, instructive and edifying.

I read appreciatively "The Bible in Relation to Physical Science." The writer shows the harmony between the Bible and geology in a remarkable and forceful manner. Some may think the harmonizing of the Bible and geology is not of much importance, yet ridicule is heaped upon the Scriptures because many consider that the one is antagonistic to the other. If they could only grasp all the facts—but, then, science is *so wise* in its own conceit.

Our only true "foundation" is the "Word of God," in which we trust. It is the manna by which we live and obtain steadfastness of faith to endure to the end.

I am anticipating your exposition on Melchisedec. It is a subject that, to my mind, has not yet been clearly dealt with; not that I have not read about it; perhaps it is my obtuseness that is to blame. I strive to learn, and in this respect I owe the *ADVOCATE* no small debt. Am also fairly well supplied with current Christadelphian literature, so that, although living by myself and in isolation from the brethren, time does not hang heavily on my hands.

In conclusion, accept my thanks for your editorial columns. They are genuine brotherly exhortations, written with conciseness and to the point.

Believe me, sincerely, your brother in Israel's hope,

J. P. GRAHAM.

TOPEKA, KANSAS.—At the solicitation of Brother and Sister H. Hahn, of Riverside, Iowa, which was the result of an acquaintance by letter through Sister Lotty Tansey, of Kalona, Iowa, who had visited Topeka last summer, and a request by you, Brother Williams, Brother A. H. Zilmer, of Waterloo, Iowa, visited us at our additional request for the purpose of inducting candidates into the name of Jesus Christ. After an examination as to fitness to be the Sons of God, Mr. James H. Whipple and Mr. Joseph Davis, who had formerly been identified with the Campbellite denomination, were baptized into Christ. These two men have shown meekness and earnestness and diligence to know the true purpose of God; and after I had contended here for some twenty years, these are the result of my labors and yours and those of the brethren who have contributed to the *ADVOCATE*. But the glory be to Him to whom it really belongs. The obedience of these two brethren is encouraging me to increase my strength to the end that hope and light and love may endure, and that I and others may have help to carry the banner of truth to those who sit in darkness and the shadow of death.

Through a catechising of each other and by Sister Tansey when she was here, she took exception to the validity of my immersion, which was performed 18 or 20 years ago by a Campbellite minister, I having a full understanding of the Gospel, and he knew what I believed.

Later I submitted my action to the judgment of Brother Samuel Short, now asleep in Jesus, and to Brother H. O. Austin, now of Los Angeles, Cal., who decided that my immersion was satisfactory. After a thorough consideration, I concluded to remove all question, and so there were three of us to go through the waters of baptism. Friday, October 4, 1912, Brother Zilmer baptized me because I had to hurry away to a sick brother in the flesh in Albuquerque, N. M.; then on Sunday morning, October 6, 1912, Brother Zilmer baptized Mr. Davis and Mr. Whipple, so there are three

here now looking and waiting for the final spirit birth when joy will know no end.

We shall long remember the happy association I had with Brother Zilmer. For a week and a day, every evening we had a lecture, which I hope and think will awaken some of the dead that are living in Topeka. I assure you we had a live campaign. I think Brother Zilmer was as glad he came as we were to have him come.

And now we wish to be on record as the Topeka Ecclesia, with the address of Brother J. H. Whipple, 473 Reno St., Topeka, Kan. We meet at Brother Whipple's or Brother Davis's house (near together) at 10 a. m. Sundays.

Yours in hope of eternal life,

A. W. SMITH.

VANCOUVER, B. C.—DEAR BROTHER WILLIAMS: We forward you a few items of intelligence to let you know that we have not forgotten you nor the brethren. Brethren seem to think, because they know the work of their respective ecclesias, it is of no interest to others. If we only think how much we love to hear from those we used to meet with, they would realize the false notion of its being of no use to write intelligence for the ADVOCATE.

We are pleased to report that we have received visits from Sisters Dora and Flora Cook, of Ladner, which was a source of comfort to us, as it shows our work in visiting the meetings that are situated around our city is appreciated. We had also with us Sister Yeatman, of Vancouver Island. We are sorry to report the removal of our Brother Albert Hall, who has been with us for a few months, long enough to make us feel we could not do without him, as his work was so helpful and uplifting, and as we are going to make a special effort this winter, we feel his loss very much. To know him is to love him, and we feel his loss keenly; but we are consoled that our loss will be the gain of the brethren in Virginia, where he has gone.

Your Brother in Christ,

J. H. E.

ELMIRA, N. Y.—Beloved Brother and Sister Williams, and the brethren scattered abroad, greeting. We have some more pleasing intelligence from here this month. This morning, after a good confession of the faith, Earnest Decker and his wife, Bessie, were both immersed into the name of Jesus. They were both Sunday School scholars of this Ecclesia, but moved to Binghamton, where they now reside. After breaking bread with us, they returned to their home. We pray that the blessing of God through Jesus will rest and abide with them and keep them, to His heavenly kingdom and glory.

Yours in the One Faith, J. H. SYKES.

#### QUERIES.

8. When we read that the twelve apostles shall eat and drink at Christ's table *in His Kingdom* when they rule the twelve tribes, does it not prove that they have not yet received their reward, and consequently, are not in heaven?

9. Is it not also evident that if Christ does not come into His Kingdom until the resurrection (or judgment) day, His prophets and saints cannot receive their reward before that time?

10. Where are the saints in the meantime? Do they not sleep in the dust of the earth? Does not Paul say that the living and the dead alike receive their reward when the Lord shall descend from heaven? (1 Thess. iv. 15-17).

## AN EXTRACT FROM "SCRAPS OF BIBLE HISTORY."

1. Is it believable that a just and loving God would drown all the inhabitants of the world, and then send them to everlasting torture in the hell of popular belief?
2. Is it not more rational to believe that He put them out of existence, and thus rid the world of their contaminating influence?
3. Were not man and beast destroyed *together*, and *in the same way*? and does not destroyed mean deprived of life, and rendered incapable of further harm?
4. What would be the use of destroying them from the earth, if they were sent to a worse place afterwards?
5. Did God say they would continue to live in hell or elsewhere, after they were drowned? If not, why should we believe such a monstrosity?
6. Would it not be more necessary and God-like to destroy "hell," if there were such a place?
7. How could it be said that those in the ark were *saved*, if being kept alive thus, prevented them from going to heaven, where they would be happier?
8. Does not the fact of their being *saved* prove that, in case of drowning, they would have been *lost*?
9. If all those people who were not in the ark perished, will not all who do not enter the Christ-ark perish?
10. Did not Jesus say, "Whosoever believeth in Him shall not *perish*, but have everlasting life"? And is not perishing, in this case, the opposite of living?

---

 THE ATHEIST

The atheist is but one atom of matter in motion; belonging to no system, amenable to none, without a destiny, without an object to live or to die. He boasts there is none to punish him, but there is none to help him, none to reward him. He has no father, proprietor, or ruler—no filial affection, no sense of obligation, no gratitude, no comfort in reflection, no joy in anticipation. If he be blamed, he cannot be praised; if he cannot be praised, he cannot be honored, and man without honor is more wretched than the beasts that perish. Unenviable mortal!—ALEX. CAMPBELL.

---

Something each day—a deed  
 Of kindness and of good,  
 To link in closer bonds  
 All human brotherhood;  
 Oh, thus the heavenly will  
 We all may do while here;  
 For a good deed every day  
 Makes blessed all the year.



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DECEMBER 1912.

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## A MONTHLY PERIODICAL

Devoted to

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THE  
**Christadelphian Advocate**

A Monthly Periodical

DEVOTED TO

THE PROMULGATION AND DEFENSE

—OF—

The Things Concerning The Kingdom of God and The  
Name of Jesus Christ

IN OPPOSITION TO THE FABLES OF CHRISTENDOM  
WITH A VIEW OF ASSISTING IN THE WORK  
OF "TAKING OUT" A PEOPLE  
PREPARATORY TO  
THE COMING OF THE LORD

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VOLUME XXVIII.

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Vol. 28—No. 12

DECEMBER, 1912.

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## Editorial.

### THE BALKAN WAR

The Turks are not quite driven out of Europe yet. Had they been completely driven out in such a short time as threatened last month, it would hardly have been consistent with the hitherto slow process in which the decline has proceeded, so strikingly in harmony with the sign of Rev. xvi:12, the drying up of the waters of the river Euphrates. But the Turkish power is doomed to soon pass away, and then the time cannot be far distant when the King of the East and the "kings from the sun's rising" will appear. Our esteemed Brother S. T. Norman in a private letter suggests that the Balkan States may be the "kings of the east," and that the present war is the "drying up of the waters" to prepare for these kings. There is fitness in this suggestion to the present situation, but it does not seem broad enough, nor of sufficient importance to call for such a remarkable prophecy as that of Rev. xvi:12. The victory of the Balkan States is a means to a grander end than that of "preparing the way for" these comparatively insignificant powers. The prophecy leads on to the burning hope of the true watchers, the hope of becoming the "kings and priests to reign on the earth" (Rev. v:10) by reason of the "Sun of righteousness arising with healing in his beams."

This is what makes the true watchers leap for joy in view of the present and prospective results of the Balkan war.

The Powers are busy trying to find a basis of peace, because they are all afraid of one another in case of an outbreak among themselves. They realize what a terrific thing such a war would be, and will be, in time, despite all efforts to postpone the dreadful day—dreadful for those engaged, but to the children of promise it is but the storm that must come before the calm.

A remarkable feature is the antagonism between Austria and

Russia, with Serbia as the match to ignite the powder. Serbia says she will take and hold Durazzo, a port on the Adriatic; and Austria says she shall not, while Russia is watching Austria with her usual jealous eyes. Perhaps this is the reason that, as now reported, the mediating Powers have decided against Serbia on this question. If, however, Serbia becomes defiant, what is to be done? Austria must carry her threats into execution, and then Russia's opportunity comes, and perhaps the general scramble. In it all, Russia's opportunity to take Constantinople may present itself, and then she is not far from "planting the tabernacles of her palace between the seas in the glorious holy mountain."

Having then "ascended above the stars of God" and become "like the Most High" in gaining possession of the "sides of the north," she is the giant of Gath for King David's greater Son to strike to the ground; and the amazed nations will ask, "How art thou fallen from heaven, O day-star? How art thou cut down, which didst weaken the nations? Art thou become weak as we?" Russia's hosts left upon the field of slaughter, the opportune moment has come for "all nations to be gathered against Jerusalem for battle." Then the King, and the "kings from the sun's rising" will come and "drive asunder the nations" and clear the way for the great King to stand triumphantly at the gates of the city of the great King to command, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in."

"Hail to the Lord's anointed,  
Great David's greater Son;  
Hail in the time appointed,  
His reign on earth begun.  
He comes to break oppression,  
To set the captive free;  
To take away transgression,  
To rule in equity."

AS TO THE ADVOCATE

This number closes the twenty-eighth year of the career of THE CHRISTADELPHIAN ADVOCATE. It still lives and looks ahead. Perhaps it will continue to live till the Master of the house orders its discontinuance. From present appearances, it may not have to live long till the hoped-for day shall dawn. It may not be the privilege of its founder and editor to live till then, but even for this we may *hope*; and many letters from readers express this hope, which expressions cheer us and encourage us. We sometimes feel weary, and ask, Had we not better look for someone to take the work off our hands? Then again moments come, after a good night's rest, when we feel strong and enthusiastic and the question comes, How could we live happily and contentedly without this work—a work which we have *worked* into, and which has become an important part of our very life?

Kind letters urge us on; good results enthuse us. Therefore, onward we go, preparing to enter upon the twenty-ninth year of the *ADVOCATE'S* existence, if our readers are prepared to accompany us. We have reasons for believing that they are. Therefore, come along, fellow-sojourners! Come along, comrades! Let us help each other on the way.

This help is two-fold. It consists of mutual encouragement with pen and tongue; and a necessary part of it is the material part, in prompt payment of subscriptions, and in scattering the books and tracts we have in supply. As to subscriptions, the post-office authorities will not allow us to be as indulgent with those in arrears as we have been in the past. They demand periodical statements from us, and if we have too many subscriptions in arrears, our right to the second-class mail rate is in danger. Were we deprived of these rates, our monthly postage expense would be increased ten or twelve dollars. This is the reason we have sent statements of account to some who, we hope, will not be offended. Subscriptions that come in during December and January are the most convenient for the working of the office, since the books are given more personal attention than at times when the editor is traveling. This year, especially, we would like all our subscriptions to come in during December and January, since we are expecting to make another journey to England some time during the year. Paid-up accounts will be an ease of mind, and also a help to meet all financial exigencies.

But how would it be if the Lord came before the year is out, and we have not issued the twelve numbers paid for in advance? Well, the money in our hands will not be needed, and if it were in your hands it would not be needed; in fact, the moneys of all nations will cease to be legal tender; and soon the world will be blessed with one pure language, and with one standard of value as to the means of commerce, in the affairs of mortals. But with those "made equal to the angels" money of all sorts will be as trash.

Beloved ones, let us examine ourselves as we pass out of the year 1912 into 1913, make amends for past deficiencies and press on, press on, with faces to the sun, and the shadows left behind.

#### THE WORLD'S REDEMPTION

Our book, "The World's Redemption," has run out of supply for the present, the first edition of fifteen hundred copies having all been sold, and given away in the effort to give light to those in darkness and in the shadow of death. We are printing a new edition and have got along to page 352, and will soon have the printing complete. Since we must send the book to Chicago to be bound, we cannot hope to be ready to fill orders for over a month, at least.

This edition is an improvement on the first so far as type and size of page are concerned. The binding will be in two styles, leather and cloth. We would like to hear from those who will desire leather-bound copies, so we may know how many to have bound in this style. The price will be \$1.75 without postage; the



cloth-bound one will continue to be \$1.00 without postage. Perhaps a good work can be done by those in possession of the first edition by sending them out on missionary work, and ordering copies of the new edition. Since the arrangement was made by a special contribution to the price of the cloth-bound at \$1.00, the price of paper and all other things in the book-making line has largely advanced; but we shall try to keep to the settled price. A good list of orders for the leather-bound copies will help to make up for the advance in prices of material and printers' wages.

There are a few orders on our books now, and we hope all concerned will be patient till we can complete the work.

---

SUNDAY MORNING EXHORTATION, FEBRUARY 4, 1912

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BRO. W. WHITEHEAD (NEW ROMNEY), ENGLAND

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MY DEAR BRETHERN AND SISTERS:—It has pleased God in His great and omnipotent wisdom to choose out men in whom He has put His spirit; whom He hath sent forth into the world to declare His name, His will and His love. He has also seen fit to ordain men who have fulfilled a part in the world's history, even though their works were contrary to the ultimate end of His purpose, of love and goodwill among men. Esau is an example in point.

God has done this in order that His children in all ages might be conversant with His will, and if we look at it from His standpoint, we shall see great wisdom revealed through His Word. Of course, the examples are far too numerous to mention by name, but we know that in a year's reading we shall read of them all. I trust each one of us is doing this; if we do so, in a year we get the full complement, and as the years roll on it is wonderful what an increased amount of light comes to passages which perhaps we have read twenty or thirty times before. Let us add a word for the young brother and the young sister. Do not be discouraged if you do not see all things fully and clearly at first. As the years roll on, if you keep attentive to your study, knowledge is sure to come. God's blessing is sure to crown that brother or sister who carefully and prayerfully commends the Word of God to themselves daily.

Now there is a man revealed to us upon whom I would like to say a few words this morning, and that is the apostle Paul. I have chosen him because he was pre-eminently the apostle to the Gentiles, and so long as Gentiles are Gentiles and there is a people to be taken out from amongst them for God, the words of the apostle Paul will always bring a hope and consolation satisfying to the heart. They are so profound, and yet so clear to a spiritually enlightened mind.

It is a peculiar circumstance that the men that God has chosen to bring prominently before the world have been of peculiar char-

acteristics. Take, for instance, the characters of Peter, John, Paul and many others. We may call Peter impetuous; John, deep and the one who gave us such a solid view of the character of Christ. We call to mind the sublime reasoning of Paul, showing by mighty contrasts the greatness of Christ and the greatness of the position of those who are Christ's.

Bearing these things in mind, let us look at the ninth chapter of Romans. He opens that chapter by saying, "I say the truth in Christ is that I have great heaviness and continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren \* \* \* who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises; whose are the fathers and of whom as concerning the flesh Christ came."

There is no doubt that this can be taken as one of those strongly felt thoughts of the apostle, and let me remind you, and myself, he says in another place, "Be ye followers of me, even as I am of Christ."

In another place he says, "Be ye followers of God as dear children."

Here we have three great thoughts placed before us as guides. God has to be followed, and how has God set us the example? Even inasmuch as He has placed in Christ a true manifestation of His love and wisdom, and that was how Paul could say, "Be ye followers of me, even as I am of Christ."

Now we look at Christ, and what was the one occupation that He placed before us. That we should grow in the grace of God by prayer. But let our prayers be uttered in a right frame of mind, let them be said in the mind of Christ and I venture to say that if we occupy all our time in cultivating the spirit of Christ it will not deprive us of happiness and joy in things appertaining to our ordinary life. It will lift us up and will make us more acceptable in the sight of God.

Of course, we know that Christ's greatest delight was to always do those things which were pleasing to the Father. "Be ye followers of God as dear children."

In another place Paul says Christ, as it were, made himself of none effect, giving the glory to the Father. "The words that I speak are not mine." "The works that I do are not mine"—always giving glory to God. We are to be followers of Paul, even as he was of Christ. There is nothing in that, the following of a man like Paul, that is improper; but if carried out it will lift us up individually, and if it lifts us up individually, the whole community will be lifted up.

Paul was a man of intense loving feeling. It is expressed in those words, "My conscience also bearing me witness that I have

great heaviness and continual sorrow in my heart." Notwithstanding the joy that he had in his own heart, the joy of being a son of God, it rent his heart to see the attitude of his natural brethren toward Christ.

"There is continual sorrow in my heart and I could wish myself accursed from Christ." This shows how deeply he felt for others, but he knew why it was that his brethren rejected Christ, and therefore he knew that it was not possible for him to do anything in the matter save serve his God. If only he struggled on, and on, he would receive his reward. He never allowed anything to come between him and the great noble work. There was no cessation of that work. Never in the history of that noble-minded apostle was there a moment but what he felt there was work to be done and comfort and strength to be given to his brethren and sisters.

Let us realize these things. I know it will take a lot of abnegation in order that we may rise to such a position. If we commit ourselves to God in the way we are exhorted in the Spirit's words, the promptings of the flesh will be subjugated and the spirit of Christ will rise in our hearts. Just in proportion as the heart is tuned up to the great love which was manifested by Christ, there will be great joy of heart. The apostle Paul did this, and went on and on, from strength to strength, so that he could say when the time of his departure was at hand, "I have fought a good fight, I have kept the faith."

The soldier called to war cannot hesitate to obey. He cannot say he will go away for six months and then come back to his duty. That is not proper soldiering from an ordinary point of view; it is a more important matter still when we are soldiers of Christ. Our warfare is always here and our warfare is spiritual. It should have as its foundation love, but it must be love not merely expressed in word, but be manifested in our characters. We find Paul's great love was manifested even for those of Israel who would not accept his Master. Now compare our position with those of whom Paul writes as "having the law," etc. Is it not inexpressibly greater? Are not we the sons and daughters of God? There was a purpose on the part of the Creator in our creation, and that was that we should rise from our present position in the flesh to put on the divine nature.

"Now are we called the sons of God, and it doth not yet appear what we shall be, but we know that when he doth appear we shall be like him, for we shall see him as he is." That was the intention on the part of God, we were called to be sons and we should each and everyone strive to walk faithfully to the end.

In the 8th chapter Paul says, "Who shall separate us from the love of Christ? Shall tribulation?" If ever there was a time when

we ought to attend to the things of the spirit, it is when we are in trouble; and then it is that we should hold one another up by our prayers, by our presence at the meetings and by our working together, and thus we should find that the love of God is indeed eternal for us.

"Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No, certainly no, but on the contrary, if we indeed are continuing in the way of life, they will show us how good our God is.

We have not to go through half the persecution that the apostle had, yet he could say, "I am persuaded that neither death nor life \* \* \* shall be able to separate us from the love of God." Our troubles are merely play compared with the tribulation that the apostle had to go through. There is no one who has been in the truth without realizing in some measure that tribulation has come and we know as years go on that the truth has become more precious to us, and that it has helped us to become more than conquerors.

We see that we are placed here in order that we may go on as Paul did, in order that we may be able to say, when our time for laying down our life comes, "I have fought a good fight."

The apostle says, "I keep my body in subjection lest after having preached to others I myself might be a castaway."

Here again is an individual application. It means abnegation. It may be hard, but let us fight on to the end.

How wonderfully Paul had exemplified the virtues which he had exhorted others to emulate, and with a righteous heart, he could say, "Those things which ye have seen in me, do." With what result? "And the God of peace shall be with you." Amen.

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### A LAWLESS WORLD

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The above is the heading of an article in the Montreal Star that presents a picture of the world's dishonesty and barbarism in this boasted "Christian" age. The article ably presents just the situation which prophecy describes as immediately preceding the transformation of the kingdoms of this world into the kingdoms of our Lord and of His Christ. What a picture the following is!

It is impossible today for the thoughtful man who reads the newspapers to avoid seeing that what few shreds of law and order humanity has succeeded in piecing together since the Dark Ages to restrain somewhat the greed and the brutality of nations have been pretty well swept away by the rising lust of power.

International law and justice have broken down. Lord Rosebery—accustomed as he is to all the rigors and intrigues of international relationships—sweeps the world with his aging eyes and warns us

that we are "rattling into barbarism." Measured by all standards of honor, of right, of even common humanity, the world is distinctly worse off today than it was a quarter of a century ago.

Whatever devoted missionaries may be accomplishing toward carrying the gospel of peace and love into the midnight of paganism, the Christian nations themselves have fallen under a new, or rather an old, spirit which is distinctly pagan.

Look where you will, and you see dismaying evidences of it. It is not only that helpless natives are tortured in Peru and in the Portuguese colonies to increase their output of rubber—a form of hideous greed the "red" Congo has accustomed us to—but we are asked to believe, on the testimony of photographs, that the Russians are torturing the Persians for political purposes; and Russia is a Christian nation and practically our ally. Then come tales of torture from Mongolia, and repeated reports of massacres and outrages from unhappy Macedonia and struggling Albania, which have at last stung their kindred in the free Balkan States to action.

It is not principally, however, these horrifying facts that prove the lamentable break-down of law and order. Such events have always occurred to appall humanity. But the most discouraging feature of it is the reception of these tidings by the big Christian nations. We are practically doing nothing about it.

There was a time when suffering prisoners in the dungeons of Naples roused all England—when "Bulgarian atrocities" set Britain in a fury and called Russia to arms—when "Uncle Tom's Cabin" carried an appeal which made the American people ready to go to war for an unselfish principle and the prevention of outrage. Today, Europe receives such awful news as this with a helpless shake of the head. It is frightful, but who dare lift a finger?

A pagan paralysis has fallen upon all the best impulses of the various peoples who call themselves Christian.

A British cruiser could have stopped the terrible tale of Congo cruelty that stained the rubber of that vast tract with human blood. But it was not sent. Britain dare not send it. To despatch a cruiser to the coast of Africa was simple enough; but that act would have driven the King of the Belgians into the arms of Germany; and the surrender of Belgian fortresses to the German armies, in the event of a war between France and Britain, on the one side, and Germany on the other, would have given the victory to the Germans. So the Congo natives perished.

It is impossible to tell, without further testimony, what has happened in Persia. We wait in hope that Russia may clear her uttermost skirts. But, in any case, what can Britain do? A few mad enthusiasts are asking that she abandon her policy of friendly co-operation with the great empire of the Czars. This is to ask baldly that she commit suicide. The peace of the world depends today upon the "entente" between Russia, France and Britain; and we can no

more afford to quarrel with our allies, because we do not like their conduct, than a drowning man could afford to refuse the helping hand of an escaped convict because he shuddered at his crime.

Long before the publication of these photographs, it was notorious that Britain heartily disliked the course of Russia in Persia. It is exactly contrary to the British policy of sustaining the weaker nations; and it is a decided menace to the safety of India in the future. But Britain has been compelled to assist in the obliteration of the hopes of young Persia that they might regenerate their ancient nation, and in removing a "buffer state" between a great power and India, because these were lesser evils than those which a refusal to assist would have precipitated upon her.

But it is not only in murder, torture and outrage that we find proofs of the new paganism. We find it as certainly in the growing indifference of nations to their most sacred obligations and pledged word. The world suffered something of a shock a few years ago when Austria cynically tore up the treaty of Berlin and occupied Bosnia and Herzegovina. The solemnly engaged word of a great empire was treated as a piece of rotten thread. When humanity protested, Austria replied, "What are you going to do about it?" and Germany placed her matchless military power at the disposal of the Austrian pledge-breaker to back up his lawless act.

But that was only the beginning. That set a fashion. We were all shocked at Austria then. There are mighty few of us today who could "cast the first stone." The occupation of Morocco by France was a very natural development and will be an excellent thing for the Moors; but it has been accomplished over a torn-up agreement—the agreement of Algeciras. Of course, France was forced to sign that agreement, but the fact that she has torn it up on the first opportunity shows what the world now thinks of signed and sealed documents. Britain, too, was a signatory on that occasion; and Mr. E. D. Morel chides her for not standing by her signature. The answer is plain. She dare not. She must go with France, or throw France into the arms of Germany.

We do not criticize France. She is obeying the governing spirit of modern international relations. "He takes who has the power—he keeps who can." Nor do we criticise Italy. Yet what a comment on the regard which Christian nations have today for the "paper rights" of their neighbors the Italian occupation of Tripoli offers! Turkey had as much right to Tripoli as Britain has to Canada. Italy had as much right to invade Tripoli as the United States has to invade Canada. The rejection of Taft's reciprocity plot by Canada was as good a pretext for invasion as the hampering of Italian commerce and financial operations in Tripoli offered. There you have the ethics of the transaction in the "spotlight."

A few weeks ago, our smug and unctuous local hierophants, who are always worshipping before the altar of American Bigness

and Bluff, would have assured us that, while this all might be true in sordid Europe and wicked Asia, it was not true on this thrice blessed continent, which had escaped the evils of "militarism" and substituted the schoolhouse for the barracks. Here, in beatific America, international honor was observed, international justice reigned and our nations never looked upon a brother except to love him.

We will not hear that today, for someone in the audience might dispel the illusion by uttering the single word "Panama!"

There is a treaty as definite and binding as the Treaty of Berlin. It bears the signatures of the two self-confessed foremost Christian and civilized nations in the universe. It is not unscrupulous Austria nor frivolous France which is bound by this document, but sober Albion and the noble American republic.

And yet, for a petty matter of canal tolls, it is torn up and cast aside. It has become to the financial disadvantage of some few interests in the United States that the national word be kept, and, in spite of pledged honor, it is to be cynically broken. And, as if to make plainer to amused and contemptuous Europe the utter collapse of national honor in this business—so far as international relations go—an informal proposal to submit the meaning of the treaty to arbitration is met by the High Priest of Arbitration, President Taft, with a refusal.

As we said in the other cases, we do not criticize the United States. It sees something it wants in this lawless world, and it is big enough to take it. It knows that Britain cannot go to war with it for her treaty rights at Panama; And so it coolly kicks those "rights" out of the door. It is acting precisely as Austria acted in Bosnia, as Russia is acting in Persia, as France is acting in Morocco, as Italy is acting in Tripoli, as Britain herself acted in the "bad old days" in many a clime, though we fancy that bluff John Bull usually went to war before enriching himself by the methods of war.

We do not criticize, we placard. We want our people to realize that they live in a lawless world. There is plenty of law and justice and order within the national boundaries. There is none between them. The international highway is a haunt of highwaymen; and any nation is liable to be aroused some bright morning to find a pistol at its head and hear the demand: "Your money or your life!"

Canada has lots of potential "money," the sort of "money" that national freebooters covet. Our natural resources are limitless and almost unscratched. We are the fattest prize that runs, lamb-like, along this lawless highway.

Do our people think that this is a good time for us to be careless about the size and quality of our "pistols"? Should we be indifferent as to whether the guard which protects us—the British Navy—is sufficient for the task?

## THE BIBLE IN RELATION TO PHYSICAL SCIENCE.

(CONTINUED FROM PAGE 147.)

### HEBREWS xi:3

Careful exegesis, aided by the facts of geological science, will enable us, I believe satisfactorily, to educe the deeper and more exact meaning of this New Testament passage. It is thus rendered in our English version: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The explanation of the verse usually given by expositors is of this kind. It is considered to mean that "through faith (in the Scriptures) we understand that the worlds (i.e. the heavenly bodies) were formed by the word (or power) of God, so that things which are seen were not made of things which do appear." By which is understood to be meant that God originally created all things out of matter which had no previous existence. This may be a truth, but is it the truth set forth in this verse? I do not think that it is.

First, as respects the word "worlds," which is the subject of the verse. Is there any authority whatever, Scriptural or even classical, for understanding it to mean worlds in space, i. e., the heavenly bodies? A careful examination of its use elsewhere will show that the Greek word is invariably used in relation to *time*, and that it means ages, or periods, of greater or less duration. Hence it must here mean *worlds in time*, i. e., the geological ages. The contextual position of the word in this verse certainly requires us so to regard it. But of this, more presently.

Next, it should be noticed that the "faith" here spoken of differs somewhat in its nature, or rather in its object, from the other instances of faith recorded in this chapter. These all relate to the revealed word, and promises of God. But this instance of "faith" has reference to the works of God in creation. That this is so strongly confirmed by the verb with which it is associated, "by faith *we understand*." What this word means, in this connection, may be clearly seen by reference to Romans i:20, where the same word is used: "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead, so that they (the heathen) are without excuse." The invisible things of God are his essential attributes, such as his wisdom, power, goodness, etc. These are *understood* by the things that are made." Man's reason, unless grossly debased, cannot but infer, when contemplating the works of nature, that "the hand which made us is divine." Ef-



fects must have a cause. Matter so beautifully moulded and adapted with such exquisite skill to ends so manifestly wise and beneficent, must have had an artificer of corresponding wisdom and power, such as we can conceive God to be. His working hand is indeed invisible, but it is nevertheless seen, in some sort, in the results which it has produced.

Now in the passage we are examining (Hebrews xi:3), there is implied a similar exercise of faith in things unseen. The only difference is that here it has respect, not so much to the existing creation as to the organic remains of pristine worlds. This will appear more clearly presently.

The Greek word which, in the A. V., is translated "framed," is in the original, a singularly expressive one, and most beautifully sets forth the facts which geology has brought to light. I will try to make this as evident as I can to the general reader.

This word is used in the New Testament in three somewhat various senses. 1. In some passages it is used in the sense of to repair, or reconstruct, a thing damaged or broken. Thus, when Jesus called James and John to be His disciples, they were in a ship with Zebedee their father, "*mending their nets.*" (Matt. iv:21.) So also Mark i:19. In Gal. vi:1, the word has a similar meaning, though used to describe a *moral* action. "If a man be overtaken in a fault, ye which are spiritual *restore* such an one in the spirit of meekness."

2. Sometimes the word is used to express the act of *fitting or joining things together, so as to form a perfect whole*, as in the members of the human body or in the subordinate parts of a building. It is used in this sense in I Cor. i:10, "That there be no divisions among you, but that ye be *perfectly joined together* in the same mind and in the same judgment."

3. And it is also used to express *the completing or perfecting of a thing which was before, in some way, incomplete or defective*. Such is its meaning in I Thess. xiii:10, "That we might *perfect* that which is *lacking* in your faith." Hebrews xiii:21, "Now the God of peace *make you perfect* in every good work to do his will." Luke vi:40, "Everyone that is perfect shall be as his master." Ephesians iv:12, "He gave some apostles \* \* \* for the *perfecting* of the saints."

These, then, are the three chief senses in which the word is used in the New Testament, and they are all included, I think, in the word as here used, and accord, most remarkably, with the ascertained facts of geology.

(a) Each succeeding age was a *restoration*, more or less thorough and complete, from a previous state of devastation and destruction of organic life. Large portions of the earth's surface which had been before submerged were re-elevated above the ocean

and were thus fitted for the reception of the new plants and animals which were then brought into existence.

Creation is, and ever must be, to us an inexplicable mystery. It is quite possible, nevertheless, that the Creator in this, as in His other operations, may work according to law; but supposing this to be so, it does not, I conceive, at all derogate from the fact that the new incomings of living things originated with Him and were not evolved. Certain, at all events, is the fact, however, that at the commencement of new eras, new forms of life in large numbers came into being.

(b) But were these "life-worlds" separate, independent, communities, or were they mutually related, so as to form one grand scheme, or system, of nature and of life? I have touched on this point before, when examining Hebrews 1:12, and have shown that the latter was the case. We may not be able at present clearly to make out the system in all its details, but that it was so, as a fact, no geologist will question. The ages, therefore, were, in the second meaning of the Greek word, *fitted or joined together*, so as to form one grand whole.

(c) And now, looking at the third meaning of the Greek word, has it not its exact correspondence in the facts of geology? For the ages were undoubtedly *progressive*. There was, in a certain sense, an advance toward perfection. The earliest forms of life were the simplest, and they became, as a rule, more complicated in structure—more highly organized—as time proceeded, till at length man, the Creator's masterpiece, appeared and crowned the whole.

I must now return to the word "*worlds*," a not incorrect translation of the Greek word, provided only we understand it to mean "worlds in time" and not "worlds in space." But the interesting thing which I beg my geological friends especially to notice is that, both in the Greek word and in the corresponding Hebrew word, there is the idea of *indefiniteness*, as regards its commencement and close. In the Hebrew word it is very evident, for it is taken from a root which means "to conceal," as though the beginning and end of an age were not clearly defined. We need not, therefore, understand the word to mean that each geological age was separated from the foregoing and following one, by any hard and fast line of demarcation. On the contrary, it rather implies that it was not so. Each age or formation, it is true, has its characteristic fossils, so that the experienced geologist can usually discover and determine thereby the relative age of the formation he is examining, in any part of the world; but it is generally found to be the case that a small proportion of the life of the period passed up into the overlying formation, thus connecting all together in the way already pointed out. The Greek word for "*worlds*," then, in this passage, is most appropriate. And now for the inference which Paul, writ-

ing by inspiration, draws from the foregoing statement. Do his words mean to say that the visible creation originated from matter which had no previous existence? (Out of nothing, nothing comes—Ed. A.) This may be true as regards the first commencement of the “worlds,” but I do not for a moment think, as I have already remarked, that it is the truth stated here. (Nor elsewhere—Ed. A.) The more correct rendering of the Greek I take to be of this kind: “So that the things which are seen” (in this case, the relics of the former ages embedded in the rocks) “did not come into being out of things that are apparent.” The words thus rendered explain themselves, when connected with what had gone before. They affirm that the “worlds,” as regards their physical state and their organic life, are the products of the divine wisdom and power. They are due to the special and everlasting agency of God. They are, in fact, not evolutions, properly speaking, but creations. The materialistic theory will in no wise account for the facts which geology presents to us. This noble science pleads for God. It has seemed good to Him, for wise and good reasons, such as may readily suggest themselves to our minds, to preserve below our earth’s surface, by the marvelous process of fossilization, the exuviae and relics of preceding ages.

The strata in which these remains are contained have been brought up at different times, many of them from great depths, to the surface, so that we can examine them without difficulty. They furnish us with a delightful subject for study, replete with instruction of the highest order. As we examine these various forms of animal and plant life, many of them so strange and beautiful, the thought will not improbably occur to our minds, How did they originate? What relation do they bear to other previously existing forms, to which they have some resemblance? Have they been gradually transmuted, or were they new-created existences? The most searching investigation, it may be confidently asserted, can discover no satisfactory evidence of gradual transformation having taken place. If it were so, should we not be able to trace indications of such changes going forward—specific forms undergoing gradual alteration—one passing into another; as in a dissolving view, one scene melts into another. We can see in recent mollusca something like this in the evolution of *growth* in individual shells. We can pick up on the seashore shells graduating from the infant size and form to the full grown specimen. Why not something resembling this in the change of one fossil species into another, supposing that such transmutations have recently occurred? If we cannot find in the rocky strata *many* such instances, how is it that we can positively find none? The strata in some of the older formations, as, for example, the Silurian, were laid down in some parts of the world with uninterrupted regularity for thousands of feet in thickness, and yet here the same rule holds good—unvarying persistency of species

--without any indication of change of form from first to last. We may, indeed, and do, often find fresh intermediate forms tending to fill up gaps, and to make more complete the system, according to which all creation is constructed; but this only goes to prove the perfect order of the divine workmanship and is quite another thing from the passing of one form into another by *insensible* degrees, which is what evolution requires to prove its theory true. And now, recurring to the passage under consideration, it may be remarked how admirably expressive are the two words when thus explained, "By *faith* we *understand*."

There is abundant scope—indeed, a full demand—for the exercise of our perceptive and reasoning powers, when examining the strata and their fossil contents. But there is also a no less reasonable demand upon us for faith which is "the evidence of things not seen." And this, as the natural and necessary consequence of the former. For what are the facts of the case? We have, suppose, some particular "formation" under examination. We observe, beginning at the lowest part, the commencement of the series, certain forms of life, mollusca or fishes, suddenly come into existence. Not a trace of these can be met with in the formation below. We follow them up through the accumulated thickness of the formation we are examining, till at its summit they disappear from our view, and are never seen again, in any of the overlying strata. But has any change passed upon them during the lapse of these long ages? None whatever. A shell taken from the bottom of the formation is identical in form with its fellow taken from the top. But how, with respect to the earliest origin of this shell, as it first meets our gaze at the commencement of the series? It has its numerous descendants, as we have already seen. But how about its ancestry? Has it no forefathers? No immediate parents? We can find none, search we ever so narrowly. How, then, did this shell come into being? We are thrown back upon *faith*, "the evidence of things *not seen*." Is there anything unreasonable in this necessity, or unworthy of the most accomplished student of science? On the contrary, it is the legitimate testimony which geology bears to that divine Being who has created all these "wonders of old time," for our instruction and pleasure. In the eloquent language of the late Professor Whewell, referring to this very science, "The mystery of creation," he says, "is not within the range of her legitimate territory, she says nothing, but she *points upward*." One word more. How, I would ask, if we interpret, as so many do, the word "worlds" in this passage as meaning the heavenly bodies, can we be said to perceive, *through reason and faith combined*, the thing they contain, inasmuch as we know nothing about the physical condition, or organic life, of these far-off worlds? Do not the very facts stated in this verse prove that it cannot apply to them? And if not to them, then to what else can it apply, but to those "worlds in *time*," of which this earth has been the prolonged scene?

MATTHEW'S GOSPEL—A BRIEF HISTORY OF THE AUTHOR AND THE BOOK

FROM STOWE'S HISTORY OF THE BOOKS OF THE BIBLE

Matthew was a Galilean Jew, and held the office of a receiver of customs under the Roman government, at the sea of Tiberius, near Capernaum (Matt. ix:9). By Mark he is called Levi, son of Alphaeus (Mark ii:14). When a Jew became a Roman citizen he generally assumed a Roman name; and it is probable that Levi was the original Hebrew, and Matthew the assumed Roman name of this evangelist. He left his business at the call of Christ, and he became his permanent attendant and one of the twelve apostles a short time before the delivery of the sermon on the mount (Luke v:27). In enumerating the apostles, he calls himself Matthew the publican (Matt. x:9), or custom house officer, a name exceedingly odious to the oppressed Jews.

It is the unanimous testimony of the ancients that Matthew wrote his Gospel for the use of the Jewish Christians of Palestine; and this testimony is confirmed by internal evidence. The writer everywhere takes it for granted that his readers are well acquainted with the geography of Palestine; and he does not consider it necessary to explain any of the Jewish customs to which he alludes. The considerations which he adduces to prove the Messiahship of Jesus are such as would have most weight with Jews. He traces the genealogy of Christ from his reputed father through David to Abraham; and takes particular pains to show how the prophecies of the Old Testament were fulfilled in Jesus of Nazareth. Compare chap. i:23, ii:6, 15, 18, iii:3, iv:14, viii:17, xiii:35, xxii:4, xxvi:56, xxvii:9. Indeed, it is the leading object of his Gospel to prove that Jesus is the Messiah spoken of by the prophets, an argument which at that time Jews only could appreciate.

The testimony is just as unanimous and unequivocal that Matthew originally wrote his Gospel in Hebrew, as it is that he wrote a Gospel at all. This will be seen in the citation of witnesses which we shall soon give. And if he wrote for the use of the Hebrews in Palestine previous to the destruction of Jerusalem, as all agree, there was an absolute necessity that he should write in Hebrew. By Hebrew is here meant the Syro-Chaldaic or Aramaean dialect spoken at that time by the Jews in their own land. This in the New Testament is called Hebrew (Acts xxi:4; xxii:2), and though not the pure ancient Hebrew, it is as much like it as the English of the present day is like the English of the Reformation period. It is the language in which Christ usually conversed while on earth, as is seen from such passages as Mark v:41; vii:34; xv:24;

Matt. xxvii:46. The Jews tenaciously held on to this their national tongue, using Greek only from absolute necessity; and Paul greatly conciliated a Jerusalem mob simply by addressing them in their native Hebrew (Acts xxi:40; xxii:2). When Paul on this occasion asked permission of the chief captain to address the multitude, that officer expressed his surprise that he found the apostle so well acquainted with the Greek language (Acts xxi:37, 38). Josephus was a Jew of high rank, born about the time when Matthew first wrote his Gospel, and received the best education that Palestine could then give to her most favored sons, and he gives the following most explicit testimony on this point. *Antiq. XX. xi:2*: "I have taken great pains to acquire the Greek learning and to understand the elements of the Greek language, though I have so long accustomed myself to speak our own tongue that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of many nations." Again in his preface to the same work, sec. 2, he says, "It is a difficult thing to translate our history (the Jewish) into a foreign and to us unaccustomed language" (the Greek).

This being the case (and who can contradict Josephus on such a point?), if Matthew cherished any expectation of being read by his own countrymen, he must have addressed them in their own language. How happens it, then, that there has been preserved in the church a Greek Gospel of Matthew and no Hebrew one? The ancients assign two dates to the composition of Matthew's Gospel, one from A. D. 40 to A. D. 45, the other from 60 to 65. The inference is quite obvious that he wrote his Gospel twice, and the reason for this is very plain. After the overthrow of Jerusalem the Jews were dispersed and ceased to speak their own language, and the Greek became their usual tongue, as Hebrew had been before. Matthew, then, foreseeing this exigency, as the time drew near, prepared for them his Greek Gospel, and there being no further use for the Hebrew one, it gradually disappeared; though Jerome affirms that he had not only seen it, in the famous library of Pamphilus at Caesarea, but actually himself translated it into Greek and Latin.

Among the manuscripts brought to the British Museum in 1842, there is a very ancient Syrian Matthew, which Dr. Curetan has published, and which he supposes, not without some reason, to be the original Hebrew Matthew. It differs from our Greek Matthew only in phraseology here and there. The following is a specimen of the variation:

Greek, chap i:20: He shall save his people from their sins.

Syrian, He shall save the world from its sins.

Greek, chap. i:23: God with us.

Syrian, Our God with us.

Greek, chap. i:25: He knew her not.  
 Syrian, Dwelt with her in purity.  
 Greek, chap. vii:5: Hypocrite.  
 Syrian, Acceptor of persons.  
 Greek, chap. xv:22: Previously demonized.  
 Syrian, Badly conducted by a devil's hand.  
 Greek, chap. xvi:19: The keys of the kingdom.  
 Syrian, The keys of the gates of the kingdom.

Our present Greek is no translation but an original from Matthew's own hand; and we have the evidence entirely satisfactory of a Hebrew Gospel of his, written some twenty years earlier, and indispensable to Matthew's purpose of introducing the life of Christ to his own countrymen. The Hebrew copy, as we are informed by Eusebius (E. H. v. 10), was found among the Christians in India in the latter part of the second century, by Pantaenus, the missionary and philosopher, who afterward, with so much celebrity, presided over the catechetical school at Alexandria. He testifies that the book was carried thither by the apostle Bartholomew, who first preached the gospel in those regions. According to the testimony of antiquity, which there is no ground for contradicting, the Hebrew Matthew was the first of the four Gospels written. Eusebius says that after our Lord's ascension Matthew preached in Judaea (for fifteen years, adds Clement of Alexandria), and then went to foreign nations. He is said to have visited Ethiopia, Persia and Parthia, and to have died a martyr's death.

Matthew may be styled a plain, matter-of-fact writer; and the habits of his mind are rather those of business than of study. He exhibits Christ mostly in His earthly character and relations; as a law-giver, promulgating the new dispensation from the mount, as Moses did the old from Sinai, as a worker of miracles and a teacher. Because he thus treated of Christ in His earthly employments and human character, his Gospel was by the ancients called *somatikon* or the *bodily* Gospel.

#### TESTIMONIES TO MATTHEW

In all cases, in examining the testimonies cited, the reader is requested to turn to the name of each witness, in chapter 4, and ascertain his qualifications to give testimony, as there stated. (The fourth chapter contains "Brief biographies of one hundred of the ancient witnesses to the New Testament books, whose testimony is most important."—Ed. of A.)

It is also to be noted that much of this testimony is given incidentally, and is all the more valuable on that account: that is, it is not expressly stated always that such an author wrote such a book, but there is a quotation from the book, or an allusion to some statement in it, which shows that the witness read the same book in the same way that we now read it, and assigned it to the same author.

It is further to be observed that the ancients quote the New Testament much as the New Testament writers quote the Old Testament, seldom with literal exactness, quite freely, often giving the sense only, without regard to the exact words, as though they quoted them from memory simply, as doubtless they often did.

The most important witnesses for Matthew are Papias, Ignatius, Justin Martyr, Hegesippus, Letter to Diognetus, Irenaeus, Tatian, Pantaeus, Clement of Alexandria, Origen, Eusebius, Cyrill of Jerusalem, Epiphanius, Jerome, Julius Africanus.

As introductory to the quotations which will be made from the ancient witnesses in behalf of the Gospels, we commend to the reader's attention the following paragraphs from Dean Stanley :

"Irenaeus and Tertullian were two writers in the last quarter of the second century, the former had spent his youth among the churches of Asia Minor, and had migrated among the Christians of Gaul; the latter was a presbyter in the Latin church of North Africa. Both were strong traditionists; and both distinctly appeal to the four canonical Gospels by name. But would churches so widely remote as those of Smyrna, Carthage and Lyons, with one accord receive as Scripture four books which were only a few years old? And besides, Irenaeus had been in his youth a companion of Polycarp, the disciple of St. John. Is it credible that St. John's Gospel could have been received by him if it had been never heard of till A. D. 150? Moreover, about A. D. 150 Celsus quotes both the synoptical Gospels and St. John, and says, 'All this I have taken out of your own Scriptures.' About the same date, Theophilus and Tatian both constructed a Harmony of the Four Gospels; and two years earlier still, Justin Martyr speaks of Gospels written by the apostles and their companions; meaning, there can be little question, the four as we now have them. Twenty years before that, Polycarp uses St. Matthew, and quotes the first Epistle of St. John, which is allowed on all hands to be (under any supposition) by the same author as the Gospel. And about the same period, Papias, a bishop in Asia Minor, who tells us he took particular pains to collect oral information from survivors who had known the apostles, describes how Matthew wrote originally in Hebrew, and how Mark drew his materials from St. Peter. The passage is but a fragment preserved in Eusebius, so that no sound argument against St. John can be drawn any more than against St. Paul or St. Luke. Thus we are brought down to about A. D. 100, without a trace of any conciliar action, or of any controversy on the subject which cannot easily be explained. The church emerges from the first century with the sacred book of the four Gospels in her hand. The very earliest apocryphal Gospels only attempt to fill up the blanks in their narrative, and never give a competing account. The most ancient of all was held by Jerome, who translated it, to be the original of St. Matthew."



Mr. Stowe follows this with many quotations which refer to the four Gospels and to Matthew in particular, showing that the book was in use in the churches, quoted from and referred to by the writers of the times as authority. All of which shows the impossibility of Rome adding to the book the account of the miraculous begetting of Christ, as claimed by Josephites. Besides, the Romish apostasy had not in those early times appeared, and Christianity was too unpopular to be appropriated to the use of ambitious worldlings. Had any one attempted to add to or change the Gospels in those times, it would quickly have been detected and denounced; and contemporary writers would have referred to the changes. But when direct reference is made to the record of the miraculous begetting and when it is shown that the genealogy is dealt with, and the words quoted, how can anyone refuse this part of the book without, upon the very same presumption, refusing the entire book?

It will have been noticed that Mr. Stowe, in giving the difference of phrasology between the Greek and the Syrian copies of Matthew, quotes the words from the one, "knew her not"; and from the other, "dwelt with her in purity," both copies referring to what we have in Matthew now, and the very part that Josephites assert is spurious. Ignatius says, "How, then, was he manifested to the ages? A star shone in heaven, in splendor excelling all the other stars, and its brightness was ineffable, and the strangeness of it inspired terror" (Matt. ii).

Mr. Stowe says, "In the few works of Justin which remain to us there are from fifty to seventy-five quotations of this kind from Matthew."

Clement of Alexandria says, "But in the Gospel according to Matthew the genealogy which begins with Abraham terminates with Mary, the mother of the Lord."

Tertullian says, "Matthew, bringing the origin of the Lord from Abraham to Mary, says, Jacob begat Joseph the husband of Mary, of whom Christ was born."

Mr. Stowe says, "The genuineness of the first two chapters of Matthew has by some been called in question, but undoubtedly on doctrinal grounds, solely for the sake of getting rid of the miraculous birth of Christ, and not for any historical reason whatever. The earliest testimony, as given above, is just as clear and positive to these two chapters as to any other part of the book, and the most critical examination of the language and style has failed to produce any result unfavorable to the authorship of Matthew."

Irenaeus quotes Matthew as follows: "Therefore a virgin shall conceive in the womb and bring forth a son and shall call his name Jesus, which is interpreted, God with us."

Julius Africanus "gives an elaborate statement of the different genealogies of Christ as they stand in Matthew and Luke, and pro-

poses an ingenious method of reconciling them. It is perfectly certain that he used the same first chapter of Matthew which is found in our own Greek Testaments."

The fact is, that men are trying to get rid of miracles. This has been the spirit of the times since Darwin and others tried to prove spontaneous generation, and the same spirit perverts the minds of some, who still profess to cling to the Bible, on the miracle of Christ's begetting. They make up their minds that such a thing as the divine begetting of Christ in the womb of a virgin was impossible, and therefore they repudiate all evidence and stand upon their own assertions to their own perdition. Let those who have not entirely fallen into the mire make haste to re-establish themselves upon that rock—"Thou art the Christ, the son of the living God."—Editor.

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#### HERE AND THERE

THE WATERS OF MARAH—Exod. 15:23-26—It should be an accepted thing with us that the experiences of natural Israel are typical of those things which happen to the Israel of God, or spiritual Israel. Paul has assured us that "all these things happened unto them for ensamples," or types (margin), "and they are written for our admonition"—I Cor. 10:11. The service of the Truth gives us, as it were, "the waters of Marah," bitter waters, to drink. That is to say, when we come to learn and practice the Truth we find ourselves so out of harmony with an evil world that the very knowledge which we have acquired may make life, as it were, bitter unto us. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." Christ said to the churches by John, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Christ is this tree. To be made partakers of it is to be made like Christ as He now is, that is, glorious. It is this hope, this tree, which makes the service of the Truth sweet even in the midst of a desperately evil world. It is this which makes the bitter waters of Marah palatable, even as Moses sweetened the waters of Marah by putting the tree which Yahweh—the Yahweh angel or the angel in whom was Yahweh's name—showed him, therein. The waters of Marah typify the knowledge and service of the Truth, and the tree used by Moses to sweeten the waters typifies the life and joys of the life that is to be revealed to the overcomers of an evil day.

THE BITTER BOOK—Rev. 10:8-11—An Extract from Thirteen Lectures—To eat a book is to intellectually appropriate its contents by reading. The eating of the open book in question by John shows that the angel was the symbol of the class to which John belonged: for whereas the book was first in the angel's hand, it was transferred from the angel to John, and thus an identity was established between them\*\*\*. John relished the act of eating, but the effects produced after the eating were disagreeable. This harmonizes with the fact that every saint even now experiences, viz., that while the reception of Jehovah's truth is itself a source of pure sweetness and peace, it makes us the subject of great bitterness afterward in the feeling with which we view the state of the world and the wickedness of men around us on every hand.

## BE YE PERFECT. Matt. 5: 48.

DEARLY beloved brethren and sisters : In speaking upon this theme, I wish to present three thoughts for your consideration.

First, "Therefore," Second, "Perfect," then calling attention to the parallel passage in the gospel according to Luke.

We notice in reading this verse, that Jesus said, "Be ye *therefore* perfect," and we naturally inquire, why "therefore" ? In the "therefore" is bound up a great deal of the Lord's meaning when he said "be ye perfect." It explains to us in what sense we are to be perfect. Beginning at verse 43 we read, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." The question will then arise, Does the believer, the child of God, the follower of the meek and lowly Jesus, have enemies? If so, how did he attract the enmity of any of his fellow men? What did he do to incur their enmity against him? If he caused them to be enemies by any wrong that he did against them personally, he is out of place. He must not arouse the animosity of his fellowmen by any evil which he shows them personally. But if they are his enemies on account of the truth, and his love for and adherence to it, then he comes within the scope of this passage. Jesus said to His followers, "Ye shall be hated for my name's sake." Those by whom they would be hated for His name's sake, would be their enemies. Notice the reason: "for my name's sake." As we compare this passage with others we notice it is "for the gospel's sake," "for the kingdom of God's sake." The gospel pertains to the kingdom of God, and is the glad tidings of the kingdom and it is for the gospel's sake that the believer would be hated. He would naturally incur the dislike of those who do not believe the gospel, who are not in sympathy with the purpose for which it was proclaimed, and consequently they would hate, not only the gospel, but also those who believe and obey it. And this is the source of the enmity of which Jesus here speaks. Such, then, who are enemies of the believer for the gospel's sake, should be loved instead of hated. It was said to those of old time, "Love thy friend and hate thine enemy," but Jesus commanded His followers, "*Love your enemies.*" And this, brethren and sisters, is one of the delicate points in our experience. It is not easy, even for the believer, to love his enemy, who would do him harm. The believer's flesh is like the flesh of the rest of mankind. Though he has come into a new relation with God, and is the friend of God, as Abraham was on account of his faith, yet his flesh is the same kind

of flesh that it was before he entered this relationship, and is capable of doing the same things of which it was formerly capable. It can still hate, and despise, and originate murderous thoughts, and actions which are evil in the sight of God. Here it becomes necessary for the believer to deny himself the right to follow the promptings of the flesh. This is what Jesus had in mind when He said, "Be ye therefore perfect, even as your Father in heaven is perfect." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Brethren and sisters, have we felt the sting of the curse that men have pronounced upon us? Have we felt the reproach of the evil report circulated about us? In this case, we should bless, and not curse. We should not resent the evil, but should bring blessings to those who thus use us: "Bless, and curse not." The apostle Paul carries this thought a little farther when he says, "If thine enemy hunger, feed him; if he thirst, give him drink," to which he adds the statement, "for in so doing thou shalt heap coals of fire upon his head." This is what we should do. Are we willing to do it? Again, we read, "Do good to them that hate you, and pray for them that despitefully use you and persecute you." We are so situated that the persecution of the present day cannot assume a very radical form. The law protects us in our right to worship God, not according to the dictates of conscience, which in many instances is very pliable, but according to the directions of God's word. The law of the land in which we live accords us the privilege of thus worshiping God, in spirit and in truth; no man dare molest us in this worship; none dare persecute us openly. True, sometimes men express the wish that we might be legally restrained. Some years ago I was in Oklahoma speaking upon the destiny of the wicked when a gentleman who was present said, there ought to be a law forbidding such doctrine to be taught. Fortunately there is no law to restrain us from proclaiming the truth. Nevertheless men often do persecute us in another form. The spirit of persecution is in the hearts of men and women, and were it within their power they would persecute us as others were persecuted, even unto death. The flesh to day is no better by nature than it was in apostolic times, when adherence to the truth endangered men's lives.

Next, let us notice the example that God has set before us.

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." God causes the rain to fall according to the laws of nature, and it matters not whether we are just or unjust, the rain falls upon our lands, and gives moisture and fertility to the soil. Whether just or unjust, we are permitted to enjoy the bounties of God. So we see how impartial God is in the bestowal of His gifts and blessings. And here we should learn this lesson: We are to be "the children of the Highest: for He is kind un-

to the unthankful and the evil." This is what we should be, according to the example of our heavenly Father, we should manifest the same spirit toward those that abuse us and the truth of God that God shows toward all mankind.

What about this "perfection"? Be ye perfect, even as your Father in heaven is perfect." What do we understand by this perfection? We are taught that it means to be filled full, wanting nothing, that is, we are to have all those excellencies of character that are in the character of God. We are commanded in the scriptures, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Thus would God have us to be. We are to "grow up into Him which is the Head, even Christ." God is perfect, the embodiment of all perfection, and we are to be "followers (imitators) of God as dear children." His character is before us, especially as it was exhibited to us in the person and life of the Lord Jesus. Jesus is the reflection of the perfection of the attributes of God. We in turn, brothers and sisters, are to reflect those virtues to the world. The only bible which a great many people read, is not the Book that is bound in leather, and has a gilt edge, and India paper, and pictures in it, but it is the life of the believer in their midst. This is the book which they read and this is the translation of the Bible which they study. We see therefore that, the more faithfully we reflect the characteristics of God, the more favorable will be their impression of the word of truth.

In conclusion, I would direct your attention to the language of the sixth chapter of the Gospel according to Luke. Beginning at verse 35 we read, "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful." Thus the perfection of Matt. 5:48 is the merciful disposition of Luke 6:36. One says, "Be ye perfect." The other says "Be ye merciful. The merciful shall obtain mercy."

By what means may we be made perfect? By a knowledge of the teaching of the Scriptures, and obedience thereto. The apostle Paul wrote to his son Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished all good works" (2.Tim. 3:16, 17). The perfection here contemplated is perfection of character. If the character of the believer is thus perfected, physical perfection, or the divine nature, will be the final result. Let us emulate the virtues of our Father in heaven, and exhibit them before our fellowmen, and at last it shall be our happy lot to be like our glorious Lord and Master and see His face.

A. H. ZILMER.

## INTELLIGENCE.

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BROWNVILLE JUNCTION, MAINE.—You will be pleased to hear that we are no longer in complete isolation, as we have been for several years.

Brother Harris has been moved by his company to this town, where we enjoy the fellowship of our Brother and Sister Andrew R. Marshall. We have now an ecclesia of five and a Sunday school of four children. We all feel greatly strengthened by the union, and trust we may be allowed to remain together to enjoy it.

Love from all members of the Brownville Junction ecclesia to you and Sister Williams.

Your sister in the hope of Isreal,

H. J. HARRIS.

BALTIMORE, MD.—The intelligence from Baltimore this time is certainly of a pleasant character. I wish to say that Baltimore Ecclesia certainly has been benefited by your very pleasant visit, both by you and Sister Williams. We wish we could have you often. Your lectures are still spoken of by our little band, and even some of those who have not yet accepted Christ. It gives me great pleasure also in informing you that Benj. O. Boyd and John F. Grosscup have both rendered obedience to the only name given under Heaven whereby we can be saved. Bro Benj. O. Boyd was formerly connected with our Bible class, and recently has removed to Washington. He attended the meetings there. As you can see, they used their efforts and now both Washington and Baltimore can see the results. Bro. Benj. O. Boyd is the husband of Sister Maud Boyd, and son of Bro. Boyd of Baltimore. Bro. John F. Grosscup also made a good confession of the faith. He is a son to Sister Eliza Grosscup, and brother to Thomas Grosscup. They were both baptized in the Patapaco River Sunday evening, Nov. 3, before a large and attentive assemblage. May God be with them on their probationary career. We are having a good attendance at our weekly Bible classes and our Sunday morning meetings, and, with the help of God, we expect more to render obedience in the near future.

Wishing you and Sister Williams God speed in all your undertakings,

I remain your brother in Christ

THOMAS D. GROSSCUP, Secretary.

ALEX. KAY, Assistant Secretary.

CLANDCROFT, N. M.—We had a debate at Mayhill, commencing Oct. 16th and lasting four days. Bro. J. O. Tanner defended the Truth against J. D. Pant, of the "Christian" church. The propositions were, "Man Unconscious between Death and Resurrection;" "The Kingdom spoken of in Dan. ii:44 and Luke i:22-30 was set up, on the First Pentecost after the Resurrection of Jesus Christ." Bro. Tanner set forth the Truth in an able manner, while his opponent threw dust to blind the people.

Yours in the One Hope of our calling,

A. H. JENKINS.

HENDERSON COUNTY, KY.—DEAR ADVOCATE: We find it our duty to again write to the intelligence columns of the *ADVOCATE*, and such is the course of events here that it becomes necessary for us to report in a somewhat similar manner as we did in October *ADVOCATE*, viz.: that we have experienced another transition from a period of rejoicing to a deep plunge into sorrow and mourning. The events calling forth our rejoicing were the further addition to our ecclesia on Sept. 8, by baptism into the name of the Lord Jesus Christ of the following persons: Ennis Allen Williams, (28), son of our Bro. C. M. Williams and Bessie Lee Williams, (21), his wife, also Mrs. Katherine Woods, (36), all formerly neutral.

We trust that all these who have so nobly begun the race for eternal life may hold fast their rejoicing in the truth firm unto the end.

And now we record an event that gives great sorrow. Immediately upon his return to his home from attendance at our Sunday morning meeting, Nov. 3rd, where he appeared the picture of health and robust manhood, Brother Joel H. Gregory was seized with violent pain and with which in spite of all medical aid and the kindest attention of family and friends, he patiently suffered and struggled for seven days when death claimed the victory. Bro. Gregory was fifty-five years old, and for twenty-four years was a faithful and exemplary member of our ecclesia.

We truly weep and sorrow, but "not as those who have no hope."

He leaves behind a sister, wife and six children, two of whom were walking with him in the Truth.

The funeral service was held by Bro. R. C. Green of Evansville, Ind., at at Ridgewood cemetery. A very large assembly was present and listened patiently to Bro. Green's excellent presentation of the faith in which our brother had lived and died.

W. J. GREEN.

INNERKIP, ONT.—DEAR ADVOCATE: Birth and death are the ordinance of the Creator, as manifested today upon the earth. The family of the Deity is not exempt from this universal law. Death is always busy, and every month the intelligence columns of our magazines contain announcements of those who have fallen into the dreamless sleep, that shall remain undisturbed until the commanding voice of the Son of God shall bid the dead arise. Were there no births the divine family would soon be extinct upon earth. In the natural world in every properly constituted home, there is joy in birth. Gladly welcomed, tenderly cared for, diligently trained and instructed, growing in grace and beauty, wisdom and stature, the growing ones make very happy those whose days must soon sink below the life-line.

This illustrates the conditions prevailing in that higher family of "called out" ones of whom God is the Father, and we are brothers and sisters. So when we end the announcements of those who have forsaken the world and have become united to the household of faith, especially the young in years, the product of the Sunday school and the godly home, our hearts are made very glad as we feel that the glorious word of God is still both a living and powerful force in the good and honest heart.

It was the beloved disciple who said that he had no greater joy than to hear that his children walked in truth. No greater joy, not any joy nearly

so great, can any truth-walking parent have today than to see his children enter that sure and narrow way that will guide none astray, but lead on and on until the kingdom that we seek is reached. Worldly honor, worldly prosperity, worldly advancement may satisfy the ambitions of worldly parents, but all these things will pass away and leave as little behind as the vanished mists of a thousand years ago. The godly parent believes in the God-like life, believes also in the possibility of its attainment, and rejoices with joy too great for words, when the children have chosen this exalted ambition, as their one deep and unchangeable desire. Such joy was ours when we assisted through the baptismal waters, on Sunday, September 29th, 1912, Allen S. Laird, age 18, second son of Brother and Sister James Laird, of Innerkip, Ont.

Allen is well instructed in the Scriptures and loves with a full heart the mighty God of Israel and His beloved Son. The exigencies of mortal life compel him to leave the parental home, and he now resides in Chatham, Ont. Alone in a wicked city—Alone, yet not alone, for God is with him and with all, who worship Him in spirit and in truth, who read His blessed word, and meditate thereon from day to day, and pray for His loving kindness, and hope and trust in His promised mercy, ever seeking to honor and glorify the Father by trying to do those things which are pleasing in His sight. How strongly our hearts yearn towards the young who remember their Creator in the days of their youth. How anxiously we watch the progress of their growth, how earnestly we pray that they may overcome, and above all, how very, very, careful should we elder ones be that no single act or word of ours should be an unworthy example to them. Let it be the endeavor of the elder ones to live so that they may say "Those things which ye have both learned, and received, and heard, and seen in me, do." With such a brotherhood the God of peace will dwell, and the young shall rise up and call them blessed.

JAMES LAIRD.

JERSEY CITY, N. J.—It becomes my sad duty to report the death of our Bro. John K. Westervelt, on Oct. 27th, 1912. A large assembly of brethren, including some from Elk's Hall ecclesia, and many alien friends assembled on October 30th, at 8 p. m. to pay our last tribute of respect, to our esteemed brother. Hymn 138 (Almighty Maker of my Frame) was sung. Ecclesiastes 12th, was read as the basis of a discourse by Bro. H. L. Vredenburgh. Bro. Vredenburgh expounded the hope, in a kind and able manner, that our brother died in and quoted copiously from the infalible word, to prove the unconsciousness of the dead, and a resurrection of the just and unjust. He quoted the comforting words found in I Thess. iii:13-18, for the consolation of the sorrowing relatives.

It was our Bro. Westervelt's wish that Bro. Vredenburgh conduct the services. Our deceased brother is survived by his sister, wife, and daughter, (Sister Grethers). Bro. Westervelt obeyed the Truth thirty years ago. He was sixty-five years old. Heart disease was the cause of his death. He was an active member of our ecclesia, and we shall miss him very much. He was laid to rest, Oct. 31st, in New York Bay cemetery.

We have also to report the death of Bro. Josiah Coddington, Oct. 21st,



at the age of seventy-two years. He resided in Pine Bush, N. Y., and he leaves his sister wife to mourn his loss. Bro. J. M. Washburne attended the funeral services Oct. 24th. Bro. Coddington taught Brethren J. M. and G. T. Washburne the Truth thirty-five years ago. Bro. Coddington was a great sufferer from rheumatism. No doubt the brethren will remember his tracts, "The Gospel Preached to Abraham" and "How to Study the Scriptures," which he distributed freely. Bro. C. revered the memory of Dr. Thomas as the enclosed will show, which he called "My Request" and signed, J. Coddington.

## MY REQUEST

Read as a living representative on the occasion of my death; so that though dead, I may yet speak through him, declaring to the spectators the faith in which I died: Job xix:25-27, Rom. xiv:7-12; II Cor. v:10; I Cor. xv; II Tim. iv:7-8. Then cover me up, and without sorrowing, leave me to a brief repose, until I hear the voice of the Archangel and the trumpet of God, when the earth will cast me out, and I shall sleep the sleep of death no more.

(Signed) JOSIAH CODDINGTON.

We report the addition to our ecclesia, of Samuel Vosmer, formerly of the Boston Ecclesia and also a visit from Bro. Chas. Collingford of Fitchburg, Mass.

We invite all faithful brethren, especially lecturing brethren to visit us. Address J. Morrison, 237 W. 16th, St., New York City, N. Y.

JAS. MORRISON,  
Recording Brother.

LOS ANGELES, CAL.—To all visiting brethren and sisters, who may make sunny Los Angeles their temporary or permanent home, we wish to state that our meeting is open to true brethren of Christ only, and that we have adopted the old Birmingham statement of faith as our basis of fellowship. Signed on behalf of the ecclesia.

W. H. Wood, Secretary,  
1140 W. 31st. St.

ST. CLOUD, FLA.—This was the home of our esteemed Bro. T. W. Ladson, who formerly lived in Dana, Ind., then in Springfield, Ohio. He had been an old soldier for the United States, and afterwards a good soldier for Christ.

On account of poor health Bro. Ladson spent the last few years of his mortal life in the Soldiers' Hospital in Tennessee, and finally was removed to Washington, D. C., where he died Oct. 1912. He leaves his wife, Sister Ladson, who lives in St. Cloud, to mourn his loss; also Sister Hardy, a step-daughter, in Orlando. Scarcely a month passed for years without Bro. Ladson sending for books and tracts, which he faithfully distributed notwithstanding his poor health, he "did what he could."

EDITOR.

## A TRUE CHRISTIAN

To feel the heat of the sun we must place ourselves under its rays; to enjoy the comforts of a fire on a cold winter evening we must approach it; and just as certain it is that to feel like a true Christian we must first become a true Christian and take Christ's yoke upon us, before we can find rest and peace.—Selected and adapted.

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BALTIMORE, MD.—Barry's Hall, No. 745 W Baltimore St. S. S. 10:00 a. m.; Services 11.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CHICAGO.—Oriental Hall, 17th Floor, Masonic Temple. Every Sunday at 10:30 A. M.

ELMIRA, N. Y.—Federation Bldg., Church and State Sts. Every Sunday, 10:30 a. m.

GRAND JUNCT, COLO.—At house of Bro. H. Edwards, 545 south Fifth St. Breaking of bread at 2 p. m

GUELPH, ONT.—The Carnegie Library Hall. Breaking of bread at 11 a. m. Lectures, 7 p. m. Sunday School at 10 a. m.

HAMILTON, ONT.—Recital Hall, Conservatory of Music, James St. South. 10 a. m. Sunday School; 11 a. m. Memorial Service; 7 p. m. Lecture. Tuesday 8 p. m. Bible Class. Tuesday night meeting in gymnasium (same building)

JERSEY CITY, N. J.—Fisher Hall, Cor. Bay and Erie Sts. Sundays 11 a. m. to 12:30

LEEDS, ENG. CHRISTADELPHIAN HALL, GREAT GEORGE ST.—Sundays: Breaking of Bread at 10:30 a. m. School at 2:30 p. m. Lecture at 6:30 p. m. Bible Class Wednesdays at 7:45 p. m.

Los Angeles, Cal., 1140 W. 31st St., 11A, M.

LOWELL, MASS.—Odd Fellows' Hall, Middlesex St. Every Sunday Lecture at 10:30. Memorial service at 12 noon.

MANCHESTER, VA.—Cor. Eleventh and Hall St. ees. Sunday School at 10 a. m. Breaking of Bread at 11

MILWAUKEE, WIS.—823 Grand Ave. Meeting at 10:30 a. m. every Sunday.

NEW KENSINGTON, PA.—Banquet Hall Od :Fellows Bldg., 5th Ave. Sunday School 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—O live Branch Hall, 89 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

QUINCY, MASS.—Electa Hall, Johnson Building, Hancock Street, Sunday School 10:30 a. m. Breaking of Bread 11:30 a. m. to 1 p. m.

RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 A. M. every first day.

ROCHESTER, N. Y.—Corner of Smith and Frank Sts. Services at 10:30 A. M.

SENECA FALLS, N. Y. R. E. Short No. 12 Rumsey St.

SPRINGFIELD, OHIO. Christadelphian Hall, Mason St., near Stanton Ave., North side. Meeting for worship every Sunday at 10:30 a. m. Sunday School at 9:45 a. m. Lecture at 7:30 p. m. Bible Study, Wednesday Evening, 7:30.

TORONTO, ONT.—Occident Hall, corner of Queen and Bathurst Sts. Every Sunday at 11 a. m. and 7 p. m.; and Wednesday Eve. at 8:15.

VANCOUVER, B. C.—K. of P. Hall, Cor. Quebec st and 8th Ave. Sunday 10:45 a. m.; evenings 7:30

VICTORIA, B. C.—unday 11 a. m. at 1908 Davie St; 7:30 P. M. at A. O. F. Hall, Broad St. for Lecture.

WASHINGTON D. C.—Naval Lodge Hall, 330 Pennsylvania Avenue, South East Between 3rd and 4th Sts. Lecture at 11:15 a. m. Breaking of Bread 12 m.

WATERLOO, IA.—Meeting House cor. of 5th and Randolph Sts. Sunday School at 10 a. m. Services and breaking of bread at 11 a. m.; bible study Sunday and Friday evenings at 800 West 4th St.

WINNIPEG, MAN.—Address R. L. Davies, 2096 Gallagher Ave., every Sunday.

WORCESTER, MASS.—Grafton Hall, 212 Merrimack St. 10:30 a. m.