



VOLUME 8

1892

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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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.

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Published by the Editor,

THOMAS WILLIAMS,

WATERLOO, IOWA.

NOTES.

J. M.—The intelligence, failed to reach us or has been overlooked. If you will kindly rewrite we shall be obliged.

COOPER UNION.—Brother Tichenor calls attention to the fact that the brethren are holding meetings in New York, notice of which appears in the papers as follows: CHRISTADELPHIAN ECCLESIA. COOPER UNION Meeting Room, No. 24.—Sunday, 7:30 P. M.; subject, "The Coming War; Overthrow of Kingdoms and Republics." All welcome.

We are in receipt of a letter from our esteemed Bro. J. U. Robertson, who is now in London, England. He expected to remain there another month. He remarks, "We enter the final epoch of the times of the Gentiles in a few months, and with it is associated the coming of the Master, before whom may we stand in that day without fear."

By being thrown behind, as explained last month, we are late again this month; but we hope to catch up by next issue.

A copy of this number of the ADVOCATE will be sent to all our last year's subscribers, whether they have renewed their subscription or not, because we failed to send table of contents last month.

Quite a number who we know intend renewing their subscription have not yet done so. It will be best for all who wish the continued visits of the ADVOCATE to advise us. We do not wish it to be an intruder; neither do we desire to fail sending it to those who welcome it. A few words from each subscriber will prevent any misunderstanding.

The lengthening of our pages a little gives a trifle more space; and it is hoped the changes made will be appreciated. We would gladly make many more improvements if—Ah there is that "if" again.

Well, we must do our best and be satisfied to abide results.

The *Christadelphian* has just come to hand, and it is with grief we read what Bro. Roberts says about the condition of our beloved sister Roberts. We do hope and pray our brother's trials will not be increased; but that a merciful Father will restore our sister to health and to the bosom of her affectionate husband.

Our supply of some of the publications from Birmingham has run out. When we receive a new supply all unfilled orders will be promptly attended to. There is longer delay sometimes than would seem to be necessary to send to Birmingham and receive returns; but it must be remembered that we cannot send for small lots. We have to wait till the demand calls for quite a box, as otherwise the freight, customs and other expenses and trouble make it too expensive. Every order we are not able to fill at any time is carefully recorded in a separate book; and filled when a supply is received.

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SUNDAY MORNING ADDRESS.

BY BRO. SOOTHILL,

(*at the Wauconda Gathering, July 20, 1891.*)

FROM SHORT-HAND NOTES BY SISTER M. M. MERRY.

WHEN we have come to understand God's truth and the relation of the human race to sin and death, it arouses our utmost gratitude to God in that He has made such a wonderful provision for the great deliverance made known to us in the gospel of the kingdom. In looking upon the creation of man, and upon the physical creation generally, we can see many analogies in relation to the subsequent development of the purpose of God among the nations of the earth, particularly in reference to that development of the new creation of which the Lord Jesus is the beginning.

There are a great many symbols presented for our comfort and consolation in the Scriptures of truth with reference to that near and dear relation that the child of God sustains to

Him and to the Son of his love, and none of these symbols are more strikingly illustrated than that of the creation of which Jesus is the beginning.

As in the physical creation of man we can see that God has said that it was not good for man to be alone, and consequently He provided a help proper for him, and that as a means to this end he caused Adam to pass into a deep sleep, and while in that deep sleep He wrought the woman from the man, so then we see the oneness of the wife or bride of Christ, as there was in the oneness of the flesh of Adam and Eve. In no part of the Bible is this oneness more evident than it is in that beautiful parable in the testimony of John xv, where the Lord Jesus represents himself to be the true vine and his Father the husbandman. He there shows the necessity of every branch being in him in order to the production of fruitfulness. "Every branch in me," says he, "that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Abide in me and I in you." "I am the vine," said he, "ye are the branches, as the branch cannot bear fruit of itself, no more can ye except ye abide in me. We can see that in this there was an outgrowth of those who are identified with him as the vine. So also, in the other analogy alluded to, there was just that oneness and dearness of relation that is represented in the case of husband and wife. This is referred to frequently in the New Testament, and in the testimony of John he brings out the necessity of Christ's death in order to the production of that seed of which he was the beginning. "Verily, verily, I say unto you; Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" (John xii: 24). We find in the study of the scriptures there are no illustrations so prominent as those of agriculture. There is a reason for this. The nation of Israel were an agricultural people. They were familiar with all the various parts of the art, consequently the allusions to that particular branch of industry were brought

frequently into use to illustrate spiritual truths. Now as we saw in the Divine arrangement the necessity of Adam's passing into a deep sleep in order to the production of woman, so we find the symbol fulfilled in the death of Christ; the deep sleep he was cast into in order to the fruicification of the seed which would comprise in their aggregate the first fruits unto God and the Lamb, which will become the bride of Christ. We not only have mention of the first under the law, in the Feast of Tabernacles, but we have this as a representation of the first fruits of the harvest the Lord Jesus, in his death and resurrection, the first fruits unto God. As Paul testifies in speaking of the resurrection of the dead in the fifteenth chapter of Corinthians, "As in Adam all *die*;" so much you can say for the results of the natural, of which Adam was the first. All die in their relation to Adam; "As in Adam all die, even so in Christ shall all be made alive." Now we want to mark this qualification. The little preposition is very significant, *in* Christ. We are *naturally* in Adam; we cannot say that we are *naturally* in Christ. It is a relation that is established through quite a different process, which is brought to bear in this production of which Christ was the beginning. Paul says, "For as in Adam all die, even so in Christ shall all be made alive." Now here we have those who would make up the total of what may be regarded as the first fruits unto God of that immortal or divine creation of which Jesus is the beginning. James in speaking of this creation and of the relation they shall sustain to Christ says, "Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures" (James i: 18). When we come to the vision of John, when he saw the redeemed, he says, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb" (Rev. xiv: 4). For the most part we know that this present creation is destined to pass away, and the only exception will be in the case of those for whom Christ died. "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" (John iii: 16). We can see that if men do not believe in him they will perish; this is the common lot of all out of Christ; they must believe into him in order to have the benefits of that great salvation that is possible for man to obtain. Looking at what the apostle says, "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, 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" (Gal. iii: 26-29), we see they are all one. Sex makes no difference in this relation. Nationality makes no difference; they are all recognized as one in Christ Jesus, and, further, "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." We can see what is involved in this, the far-reaching purpose of God as preached unto Abraham, "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 in thee shall all the families of the earth be blessed" (Gen. xii: 2,3).

This sin-cursed earth with its untold miseries is to pass away and give place to a better state of things under Divine direction, under the seed of Abraham. The Lord Jesus Christ is the beginning of this seed.

Now let us look at this twelfth chapter in the light of what I have gone over, and see if we cannot find beautiful harmony in the analogy that God has presented for our consideration. In this twelfth chapter John says, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" (xiii: 24). The bare kernel that goes into the ground must perish, but from it the germ of life springs up to a fructification and increase; In this we see strikingly illustrated the death of Christ, for that is what he

was endeavoring to impress upon them, the necessity of his death in order to the production of the greater seed from the one seed that was cast into the ground and died. It was as with the kernel, cast into the earth and bringing forth a fruitage. If Christ's death had not taken place there would have been no production for any one who lived faithful to God from the beginning of the creation to the present time, before Christ died or subsequently, all were dependent upon his death for a future life. Hence the necessity for his "falling into the ground and dying" in order to that greater fruitage which shall ultimately fill the earth with the Divine glory as the waters cover the sea. When we come to consider this relation we can see there are many beautiful analogies brought out. For instance, we see that the church of God stands so related to Christ that at his coming it will be presented to him as a chaste virgin, and will be united to him forever, and in this relation they will bring forth, not a sinful production as we find obtained in the creation of Adam and in a sin-cursed condition in which we are all involved; but Christ and his bride will ultimately bring forth a world of righteousness which will result in all being in harmony with God. This is what God designed in this great creation of which Christ is the beginning; so that we can see that there is something very grand in this, and we should be fitted and prepared for the coming of the Lord, so that we may participate in it.

We are coming down to the very time in which we may hear the Bridegroom's voice: or the herald of the angels, "And at midnight there was a cry heard, Behold the bridegroom cometh; go ye out to meet him" (Matt. xxv: 6). O brethren, we want to consider this grand union, the coming union with God and with Christ as the result of being brought from the dead or changed from our present living state, for we cannot escape from the death we are under only through that change that will then be brought about, that change from the present to the future life. But this is all predicated upon

our entering as "they that were ready went in and the door was shut."

Now it is just a matter that we can ask ourselves at this time, brethren and sisters, inasmuch as we look for and know that the coming of the Lord is near. It is a question we can ask ourselves this morning, Are we ready? We know that we must appear before the judgment seat of Christ. "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done whether it be good or bad" (II. Cor. v. 10). I tell you, brethren and sisters, that these are questions that should press upon us every day of our lives, for we can see that those who constitute the bride when he comes are said to have "made themselves ready." It will not do to try to get ready when we hear the Bridegroom's voice. It will be too late, and do not let us be among the foolish virgins who will be crying, "Lord, Lord." We know the result of such a cry. Let us as faithful men and women be fitted and prepared when the Lord shall appear. It will require every effort to bring us into that relation wherein we can exclaim, "Thou hast redeemed us to God by thy 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). What a grand result! Brethren and sisters, these things are worthy of our efforts now. While I look upon many faces that have walked with us for many years, the question is, O, shall there be disappointment in that day? Of course we have not all equal capacity of mind or ability. Let us put ourselves to the best account, at least as much so as if we were going to pursue any other vocation. It will require every effort to make our calling and election sure. We need to be continually upon our guard, every hour of our lives, because we find that every temptation is about us. Let us look to it that we make the best use of our time for the day of the Lord draweth nigh, and let us meet him with joy and not with fear.

FAITH.

*“Faith is the sun of life,
And her countenance is like the Hebrew’s
For she has looked upon God.”*

“The life I now live in the flesh I live by the faith of Son of God” (Gal. ii: 20). How? “Live unto God” (Ver. 19), in what way? “That they which live, should not henceforth live unto themselves, but unto Him who died for them” (II. Cor. v: 15). How do it? “That he no longer should live the rest of his time in the flesh to the lusts of men, but to the *will of God*” (I. Pet. iv: 2).

“The Lord is my portion, therefore will I hope in him. The Lord is good unto them that wait for him; to them that seek him. It is good that a man should both hope and *quietly wait* for the salvation of the Lord” (Lam. iii: 24, 25, 26).

It is sometimes difficult to see all the different phases of a subject. Faith is not all made up of just words, words, words; nor is it wholly embodied in public effort; neither does fast and furious argumentation cause it to burn with its steadiest glow. The quietly waiting, the humbled and contrite heart, and meek and quiet spirit, weigh not these in the balance of faith? And is this attitude always easy? Indeed no! It calls for “the *will that is tried*, and whose gold flows purified from the flames.”

Nevertheless—

“Let nothing disturb thee, nothing affright thee,
All things are passing: God never changeth,
Patient endurance attaineth to all things,
Who God possesseth in nothing is wanting.
Alone God sufficeth.”

If we can only say, “Grant not my prayers when contrary to thy will, which at all times must be best”—we are walking by faith and not by sight. What if we may not always utter our thoughts because of a certain modesty or habitual awe, and keep silent on subjects so very sacred, still we may live them day by day, as unto the Lord. We measure our actions by a standard which the world may in some sense admit, but which it leaves for the most part unheeded. Worship, love, duty, as taught by a devout study of Sacred Law, which interprets and defines our faith; and if these form the outward practice of our life they are also its constant and secret endeavors and occupations. We may find the opportunity but seldom of speaking of our faith and yet have it fill our heart and influence all our actions.

Well may the worldling pause when we come to this divine subject, and think our demeanor so awful that they may not approach in our company, when we enter into the Holy of Holies, our unseen things of faith. Then if we live the sublime life of this one true faith, what must the world appear to us? Its ambitions, regards, disappointments, pleasures, worth how much? Compared with the possession of that priceless treasure and happiness unspeakable *a perfect faith*, what has life to offer? But—

“Few the sacrifice make, by which alone
Holiness comes within the reach of mortal man.
To tread and bruise beneath the foot the world entire ;
Its pride, ambitions, hopes, desires ;
Its gold and all its brodered equipage.
To loose its loves and friendships from the heart
And cast them off ; to shut the ear against
Its praise, and all its flatteries abhor.
Then with sincerity, in which the eye
That slumbers not or sleeps, can see no lack.
This prayer pray: ‘Lord God ! thy will be done.
Thy holy will, how e’er it cross my own,
Hard labor this for flesh and blood.”

“It is not cowardice to yield to necessity, nor courage to stand out against it.” Even tho’ such be the true philosophy of life, nevertheless in the midst of the most dire necessities no harm can come if we yet try to realize our highest aspirations—endeavor to live our best thoughts. Let us consider that we have no time to waste in petty worries, frettings, hatreds and vexations. Put them all aside and think on “whatsoever things are pure and lovely, and gentle and of good report.” *This* cannot be done, without an effort. Nothing worth while can. “It costs to be good. Some of us know what self-repression, self-restraint, self-crucifixion is at times, and what long severe discipline lies back of calmness, peacefulness, sweetness of disposition, good temper, a kindly spirit and habitual thoughtfulness.” We have to learn to be considerate, even to be courteous. Do many practice it? If in obeying the commandments we must suffer self-repression, why, out of suffering will come a serious mind : just as out of the hope of salvation will come the grateful heart, and out of endurance fortitude.

“I like the man who faces what he must
With a step triumphant and a heart of cheer ;
Who fights the daily battle without fear ;
Sees his hopes fail, yet keeps unfaltering trust

That God is God ; that somehow true and just
 His plans work for us good. Not a tear
 Is shed where fortune, which the world holds dear,
 Falls from his grasp ; better with love, a crust
 Than living in dishonor ; envies not,
 Nor loses faith in man ; but does his best,
 Nor ever murmurs at his humble lot.
 But with a smile and words of hope gives zest
 To every toiler ; he alone is great,
 Who by a life heroic conquers with his faith."

O. L. TURNEY.

THE HEBREWS' LOVE FOR THEIR LAND.

THE pictures are touching and dramatic which are given in the accounts of Sir Moses Montefiore's journeys, and none are finer than those drawn by his wife Judith, a devoted Hebrew like her husband. Both believed in the restoration of Israel to the Holy Land. On one occasion as they arrive, she breaks out : "Anchor was cast in the Bay of Beyrout, and magnificent was the scene presented to our view. Immediately before us rose the lofty mountains of Lebanon, precipitous and crowned with snow, in strange contrast with the yellow barren shore, and, stranger still, the glowing sky, and dazzling rays of the sun, wrapping the town of Sidon itself in a blaze of morning splendor." "At the ancient Gilead, how many solemn though pleasant thoughts floated through our minds ! Oh how does the heart of the pilgrim cling to and yearn over the words of the prophet ! ' I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none ; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.' "

The strain of the writer rises into solemn rapture as Jerusalem is approached : "What the feelings of a traveler are, when among the mountains on which the awful power of the Almighty once visibly rested, and when approaching the city where he placed his name, whence His Law was to go forth to all the world, where the beauty of holiness shone in its morning splendor, and to which, even in its sorrow and captivity, even in its desolation, the Gentiles, the people of all nations of the earth as well as its own children look with pro-

found awe and admiration,—oh, what the feelings of the traveler are on such a spot, and when listening to the enraptured tones of Israel's own inspired King, none can imagine but those who have had the elicity to experience them." They approach probably by the same place, "Scopus," whence Alexander saw in the distance the vision of the Temple, and whence Titus caught sight of the mighty ramparts which his army must force. "Solemn as was the feelings excited by the melancholy desolateness of the rocky hills and valleys through which we were passing, they were suddenly lost in a sense of indescribable joy—for now the Holy City itself rose full into view, with all its cupolas and minarets reflecting the splendor of the heavens. Dismounting from our horses, we sat down and poured forth the sentiments which so strongly animated our hearts in devout praise to Him whose mercy and providence alone had thus brought us, in health and safety, to the city of our fathers." Passing on, the train encamps upon the Mount of Olives, separated from the town by the narrow ravine. "The pure air of the Mount breathed around us with the most refreshing fragrance; and as we directed our attention to the surrounding view, Jerusalem was seen in its entire extent at our feet, the valley of Jehoshaphat to our left, and in the distance, the dark, misty waves of the Dead Sea."

Sir Moses stood in Jerusalem for the last time in his ninetieth year, on a mission for the improvement of the Palestinian Jews. Something of the fervor of the Psalms pervades the pages of the old man's diary. On the night before reaching the sacred shore, "Myriads of celestial luminaries, each of them as large and bright almost as any of the radiant planets in the Western horizon, were now emitting their silvery rays of light in the spangled canopy over us. Sure and steady our ship steered towards the coast of the land so dearly beloved, summoning all to sleep; but few of the passengers retired that night. Every one of them appeared to be in meditation. It was silent all around us—silent, so that the palpitation of the heart might almost be heard. It was as if every one had the words on his lips: 'Ah, when will our eyes be gladdened by the first glance of the Holy Land!' 'When shall we be able to set foot on the spot which was the long wished for goal of our meditations!' The words of Rabbi Jehuda Halevi, which he uttered when entering the gates of Jerusalem, now come into my mind: 'The kingdoms of idolatry will all change and disappear: thy glory alone, O, Zion, will last forever; for the Eternal has chosen thee for his abode. Happy the man who is now waiting in confiding hope to behold the rising glory of thy light.'"

When about to depart from the scenes which had so enraptured

them, Judith Montefiore exclaims: "Farewell, Holy City! Blessed be the Almighty who has protected us while contemplating the sacred scenes which environ thee! Thankful may we ever be for his manifold mercies! May the fountain of our feelings ever more run in the current of praise and entire devotion to his will and his truth, till the time shall arrive when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

SELECTED BY E. V. B.

A LETTER FROM JERUSALEM.

NEWARK, DEC. 24, 1891.

DEAR BROTHER WILLIAMS:—We have just received a letter from Mrs. A. E. Davis, in Jerusalem, and send you extracts, thinking they may prove interesting. As you will see by what she says, in consequence of the quarantine letters have been lost.

JERUSALEM, NOV. 30, 1891.

DEAR BROTHER TICHENOR:—Thank God I see your writing once more. I had begun to think you had forgotten to write. I thought much about it. Well, I did write to you, and sent a large letter on July 22d. I sent a copy of an article written by an American, who was stopping here, which I wished you to get published in some paper. It had reference to the album which I made for the young Queen of Holland. I wrote you all the particulars about it, and also told you that I had received the draft, and also the bottles of frosting all right. * * * I told you also that I should send you a picture for yourself. But it has been impossible for me to send anything by post during the quarantine, which has been a terrible calamity to this country. Everything was cut to pieces and spoiled. I can not say how long this affliction will last. Cholera is still raging in Damascus it is said. There will be no travelers at all this year. Of course this will be hard for me, as I can send nothing by mail, neither can I sell to the tourists. Many people will be affected by the scourge. Jerusalem is healthy, and also the neighboring towns.

To-day the Jews received a telegram from Russia, saying that their brethren were again sorely afflicted, and requested all Jews to go to the Synagogue and pray for them. They did; and prayers have been offered all day. May God hear and answer speedily. The Jews are building everywhere. Not many can come here now, but those who are here are very busy.

The weather is fine, warm and like September. The people are

plowing their fields, and the grass is looking green. The flowers are blooming. It seems strange that everywhere the people are looking for some strange event. And what terrible disasters in Europe, Japan and Russia. Who can wish this state of things to exist longer? I shall be glad to see the end; there is nothing worth living for, no peace, no hope in this age! I feel like praying night and day, "Thy Kingdom come." Well, dear brother, if I shall be found worthy of a resurrection and eternal life I feel sure that I shall see you and enjoy your company and conversation. Only think! Eternal life! How wonderful! I do not know what I shall do the coming season. I cannot see any way to sell my pictures. But God will provide, as he always has all my life long. I shall make one of my best pictures and send you just as soon as it can be sent by mail, you can sell it I am sure. I will do the best I can. May God help me, and you, and all His children.

Yours in hope,

A. E. DAVIS.

What Doest Thou Here?

Referring to the question. What doest thou here? in I. Kings xix, brother Tichenor remarks: "There is no distinct present tense in the Hebrew, past and future only. The words of the text would indicate present tense. Elijah's answer shows it was in the past tense, see I. Kings xviii: 40; xix: 1, the threat of Jezebel: 'I *have* been very jealous,' etc. Elijah being a representative man, and his appearing in Mt. Sinai, give us what will or may be asked of every saint after the resurrection at the judgment seat of Christ (I. John iv. 15, 17). If we have been zealous, we shall have boldness in the day of judgment.

DR. KITTO ON THE RESURRECTION.—Brother Tichenor calls attention to the following from Kitto's Cyclopaedia of Biblical Literature: "But although this body shall be so raised as to preserve its identity, it must yet undergo certain purifying changes to fit it for the kingdom of heaven, and to render it capable of immortality (I. Cor. xv: 35). So that it shall become a glorified body like that of Christ (Ver. 49; Rom. vi: 9; Phil. iii: 21). And the bodies of those whom the last day finds alive, will undergo a similar change without tasting death (I. Cor. xv: 51, 53; II. Cor. v: 4; I. Thess. iv: 15; Phil. iii: 21)."

NOTES ON NICHOLS.

WE have for some time intended to review the claims of Mr. Nichols as set forth in his pamphlets "Try the Spirits" and "Adam Before he Sinned;" but a lack of space has prevented. It is known by many of our readers that about a year ago we met Mr. Nichols in debate at Davenport, Iowa. Our desire was to have that debate published, and we offered Mr. N. that if he would pay the reporter we would bear all other expenses and give him as many copies of the debate as would repay the amount he would expend on the short-hand notes. This Mr. N. refused, and so no report of the debate was taken.

During the discussion at Davenport, Mr. N., in his boastful manner, announced that it was his intention to visit all the ecclesias he could, and try to turn them to his theories; also that he was going to demand another discussion with us, when a large assembly of Christadelphians could be present. Since the debate, however, we have not heard of his visiting any of the ecclesias; neither have we heard a word about another discussion. He seems to have disappeared from view, at least so far as Christadelphians are concerned; and this fact would seem to make it unnecessary for us to notice his books now. Still, some have expressed a desire to see the fallacy of his position exposed, the books do create confusion in the minds of some, and we promised to review them, and will therefore fulfill our promise, in the hope that the space devoted to it will not be without good in the way of helping some to defend themselves against the attacks of one who has made a shipwreck of the faith (if he ever had it), disgraced the cause of truth and abused those who have spent their lives in its defense.

Who is this L. T. Nichols? Will be asked by some. Well, he is a man that, some ten years ago, claimed to be one with us; and made quite a stir in Oregon, by holding long protracted meetings, adding to the number of his followers at a very rapid rate, so much so that the reports he sent for publication in the *Christadelphian* caused the editor, brother R. Roberts, to express a suspicion of the genuineness of the reported work. Not satisfied with the attention his work was receiving in the *Christadelphian*, Mr. N. issued pamphlets himself, in which his name figured beyond all limits of modesty, and appeared to be of more importance than the purity of the truth.

It was not long, however, till the innovation was abruptly brought to an end, the deluded followers of a vain man scattered, and the

man himself disappeared for a time, turning up next in Minnesota, some where in the vicinity of Minneapolis. It would seem that the defeat and humiliation his vanity had suffered had a very provoking effect; for his desperation finds explosive vent in a blind, venomous and reckless attack upon Dr. Thomas and brother Roberts, the two men to whom he had been indebted for what truth he at one time was in possession of. The rage of defeated vanity, in seeking revenge, it cared not where, attempted to fall upon and crush innocence and truth; but it so far overleaped the mark as to fail of its object and expose its hateful inwardness. To those grounded in the truth this will be so apparent that not a word would be necessary to fortify them; but there are some who are not so well grounded, as experience has shown. Those, too, who are, are not always ready to use the sword in the most effectual way to ward off the enemy; and this must be our apology for inviting a little drilling in this particular branch of the Truth's warfare.

THE NATURE OF ADAM BEFORE SIN.

The nature of Adam before he sinned is the first subject introduced by Mr. Nichols. He says:

NICHOLS.—“The first point of difference that we shall call your attention unto that exists between the truth and the teachings of R. Roberts and associates is Adam and Eve, our first parents. What nature were they created with? Were they mortal and corruptible when created? * * * We shall take the position that they were created with the same nature that all beasts of the field, fowls of the air and fish of the seas were created with; and that was mortal and corruptible nature, the same as all living beings are now in possession of. * * * We will now see what R. Roberts says about this point and then will prove our position taken. The professed Christadelphians teach that our first parents when they were made, up to the time they sinned, were neither mortal nor immortal. See for proof of this statement the August number of the *Christadelphian*, page 364. Says the author: “As Adam brought sin, and death came through sin, Adam could not have been mortal, death-stricken or tending toward the grave as we are, before he sinned. If Adam was in the same state of nature before he sinned as he was after, and as we are now, then it must be false to say that death came by sin, or that it is the wages of sin.”

NOTE.—The trouble with Mr. N. here is that he fails to see that, while Adam had the *same nature* before he sinned that he did after, his nature was in a different *condition*. Sin did not cause a change of

the physical nature; but it did change the *state* of that nature; and if Mr. N. had carefully read the quotation he gives he would have seen that the writer was guarded, when he said, "If Adam was in the same *state* of nature," etc. The word *mortal* expresses a state of nature, and the question is, Did God create man in the state represented by the word mortal, or did man bring himself into that state through sin? A recognition of the real meaning of the word ought to settle the question. The meaning is, subject to, or under the dominion of death. A man that is mortal is therefore in a dying state; he is a body of death. Now is that a good state, or is it a bad state? The universal experience of mortality is a sufficient answer, and the Apostle Paul gives expression to what it is to be mortal when he exclaims, "O, wretched man that I am, who shall deliver me from this *body of death*?" For Mr. N. to say that God created man mortal is to say that He created him a "wretched body of death," and to deny that "everything was very good." It is to say that redemption from the "sting of death" is a redemption from a poison that God created in man, and not that the sting of death is sin.

The author Mr. N. quotes says, "Adam could not have been mortal, death-stricken or tending toward the grave as we are now, before he sinned," and Mr. N. challenges this statement. He would therefore be understood to say that Adam *was* mortal, death-stricken or tending toward the grave before he sinned; and we may ask, Who struck him with death? Who caused him to "tend toward the grave?" And if he was all this before he sinned, in what was he the worse after sin? If he was in such a bad plight before he sinned, he needed a redeemer to deliver him from the evil effects of God's creation just as much before he sinned as he did after. How strange that Paul should make the mistake of saying that sin stung man to death, and that "By one man sin entered into the world, and *death by sin!*" We rather think it is Mr. N. who has made a mistake.

(*To be continued*)

THE STAR OF BETHLEHEM.—Dr. Morrison of the Nautical Almanac office, Washington, D. C., gives in *The Sun* a very interesting treatment of the subject of "The Star of Bethlehem," that celestial which guided the wise men of the east in their pilgrimage to the birthplace of the Messiah. Dr. Morrison explores the range of scientific investigation, and concludes with the theory that the star was a vision seen by the spiritual eyes of the wise men of the east.

"No man is so much better than his brother that he need indulge in self-complacency; which, in a believer, is a state of spiritual stagnation."

THE ADVOCATE BIBLE CLASS.

OUR OBJECT

Questions arise that are of great interest and importance to the brethren, which if dealt with in a Bible Class, where expressions of thought from various members could be had, much help would be rendered in reaching a wise and scriptural conclusion, and new interest would be awakened that would incite activity on the part of some who otherwise might be somewhat indifferent. We cannot have a class where we can meet face to face. So we have concluded to open the "ADVOCATE BIBLE CLASS," which we will start subject to the following

RULES :

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
- 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
- 3.—Every answer must give one, and not more than three references as proof.
- 4.—Answers must reach the office inside twenty days from the issue of the number of the ADVOCATE in which the questions appear.

When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

SUBJECT.

It is claimed that *incorruptibility* as applied to the approved saints does not mean the same as *immortality*; that while their becoming incorruptible is premillennial their becoming immortal is postmillennial.

QUESTIONS.

- 1.—Is Christ incorruptible and immortal now?
- 2.—Will the approved be made incorruptible and immortal at the time of their approval?

THE ADVOCATE SUNDAY SCHOOL.

WE have already hinted that it has been our intention to open a children's department in the ADVOCATE. Many have often ask that our children might have a share in our columns, but numerous demands upon our time have made us shrink from adding a task that would require considerable attention to details and much thought as to the best mode of procedure. We have now promise of help in the undertaking, and are therefore sufficiently encouraged to present the subject in the form of a project, waiting responds be-

fore we decide definitely to open our class. Our space will necessarily limit us to children old enough to read and write, and, for a time, to teaching the elementary principles of the Truth in the simplest form. Our object would be to conduct the school in such a way as to be helpful in bringing its members to a knowledge of the important question of what they must believe and do in order to be saved; also to help them learn how to defend the doctrines they learn, as well as to instruct their companions and others in the way of life. This would be done by giving occasional short addresses to the school and putting questions, mostly, in such a form as would incite interest and invite answers.

The monthly answers would have to be quite brief, and only a limited number—those deemed best—would be published.

Upon concluding a subject reviews would be asked for, which would be graded according to merit, the best to be published.

Marks of merit would be given each month, graded according to the perspicuity and scripturalness of the answers. We hope to find a few liberal brethren and sisters who will help us to give three or more prizes at the end of the year.

All who wish to become members of the school will please send in their names for enrolment, and the responds we receive will determine whether our project shall assume a material form or not.

Address all communications to us, marked "The ADVOCATE Sunday School," for the present, and in the event of our project being carried out we may have the pleasure of introducing you to a friend who will undertake the examination and grading of your papers and assist to make our work both pleasant and profitable.

Perhaps the teachers of Sunday Schools will assist in bringing the matter before the scholars and in working up an interest in the move.

EDITOR.

Must Be Purified by Fire.

New Orleans *Picayune*: So long as men remain as they are there can be no universal peace. Not until all sin, lust, ambition, and selfishness shall be expunged from human nature can there be any general arbitration. Religion has reformed or mitigated many evils in human society, but it has not been able to change human nature. The ancient holy prophets tell us that there can be no such millennial state until the wicked are all killed off by wars, earthquakes, pestilences, famines, and other deadly horrors. The only way to purify the human race is by fire.

The Christadelphian Advocate.

One is your Master, even Christ: and all ye are brethren"—Matt. 23: 28.

WITH this number the *ADVOCATE* starts its eighth volume. Whether it will reach its completion depends upon many contingencies over which we can have no control; in whose hands we are helpless, so far as changing their course is concerned. All we can do is to glide along with the stream of circumstances that flows down through time into the great eternity, doing our best to keep our little craft from going aground on the many sand-banks by the way, or dashing against the rocks towards which many a false light is raised by pirates who would decoy us out of the channel and plunder us of our valuable cargo—the Truth. The star of Bethlehem that guided wise men to the Light of the world must be our guide to the place where the Sun of Righteousness shall arise with healing in his beams, to chase away the long night of darkness and gloom that has shrouded a wicked world. It is not improbable that we may be summoned to lay down our pen before the end of 1892 is reached. The bearings around us on every hand indicate that we are nearing the end of our voyage, and it behooves us to be on the look-out as the channel narrows toward the haven where our anchor is to be cast, our passports examined and our destinies decided.

This is a good time to examine ourselves—yes, our hearts; both in relation to God and our brethren and sisters—yes and our fellow men too. Put away all bitterness, hatred and malice. Light up the countenance with the light of that love which the truth alone can kindle. Fan the flame till it shall become a burning furnace that shall purge and purify our whole being, and warm up the cold hearts of those who have become frozen with the bleak winds of life's dreary winter. Are any sick, visit them. Are any naked, clothe them. Are any hungry, feed them. Are any bowed down with grief and sorrow, speak to them words of comfort and cheer. Point them onward along the line that leads to where the mourner shall be comforted with eternal joy; where the hungry shall be filled with the bread of everlasting life; where the naked shall be clothed with the garments of salvation; where the sick shall find a remedy for every disease and sickness, sorrow, pain and death shall forever flee away.

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day, . . . therefore let us not sleep as do others; but let us watch and be sober."—Paul.

THE MAP OF EUROPE SOON TO BE CHANGED.

IN the *Waterloo Daily Courier* of Dec. 28th appeared the following article on the European situation. It shows the ripeness of things for the inevitable outbreak that must shortly come. What next? is the question with some; but to those who are in touch with the signs of the times in the Scriptural sense the "what" that is to be "next" is well known. The writer of the article is an American, and of course can see "what a glorious rectifying of the map of Europe might be made" by establishing a Great Republic like America. A true Israelite, however, would see that the "glorious rectifying of the map of Europe"—yes of the world—will not need "a score of great and heroic men taking their lives into their own hands, as the leaders of the Revolution did; but that the change will be accomplished under the leadership of the Prince of Life, who will, instead of a "great Republic," establish a great and glorious Theocracy.

THE ARTICLE.

"It is only too evident that Europe has not yet shaken down into its permanent shape," said a statesman recently. It is also only a little less evident that it will never get its finishing shake down without a war. When, where or how that war will be opened nobody knows, but the powers are expecting it at any time and are prepared for it. The powers are Germany, Italy, Austria, composing the triple alliance, on one side, Russia and France, between whom a good understanding exists as opposed to the triple alliance, on the other, and finally John Bull sits back all alone upon his tight little island and works up trade. Great Britain has no interest in the quarrels of Continental Europe, except as war would interfere with her commerce and free passage through the Mediterranean sea. Then the British lion will utter a howl that will shake the nations.

'The powers,' as Professor Freeman remarks, 'without any right but that of physical strength, take upon themselves to decide all matters for Europe. They call themselves 'Europe.' ' Harmonious and brotherly feeling exists among these great nations as follows: France hates Germany with intense bitterness because of Alsace-

Lorraine, and only longs for the hour when she may fly at the throat of her neighbors across the border. The French and Italians also dislike each other cordially. Germans and Russians hate each other as heartily. German and Pan Slavast can never harmonize. There is a difference of race as radical as between Irish and German.

On the northeast Russia waits like a huge bloated spider to pounce down upon the first prey that she can reach. The Russian seethes and bubbles with ambition to spring from his northern den and overrun Europe and gain territory. Probably no nation except Russia has at present the greed of territorial acquisition, always counting out France's desire to get back her lost German provinces. Austria, without hating anybody in particular just now, waits stolidly to pick up what she can get.

War, when it does come, will probably break out in southeastern Europe, among the Balkan states. Russia constantly intrigues for an open road to Constantinople and the Mediterranean.

The Turk is an oriental of the orient, belonging no more to Europe or the end of the Nineteenth century than the Saracen of the Crusades belongs to Europe of to-day. . . .

We of the United States, unified and prosperous, might be pardoned for pausing a moment to think what a glorious rectifying of the map of Europe might here be made. If Greece, Servia, Montenegro, Bulgaria and Roumania should unite in federation, drive the unspeakable Turk from Europe, parcel out the domain he has usurped among themselves and form there a great and glorious republic, what a step forward in the progress of mankind would be made! They could form a country so strong and great that even the conscienceless and uneasy "powers of Europe" would not dare attack them. A score of great and heroic men, "taking their lives in their hands," as the leaders of our Revolution did, could so warm and melt the people of these states as to unite them into one solid body, if these people were fearless and intelligent enough to rise to the occasion. But the people are not intelligent and fearless enough. The great and heroic leaders, even if they were there, would not find a people ready for them. So the opportunity languishes. But the twentieth century is before us.

Ominous of Coming Storm.

The rumblings of the volcano evidently underlying Europe are becoming louder and louder. The mass of the people no longer render to their rulers that blind faith and hopeless submission of the days when divinity hedged Kings. Misery, starvation, and persecu

tion are driving nations on to that point where it will take a tremendous storm to purify the political atmosphere.

RUSSIAN EXPLOITS AT PAMIR.

ENGLAND WILL ORDER RUSSIA TO STAND BACK.

Sir Edwin Arnold, the famous editor of the London *Daily Telegraph*, has visited Chicago during the month, and gave expression to the following thoughts in relation to Russia and England as to India and the real intention and necessities of Russia:

"England will say: 'Stand back!' Cashmere must not be menaced. And I believe Russia will stand back and that every force that has anything akin to Russia will be withdrawn. If not, war must come.

* * * In pushing towards the seas Russia is only fulfilling the nation's destiny. It must reach the seas. It has nothing; only the cold and often frozen Baltic. It must push to the sea and the sunshine from which it is barred by nature and diplomacy. The Russians must feel like shaking down the rest of the world for Constantinople, and their advances toward India are only intended for diversions in their schemes for securing Constantinople. For ambitions and desires the Czar is not to blame. He is a peaceable ruler, surrounded by dangers at home sufficient in the way of excitement and care for any one man. His officers—the men on the frontiers—are responsible. They urge on the native and stir up these troubles all for their own ambitious ends.

"The affair at Pamir is very serious. While that point is not the great gateway to India, England cannot afford to allow anybody to be pounding at it. It is more serious because the blood of English officers has been shed. The shedding of English blood is an important matter—one that will not be allowed to pass without serious protest."

"What course is left for England?"

"England will demand that Russia shall retract all the claims made in India, and Russia will grant the demand, unless a game is already arranged between France and Russia, in which case one torch is as good as another to touch off the flame of war. It is to the interest of both England and China to keep invaders away from Pamir. *

* * England has already put one foot down on the Russian ambitions and has given it forth earnestly that nothing like Russian influence will be tolerated about Pamir.

"Russia is in a bad way, and in no condition to go to war. The country is suffering from a great famine, its credit is bad, because it is supported artificially. Then the treatment of the Jewish subjects has exasperated the whole Jewish race, which makes it a matter of great difficulty for Russia to secure further loans. Still it is a vast country of wonderful resources."

DEATH OF THE KHEDIVE OF EGYPT.

BREAKERS AHEAD AS THE RESULT.

The following appeared in the *New York Herald*, of January 7th, and substantially the same in the *Chicago Tribune*:

The Khedive, Tewfik Pacha, died of influenza at eleven o'clock this morning, after a three hours' illness.

The English will never find a more docile tool than the late Khedive, whose reign will be associated in history with their usurpation of authority in Egypt.

His death has great political importance to Europe. It will raise the whole Egyptian question. France will in all likelihood make Tewfik's death a pretext for demanding the evacuation of Egyptian territory. England will certainly decline to budge, on the ground of the great youth and inexperience of the new ruler.

BREAKERS IN SIGHT.

Europe will be split into two camps on the general issue.

In one camp will be found England and the Triple Alliance. While in the other we shall see France, Russia and Turkey.

Taken in connection with the present English intrigues in Morocco and the rumored landing of British troops at Tangiers the question is disquieting.

Egypt almost caused a European war in 1840. Is it to be hoped that it will not lead to one at the present juncture.

Abbas, Tewfik's successor, is said to be anti-English in his leanings.

The Tangier Trouble.

A dispatch dated January 7th, says: "The town and province of Tangier are in an absolute state of anarchy. The Bashaw cowers within the citadel. Sir Charles Evan Smith, the British minister, has sent an ultimatum to the minister of foreign affairs to the effect that unless the Sultan took energetic measures to defend the town English sailors would be landed. * * * The French, Spanish and Italian resent the vigorous action of the English, believing that the British minister wishes to avail himself of the local trouble to repeat the *coup de main* here that he once played in Zanzibar.

The French and Italian war ships are hourly expected. The British vessels Thunderer, Goshawk and Grappler have their boats ready to land bluejackets at any moment. The rest of the British fleet is believed to be anchored off Cape Spartel, ten miles distant.

THE JEWS, THEIR LAND AND THEIR AFFAIRS

SCATTERED

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

Baron De Hirsch and the Russian Jews.

The *Jewish Chronicle*, says: "We have authority for stating that Baron de Hirsch contemplates convoking an *International Jewish Congress* to consider the action which should be taken for the purpose of rescuing the Russian Jews from their terrible position and of procuring for them new homes in more favored lands. The principal Jewish communities in Europe will be invited to send delegates to this great humanitarian Congress. The place of meeting has not yet been definitely fixed, but it is not improbable that London will be chosen. The Congress would meet early in the ensuing year."

The Jewish Troubles to Increase.

Next spring will undoubtedly be a critical period. The famine in Russia is expected then to reach its crisis. The expulsion of the Jews from Moscow and elsewhere will be actively carried on during the winter. Neither humanity—a word unknown in Russia—bureaucracy, nor policy, nor the opinion of the civilized world is of any avail to soften the rigor of Russian officials and Russian hatred of a race which is their superior in civic capacity and too loyal to renounce its religion in obedience to the savage intolerance of the Greek faith. —*Chicago Tribune*.

Their Eyes Turned Homeward.

There is one spot toward which the eye of the Jew has turned, with longing, for seventeen centuries, and that is his fatherland, his loved Palestine. It has a territory of at least 10,000 square miles, with only 600,000 population. There is room there for 2,000,000 or 3,000,000 more people, and the ancient scriptural limits of the country would largely increase its capacity. The rains are returning, agriculture is improving, its location promises great commercial possibilities, and only an independent, enlightened, and progressive government is needed to afford a home for all of Israel who wish to return.

The Railroad To Jerusalem.

By next April the Railway to Jerusalem will probably be opened, as the work is advancing rapidly, notwithstanding the delay caused by torrential rains.

INTELLIGENCE.

BOSTON, MASS.—I have much pleasure in announcing that during the month another has been taken out for the name in Boston. On the 17th, after a good confession, Miss Nellie H. Peterson, daughter of Sister Nellie A. Peterson, put on the sin-covering name by baptism, which gives her mother cause to rejoice.

The following subjects have been spoken upon during the month, in Friendship hall, 12th Kneland street:

1st, "The Thief-like Coming of the Son of Man."—Bro. Jos. McKellar.

8th, "The Times of the End of the Kingdom of Man."—Bro. A. Pinel.

15th, "A Dream of the Night and the Interpretation Thereof."—Bro. Jos. McKellar.

22nd, "The Covenants of Promise."—Bro. A. Jones.

23th, "The Eternal City, Rome or Jerusalem, which?"—Bro. A. Pinel.

The attendance continues very good but the people are slow to hear and understand.

Your brother, in Hope of Eternal life,
JOHN B. RILEIGH,
Recording brother, for the Boston
Ecclesia.

CHICAGO, ILL.—Since our last report we have had an addition to our number by the removal of Brother and Sister Allin from Bristol, England, who have settled here and united with us.

We have also to report the death of our Sister Franklin, who after a lingering illness fell asleep on the morning of December 18th, in the hope of a glorious awakening at the appearing of our Lord from heaven. She had been a patient sufferer for a long time and was quite resigned to find relief in death, knowing that she would be redeemed from the silent tomb when the Master come to call his sleeping brethren to meet Him.

Our Brother J. Wood spoke to the few friends who assembled at the funeral service, showing the faith and hope

in which our sister had died, and that while sorrowing we sorrowed not as those who have no hope.

J. LEASK.

ROCHESTER, N. Y.—Will you kindly please inform the household through the valuable columns of the *ADVOCATE* that our Bro. Thomas Williams paid the Rochester, N. Y. ecclesia a visit last month and delivered the following course of lectures:

The Nature of Man, His Condition and Destiny. The Relation of the Kingdom of God to the Kingdoms of Men. Resurrection and Judgment and Man's Relation Thereto. Is the United States that Kingdom which shall break in pieces all Others and Never be Destroyed Itself? Spoken of Dan. 2: 44. Signs That Christ is About to Appear, and His Triumphant March Against the Nations. The Refuge from the Storm; or, What Must we do to be Saved?

The attendance was as good as we ever had, if not better, and although no fruit has ripened into obedience yet, the leaven is at work, and we hope to be made glad some day on account thereof.

We also have had a very pleasant surprise by Brother Geo. T. Washburne, of Jersey City ecclesia, dropping in on us. He, like most of us, seems to delight in such visits.

Yours in the Hope,

J. D. TOMLIN, Sec.

STARKVILLE, COL., Nov. 20.—Sister Anderson, writing says: We are four miles nearer Bro. Pritchard than we were at Sopris. Now we are about three miles from him, and we meet every Sunday (weather permitting) to remember our absent Lord. If we are only three, we can manage to cheer one another on life's rough road.

We don't know how we would get along without the *ADVOCATE* and *Christadelphian*. They seem like brethren visiting us.

Several items of intelligence held over for next month.

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 PREPARA-
TORY TO THE COMING OF THE LORD.

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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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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NOTES.

THE ADVOCATE SUNDAY SCHOOL.—Only a few responses have come to hand in relation to the Sunday-school, perhaps because there has not been sufficient time since the last issue. We shall wait a month yet before deciding what course to pursue.

Pearl Eblen, of Robards, Ky., asks whether the school is open to children whose parents are not in the truth. We answer, yes; and we cheerfully enroll the name of Pearl, aged 13, and that of her sister, Harp, aged 11. When we have a school large enough to start the lessons we will give a list of the names enrolled.

THE BIBLE CLASS.—Bro. G. T. Washburne has found it "much more difficult to keep within the boundary lines than to answer the questions."

There will be some difficulty, no doubt, from limited space; but we may, after we see how our plan will work, give additional space. For the present we suggest that the space allowed be used for the answer, giving references but not quoting them.

The subject now in hand will remain open for answers another month, when a brief review of the answers and a presentation of the conclusion reached will be given. May we ask Bro. G. T. Washburne to write a review? The class will be pleased to hear from you, Bro. Washburne.

Bro. C. C. Vredenburg writes that he will be one of the class.

Bro. Andrew writes that he has received several responses to the appeal for the World's Fair, and that he will answer correspondents' questions when the affair has assumed greater dimensions, such as warrant the supposition that it will be sufficiently supported by the brethren.

A NARROW ESCAPE.—On January 23d our Bro. Frederick Nungasser, of Brooklyn, N. Y., arrived in Waterloo after a narrow escape from losing his life in a wreck on the railroad. When not far west of Chicago the entire train, except the mail car, turned over, caught fire and burned up before the eyes of the passengers, who had with difficulty cut their way out. Some were severely injured, but our brother was spared from anything more than a severe shock.

A VENTURE.—Most of our readers are aware that we have been compelled, in the mechanical work of the office, to struggle along with inexperienced compositors. We have now ventured to engage Bro. Nungasser, who is a good compositor, and is now getting into the run of things in the office generally. He is a worthy brother and will take more than a mere workman's interest in looking after the interests of the office; but, of course, there will be an increase of expense. We hope the friends of the **ADVOCATE** and **GLEANER** will at least keep up the present list of subscription, so we may be able to squeeze through and make ends meet. Some have kindly contributed a little extra "to keep the office going," to whom we are thankful. Perhaps others, who are possessed of a good share of this world's goods, will see their way to help along the Truth in this direction.

J. A. R.—I find your letter of December 10th has been overlooked. Please pardon the oversight, and its demands shall be attended to at once. Please do not count our "silence" to mean anything but lack of time to write you. We hope to get through the rush soon.

CROWDED OUT.—Notes on Nichols and quite a number of items of Intelligence have been crowded out till next month.

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SUNDAY MORNING ADDRESS.

BY THE EDITOR.

FROM SHORT-HAND NOTES BY SISTER M. M. MERRY.

THERE are many efforts being put forth in our times toward bringing men to the knowledge of the truth. Sometimes we become discouraged because we see that the results are very few compared with the efforts put forth. But we ought not to be discouraged at this, because we are not to judge of matters in relation to the progress of the truth by visible results in relation to numbers. The Saviour has shown us this very clearly in the parable read this morning in the thirteenth chapter of Matthew. Here, in the parable of the sower, we see that there is apparently a waste of the seed sown. Some is thrown upon the stony ground; some by the wayside; some among thorns and some on good ground. The seed that falls in these various places proves abortive, except in one instance, that which falls into good soil. Only

in the good and honest heart do we find it productive of good results. We can only expect the few to enter the narrow way, for this has been the history of the truth from the beginning down to the present time. We sometimes hear brethren say in different parts of the world, located, for instance, in small villages or a small town: "We have now been engaged for a number of years presenting the truth privately and publicly; we have been endeavoring to the best of our ability to show our neighbors the way of life; but we see very little coming out of it, very few are embracing the truth, and in looking around we cannot see anyone likely to respond to the gospel invitation. So we might just as well stop now and devote our time to building ourselves up in the most holy faith which we have espoused." It is quite proper and it is our duty to build ourselves up in our most holy faith, but this is only part of our duty, and if we turn from our work of setting the truth before our friends and neighbors because we cannot see results, we shall make a sad and fatal mistake. Why does God wish us to present the truth to the friends around us? Is it because He depends upon our efforts to obtain those who may glorify His name? Could He not have employed other means and other methods? He certainly could. Hence this work is given to us, not because He depends upon what we can do, but because of the good effect it has upon those who are thus engaged. If we turn away from this work we shall very likely be engaged in various things that will prove of no profit in the end. A healthy ecclesia is always found busily engaged in spreading the truth to the friends around them, and we find that in cases where this is true they do not neglect the building up of each other in the truth. Where there is zeal in the one there is in the other; and by activity in this wise the purpose of God is to put us through a discipline that will prepare us for the work of the future age. We are making ourselves strong and helping those who will walk in the faith to become strong with us. So let us proceed with the work of God regardless of apparently discouraging results.

In this chapter there are several kinds of soil to sow the seed in. Some of the seed falls on stony places; some by the wayside, and some among thorns, so that in the majority of cases it proves unfruitful. It is only where it falls into good soil, into a responsive and honest heart, that it takes root, and when it results in bringing forth fruit, some a hundred fold, some sixty fold, some thirty fold. This parable encourages us and shows us that we must not look for results now; but it leads us on, step by step, to the crown which is to be obtained when "the righteous shall shine forth as the sun in the kingdom of their Father" (Matt. xiii: 43). Seeming to be desirous of arousing our attention and impressing this thought upon our minds the Saviour says, "Who hath ears to hear, let him hear." If we observe the commandments and the precepts and believe the fundamental doctrines of the truth, the end of the matter is that we shall be among or compose those who are triumphant, who have overcome; the righteous who shall shine forth as the sun in the kingdom of their Father. In the present there is a sense in which they will shine forth, but their shining forth now is nothing compared with the shining forth when Christ appears. "Let your light so *shine* before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v: 16). Thus we must cause the truth to shine forth. The righteous must shine in this sense now, but at present the light is found in earthen vessels, we are encumbered by the frailty of human nature. The Apostle says, "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii: 22). Hence whatever shining forth there might be in the present age, it will be under disadvantageous circumstances. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii: 24). We might all exclaim the same when we come to see what a struggle it is to cause the light to shine forth—to live it; then we are disposed to say as the Apostle did, "O wretched man that I am!" But then, when looking further ahead than this, and com-

ing to see that there is a time when the righteous shall shine forth in the glory and kingdom of God, here we see an end before us in which we find every reason why we should press forward and not be discouraged by the troubles that we have to contend with on every hand.

But what is implied in the words, "Then shall the righteous shine forth?" In the Apocalypse we read, "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up that the way of the kings of the east might be prepared" (Rev. xvi: 12). Dr. Thomas has given us a much better translation of this verse, which is as follows: "And the sixth angel poured out his vial upon the great river the Euphrates; and the water thereof was dried up that the way of the kings from a sun's rising might be prepared." Here is an allusion then to the rising of the sun and in conjunction with this we have the appearance of kings. Who shall be the kings from a sun's rising? When this sun begins to shine there will be kings who will shine with him. The reason why the righteous cannot shine forth in this sense now is because the thrones of the world are occupied by usurpers; we are living in the days of the kingdoms of men. The thrones of the kingdoms of the world to-day are not open to those who have accepted the truth. Hence it is presented in Revelation: "After this I looked, and, behold, a door was opened in heaven" (Rev. iv: 1); implying that a door into heaven had been closed previous to that time. What does this mean? It means that we have no right as children of God to enter in through the door into the political powers and dominions of the day in which we live; they are closed against loyal citizens of the commonwealth of Israel; but a day is coming when a door will be opened and a voice will be heard, "Come up hither." The sun is to shine in that new heaven in that glorious day, when "the sun of righteousness will arise with healing in his beams, as declared by the prophet Malachi (Mal. iv: 2). This is the sun that is to rise in the east and burst upon the world and cause

the light and the glory of Jehovah to shine to the uttermost parts of the earth.

But there are certain ones who are to be made kings by the rising of this sun of righteousness. If these are made kings by the rising of the sun of righteousness then they will shine by the light and glory that will be reflected through them from the sun of righteousness that will arise. It is said "If we suffer, we shall also reign with him" (II. Tim. ii: 12); and if we thus reign with him we shall shine forth in the kingdom of our Father. This is referred to in the nineteenth Psalm. *While this beautiful Psalm refers, no doubt, to the natural or physical heavens, it points forward to the time to which we are alluding.* The Psalmist says, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. *There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit from the ends of it; and there is nothing hid from the heat thereof*" (Psa. xix: 1-6). Here is first a reference to the glory of the heavens above and the earth beneath. The intelligent man recognizes the fact that there is a God when he looks into the physical heavens and the earth. He sees that they declare the glory of God, day unto day and night unto night tell of Divine wisdom and power. The language is beautiful, and we see how fitting it is to the glorious works of God in the natural world; but while it literally applies to it, there is a prophetic significance in it which undoubtedly points down to the new heavens and the new earth wherein dwells righteousness, as referred to by the Apostle Peter in the words, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" II. Pet. iii: 13). This new heaven

is thus spoken of by the prophet: "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. lxy: 17-19). This takes us down to the second coming of Christ. You see that the new heavens and the new earth wherein dwelleth righteousness pertain to the city of Jerusalem. It is that city restored from its desolate condition in which it has lain for many ages. When Christ thus shines as the universal king of the earth then we shall find that he will be the sun of righteousness that will arise with healing in his beams, and he will be the sun that will rise and cause the kings from a sun's rising to shine forth in the kingdom of their Father. Then there will be new heavens and a new earth wherein dwelleth righteousness; for Jerusalem will be created a rejoicing and her people a joy. Now if we fix our eyes upon the time when Christ comes and he with the saints become a habitation of God through the Spirit, and the new heavens and the new earth are created, we shall see Divine wisdom, power and glory shine forth to the world of mankind; and when we take a view of them as presented in this beautiful Psalm we can see the heavens declare the glory of God and the firmament that will show His handiwork. At that time day unto day will utter speech and night unto night give knowledge. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi: 9). There will then be no speech nor language where their voice is not heard. The time of the confusion of tongues will have come to an end. There will be one tongue, one language in which God will be glorified. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. iii: 9). Then will be fulfilled the glorious words,

“Glory to God in the highest, peace on earth good will toward men” (Luke ii: 14).

There is no speech nor language where their voice is not heard. Why? Because the time will come when the saints will be able to say, “Thou hast redeemed us to God by thy 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). How much of the earth do they reign over? “Ask of me and I shall give thee the heathen for thine inheritance, and the *uttermost* parts of the earth for thy possession” (Psa. ii: 9). Hence the *uttermost* parts of the earth will be under his jurisdiction and he and his kings from the sun’s rising shall shine to the *uttermost* bounds. “Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.” Now here are the saints presented as the firmament of the new heaven and earth. The sun of righteousness is there, the lifegiver. He dwells in it, is part and parcel of the glorious firmament of these new heavens and earth, and shows forth God’s glorious handiwork to all the world. “In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber.” You will remember that Christ is represented as a bridegroom and the church as the bride. “He rejoiceth as a strong man to run a race.” When Christ comes and is associated with the saints he is the strong man of Jehovah’s right hand, who is to cause the kingdoms of the world to become the kingdom of our Lord and his Christ, and will manifest the salvation of God as declared by the prophet Isaiah when “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. lii: 10). Solomon seemed to get a glimpse of this glorious heaven when he asked, “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!” (Cant. vi: 10). He seems to look down to the time when Christ appears in

his glory and the righteous shine forth as the sun in the kingdom of their Father. The prophet Daniel sees the same, and says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. vii: 3). As in the natural heavens we have the sun, the moon and the stars, so in the new heavens that will be established for the ruling of the nations in equity we shall have sun, moon and stars.

The prophet Isaiah says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv: 23). Now what sun and moon are those that are to be confounded and made ashamed? The sun is representative of the regal power of the world, and the moon of the ecclesiastical. Why are they to be confounded? Because in them dwells unrighteousness. And when the Lord of hosts is ruling in Jerusalem and before His ancients gloriously, in the new heavens and earth, the old heavens and earth are confounded and chased away as a vision of the night. The Apostle Paul, referring to the same subject, tells us that "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Cor. xv; 41, 42). We are taken down here by the apostle to the time when we shall shine as the stars in the firmament of the new heavens. Here there will be a difference in the honor bestowed upon those who take part in the administration of the kingdom. "As one star differeth from another star in glory, so also is the resurrection of the dead." There is one glory of the sun, and that is Christ's; and another glory of the moon, and that is the saints collectively with Christ; and another glory of the stars, and that is the saints' individually. The apostle tells us that there is an analogy between this and the resurrection of the dead. How so? Because we already see from what Daniel says that "they that be wise shall shine as the brightness of the firma-

ment; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii: 3). But some will shine more brightly than others. Wherein is the difference between the sun, moon and stars, that is between the different degrees of glory in the resurrection? First the regal power, secondly the ecclesiastical power that shall minister to the religious necessities of the people; and third that there will be stars throughout the heavens, that shall reflect Divine light over the world, some having authority over ten cities, and some over five, and so forth, making all to know the Lord, from the least to the greatest. So day unto day will utter speech, and night unto night will show knowledge, and this knowledge shall spread to the uttermost parts of the earth.

We can return now to the text we have read from the Apocalypse: "And the water thereof shall be dried up that the way of the kings who are from a sun's risings, might be prepared." These kings cannot shine forth in the glory of their Father now because the land that has been promised them as an everlasting inheritance is under the Euphratean power. When that power (represented by the river Euphrates) is thoroughly evaporated, then we shall reach the time when the land shall be given into the hands of the kings from the sun's risings; when the King who has a right to the city of Jerusalem shall march triumphantly into it and give gifts unto men. When this time comes we shall realize the full force of the words, "Then shall the righteous shine forth in the kingdom of their Father."

But how far are we from this now? It is not a question of distance in the literal sense, but in the moral and spiritual sense. It is a question of intellectuality and morality. If we have come to the knowledge of the truth intellectually, so far we have come near to the kingdom; but this will suffice us nothing if we do not come near it morally. To come near the kingdom intellectually and morally is to believe the gospel, and obey it. It is to live it and act it in everyday life, to let our light be as a city that cannot be hid. You remember the words used by the Saviour, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God." A belief of the

truth and the obedience thereto, continuing faithful to the end of our probationary career; if we do this, without looking back, we shall then be declared fit by our righteous Judge among those who shall shine forth in the brilliant firmament of the new heavens. What a glorious future is set before us? "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him" (I. Cor. ii: 9). On the other hand, we must not forget that there is another side to it. There is the unprofitable servant; there are those who are unworthy to be called to the marriage supper of the Lamb. If we keep this before our mind, and giving all diligence, add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II. Pet. i: 5-7, 11). When we realize that abundant entrance into the kingdom of God we shall be the righteous that shall shine forth in the kingdom of our Father. We shall reflect the Sun's righteousness that shall then give light to mankind, bringing peace on earth and good will among men, and glory to God in the highest heaven.

Surely there is sufficient inducement in this to give up everything so far as the present is concerned that we may obtain the prize. What is there in this world compared to the glorious reward that is thus placed before us? Let us not permit the things of the present to interfere with our making a success in relation to the future. Let us see to it that we make our calling and election sure, and receive from Him that judgeth righteously the glorious words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv: 34).

THOUGHTS SUGGESTED BY JER. VI: 16

THUS saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

As if to warn them of their impending misfortunes, we find these words addressed to the Israelites a short time prior to the destruction of Jerusalem, and their captivity in Babylon. At a time when the prophet said that "evil appeareth out of the North and great destruction." Preparation for war was going on, and the cry, "Arise, let us go up at noon," was heard; but the day passed away.

and the shadows of evening fell before the second cry, "Arise," was heard; this time to go by night and destroy her palaces. Upon the oppressed city the enemy was to "pour out the engine of shot" (Jer. vi: 6, Mar.). The remnant of Israel was to be thoroughly gleaned as a vine, so determined by the Lord of hosts. A long, dreary night was fast settling down over Israel because the cup of their iniquity was nearing its fullness, the Lord no longer accepting their burnt offerings, nor regarding their feast days. "The prophet even unto the priest dealt falsely." This corroborated the statement made by Micah a century before, when he said, "The priests thereof teach for hire, and the prophets thereof divine for money." Yet they leaned upon the Lord saying, "Is not the Lord among us? none evil can come upon us." The sun was soon to go down, and the day to be dark over them, "for there would be *no answer of God*." A dark outlook indeed for the faithful ones, and we do not wonder at the wail of distress we find Jerimiah giving expression to, in his Lamentations. His people were fast becoming scattered, having "forgotten their resting place;" they had turned from the right way, wherein they had had access to the mercy of Jehovah, receiving His benefits so long as they faithfully maintained their allegiance to His laws.

Passing over the long years of Israel's desolation, we see them responding to the call, "Ho, ho! come forth, and *flee from the land of the north*." "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." The leaders of the down-trodden nation are using their utmost skill in trying to ameliorate their sufferings and cause a systematic emigration from the land of oppression. The cruelty of the modern Pharaoh reflecting upon his own subjects in the grim spectre, Famine.

Israel's bruise, or hurt, will in a measure be healed, when once more as a nation they will dwell "in the midst of the land *confidently* (Ezek. xxxvi: 11 Mar.), without walls and having neither bars nor gates," little dreaming of the evil that again threatens them from the north—in the person of their former oppressor. In the present Czar of Russia we see the scriptural Gog, who is assembling his hosts and preparing them to pass over the mountains of Israel with whirlwind velocity, and to take from these defenseless people the gold and silver, cattle and goods which they shall have gotten together.

Like the rushing of many waters will this mighty army come forth from its place out of the North country to cover the land as a cloud.

In this moment of darkness Israel's Deliverer will appear in Zion. Stopped in its mad rush, the enemy in consternation will demand,

"Who is this that comes from Edom?" The unflinching answer comes back, "I that speak in righteousness, mighty to save." "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

Isaiab, more than twenty-five hundred years ago, looking down to that time, tells us what will be the portion of the spoiler of Israel; that at the rebuke of God they "shall be chased as the chaff of the mountains before the wind; and like a *thistle-down* (Isa. xvii: 13, Mar.) before the whirlwind. At evening-tide trouble; and before the morning he is not." Daniel verifies the statement by saying that "he shall come to his end, and none shall help him."

This wonderful personage, recently come from Edom, he that is glorious in apparel, and travelling in the greatness of his strength, will then present himself to terror-stricken Israel and soon lead them to acknowledge the Messiah whom they crucified; and, instead of the cry, "Away with him!" they will be ready to exclaim, "Blessed is he that cometh in the name of the Lord."

Now leaving this phase of the subject, let us consider the condition of the Gentiles and Israel after the Spirit in the light of the text in Jeremiah. It certainly cannot be a misapplication of Scripture, when it so fittingly represents the present situation of things. Hence we are led to ask the question, How do we stand as regards the one way, called "good," that which promises rest for souls? The text shows a possibility of being in a lost and bewildered condition—a wandering "out of the way of understanding."

People often in their journeyings through the land in the dark hours of night, find themselves at a loss to determine their whereabouts. What does their better judgment teach them to do? Struggle along in their bewilderment, never stopping to consider their situation? or to wait for a glimmer of light and a friendly hand to lead them in the way which has perhaps for years been familiar to their guide? The wandering ones may have had their attention called to it many times before: but on account of its being a narrow path in comparison with the well-beaten roads alongside, it was passed by, as too insignificant to lead to any place of importance.

Now to apply the text to the lost condition of man by nature, he is told to *stand in the ways*, of which we know there are many hundreds, and scattered among them we see the majority of the human family rushing along, each individual in the *way* that seemeth right unto him, but, as Solomon says, "The end thereof is death." There are occasionally those, who become suspicious as to their being on the proper road, and while standing still to consider their surroundings are not ashamed to "ask for the old paths."

Finding that the better part of their lives have been spent in travelling in forbidden paths, they turn joyfully to the "good way" that offers them rest after their weary pilgrimage is over.

Ponder for a moment the words of Christ in Matt. vii: 13, 14—
 "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: *because* strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

In the record we have of Deity's past dealings with men, we find that He never selected the majority upon which to bestow his favor. For example, take the house of Israel, of which he says, "You only have I known of all the families of the earth," Amos. iii: 2. The relationship they sustained to the surrounding nations, often subduing them when from the human standpoint it would have been an impossibility with their numbers, which shows that, although few in comparison, God was with them. The wonderful victories the Israelitish armies achieved were an exemplification of the words of Jehovah, "Not by might (Mar. army) nor by power, but by my spirit."

According to the general view of things, if Christ came to-day, he would find *faith well established* in the earth. The vast multitude of Christians, so-called, not standing still, but *walking* in the many ways indicated by the cunningly devised fables, written upon the theological guide boards. Contrary to this idea is the meaning derived from Luke xviii: 8—"Nevertheless when the Son of man cometh shall he find the faith on the earth? So few will be holding fast to *the faith* when he comes that it was regarded in the form of a question; thereby showing its scarcity.

David harmonizes with Jeremiah, in his supplications to the Father, "Teach me *thy way*, O Lord, and lead me in a way of plainness, because of those which observe me (Mar.). For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." When the storm of Divine anger bursts upon the nations of the earth, then happy the man whose house is built upon the rock. It will stand unmoved through the fiercest of the gale, for the foundation thereof is sure. Christ will speak tenderly to his chosen ones, as he did to the poor fishermen in the midst of the raging sea at night. "Be of good cheer, it is I, be not afraid."

Solomon, in the Proverbs, sometimes speaks of *wisdom* in a personified sense, as "I (wisdom) lead in the way of righteousness, in the midst of the paths of judgment. * * * Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my

doors. For who so findeth me, findeth life, and shall obtain favor of the Lord." Considering these testimonies in connection with the words of Jeremiah, we have the wisdom of God, leading in the "good way," the end of which will be life and eternal rest—that rest which "remaineth for the people of God." In contemplation of that glorious time Isaiah says, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and *his rest shall be glorious.*"

Where then shall we look for the way wherein it is necessary to walk in order to obtain the great salvation? The question is answered by Peter, when, filled with the Holy Spirit and reasoning with the Jews concerning the Christ he says, "There is none other name under heaven given among men" whereby we must be saved, than the name of Jesus Christ. We must look to Christ then who was the embodiment of wisdom, a manifestation of the word of Jehovah, and who could truthfully say to Thomas, "*I am the way*, the truth and the life; no man cometh unto the Father but by me"—Jno. xiv: 6. Therefore we come to Christ by believing the words of eternal life which he has offered us in the gospel; and by baptism into his name enter the "good way" that promises "rest." Then clothing ourselves with the whole armour of God, we prepare for the journey, having "our feet shod with the preparation of the gospel of peace;" we take up the "shield of faith" wherewith we shall be able to quench all the fiery darts of the wicked mass of humanity who are marching in the broad and delightful (to them) road that terminates in destruction. With patience we will plod along the narrow, difficult way that we are confident leads to life unending. Using the Word of God as a lamp to guide our stumbling feet midst the surrounding darkness of these times of the Gentiles so soon to close. Not blown about by every wind of doctrine, but always looking unto Jesus the "Author and finisher of our faith;" praying to the Father in the words of the Psalmist, "Teach me, O Lord, the way of thy statutes and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity and quicken thou me in thy way."

At last may each one of us with clean hands and a pure heart be permitted to enter in through the gates into the city, to stand in the great assembly of first-borns who in rainbow splendor encircle the throne of the king, the surroundings radiant with the light of the

Divine presence. Every countenance aglow with God's gift of immortality, and from perfected voices ascend, in rapturous tones, praises to His great and holy name. "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints." Then will our faith have become a reality, the *rest* found. No more shall we be pilgrims and strangers, but *at home* in the kingdom of God.

E. G. B.

THE BANNER OF THE JEWS.

Oh, for Jerusalem's trumpet now,
 To blow a blast of shattering power,
 To wake the sleepers high and low
 And rouse them to the urgent hour!
 No hand for vengeance, but to save,
 A million naked swords should wave.
 Oh, deem not dead that martial fire;
 Say not the mystic flame is spent!
 With Moses' law and David's lyre
 Your ancient strength remains unbent.
 Let but an Ezra rise anew
 To lift the *Banner of the Jew*.
 A rag, a mock at first; ere long,
 When men have bled and women wept;
 To guard its precious folds from wrong,
 Even they who shrunk, even they who slept,
 Shall leap to bless it and to save.
 Strike for the brave, revere the brave!

EMMA LAZARUS.

Missionaries and Rum.

For every dollar England sends to the missionary work in Africa she ships a gallon of rum to the same district. For every missionary she sends she ships two hundred barrels of rum. For every one convert she makes she makes three hundred drunkards. An English religious publication says so, and it wouldn't look well for an American paper to dispute it." If this is not entirely true, it is, no doubt, partially so, and yet we have been asked to believe that missionary work will convert the world and bring the millennium. What folly!
 —ED.

THE ADVOCATE BIBLE CLASS.

RULES :

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
 - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
 - 3.—Every answer must give one, and not more than three references as proof.
 - 4.—Answers must reach the office inside of twenty days from the issue of the number of the ADVOCATE in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

QUESTIONS.

- 1.—Is Christ incorruptible and immortal now ?
- 2.—Will the approved be made incorruptible and immortal at the time of their approval ?

ANSWERS.

1.—Yes. Incorruptibility means incapable of decay. Immortality means exempt from liability to die. Christ has attained unto the divine nature and is alive for evermore.

Proof: "Being the brightness of His (Father's) glory and the exact impress of his substance." Greek, *hupos*; substratum, what lies under (Heb. i: 3).

"Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. vi: 9).

"Who is made (a priest) not after the law of a carnal commandment, but after the power of an endless life." Greek, *akatalutos zoe*, or life not loosed down (again) (Heb. vii: 16).

2.—Yes. All seeking for glory, honor, and incorruptibility will receive eternal life *in the day* when God shall judge the secrets of men by Jesus Christ.

Proof: "We know that when he shall appear we shall be made like him" (1 John iii: 2).

He "will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself" (Phil. iii: 21).

"They which shall be accounted worthy to obtain that world and the resurrection of the dead (the time) neither marry nor are given in marriage; neither can they die any more (immortal); for they are equal unto the angels (incorruptible); and are the children of God. being the children of the resurrection" (Luke xx: 35, 36).

G. T. W.

1.—Yes. See Rev. i: 18; Rom. 6: 9. If He is alive for evermore, death has no more dominion over him; then his nature is incorruptible and hence immortal.

2.—Yes. See Rom. ii: 6, 7, reward bestowed; Rev. xxiii: 12, Death has no power on such. Rev. xx: 6; hence incorruptible and immortal.

J. W. ELLIOTT.

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day. . . . therefore let us not sleep as do others; but let us watch and be sober,"—PAUL.

THE COMING WAR.

RUSSIAN AMBITION AND FRENCH REVENGE TO BE THE CHIEF CAUSE—THE LOGIC OF THE SITUATION IS FOR WAR—STANDING ARMIES BY THE MILLIONS—EUROPE LOOKING EASTWARD STANDS AGHAST—A THOUSAND MILLIONS A YEAR IN WAR PREPARATIONS—PEACE, PEACE, WHEN THERE IS NO PEACE—THE RUSSIAN MONSTER THREATENS EUROPE.

THE general opinion is that there will be war in Europe next year (1892). The captains of finance in the several countries are disturbed and suspicious, straining their wits to decide what turn of events they ought to expect. The present symptoms in the money markets of Paris, Berlin, Vienna, Rome, St. Petersburg, Madrid and Lisbon indicate the approaching culmination of a series of dis- easeful movements which have long been threatening the foundations of confidence and prosperity.

RUSSIAN AMBITION AND FRENCH REVENGE TO BE THE CHIEF CAUSE.

The most serious and unmanageable cause of the prevailing distrust is to be found in the condition of international and domestic politics. The barbarous ambitions of Russia and the blind spirit of revenge cherished by France have brought out a set of international animosities that have driven most of the European governments into expenditures for armaments which now place them on the verge of bankruptcy. The consequent exhaustive taxation and popular suffering have created a deep discontent, which may any day rush to the conclusion that, as it costs kings and emperors so much to maintain peaceful international relations, it is quite time for the people to try their hand at self-government. Thus threatened equally from abroad and at home, it seems difficult to conceive how the European governments can find their way out of the existing dilemma without early resort to the arbitrament of arms.

THE LOGIC OF THE SITUATION IS FOR WAR.

The best opinion of Europe seems to incline to the conclusion that the logic of the situation is inexorably for war. And as the embarrassment of France from short crops and strained finances and the exigencies of Russia from famine and popular discontent constitute

an opportunity peculiarly favorable for the Dreibund accepting the inevitable, it is largely taken for granted that the great war of the century will be forthcoming in 1892. It is this situation which, as much as anything, accounts for the present paralyzed condition of the continental bourses.

Italy, Spain and Portugal are already feeling the effects of the storm cloud of general financial troubles, and before long the proudest heads will be bowed under it.

STANDING ARMIES BY THE MILLIONS.

Ever since the standing armies of Europe grew up into the millions it has been obvious that sooner or later must come the day of reckoning. With what can but seem to onlookers incredible fatuity, the most of the states of western Europe have been adding to their own ruinous armaments, avowedly because Russia is doing so too, and at the same time have been advancing money to Russia. Unable to drag them along in this destructive race of expenditure, what might have been foreseen has happened. All at once Russia's crops fail, and such poor internal commerce as she has has collapsed at the first touch of real trouble. She has been shrewd enough to get in all her available gold deposits, so that now it is said that she has \$300,000,000 of gold in the ministerial coffers. She turns the key on this, folds her arms and says she is bankrupt. One-third of her people are without food, her paper money has sunk to the assignat value, her merchants are doing nothing and paying nothing, and 600,000 of her soldiers are eating off their hands on the Polish frontier. She suggests no remedy unless it may be to lend her more money; indeed, she is not specially concerned to find a remedy. She as much as says that it is the affair of Europe.

EUROPE, LOOKING EASTWARD, STANDS AGHAST.

This is the situation at which Europe is looking eastward and stands aghast.

The tools of destruction have been prepared, and for what can these tools be used except to take away human life and waste the wealth which has been produced by human labor?

A THOUSAND MILLIONS A YEAR IN WAR PREPARATIONS.

For many years the people of Europe have been spending, directly and indirectly, a thousand millions of dollars a year on warlike preparations. Her armed peace during the last twenty years has cost her as much as she paid for all Napoleon's terrific campaigns from Lodi to Waterloo. And all for what? Were a general disarmament to be effected to-morrow the *materiel* of war that has been heaped up during two decades would be useless. The cannon might, indeed, be sold to

the junk dealer and the uniforms to the ragman; but the whole of Europe's tools of war would not bring for the purposes of peace five per cent of their immense cost. (They will make ploughshares and pruning-hooks.—Isa. ii: 4.—ED. A.) So far as the economical benefit of the world is concerned the three million men who have been perfecting themselves in the art of killing each other might as well have passed their time in blowing soap-bubbles or in playing jack-straws.

PEACE, PEACE, WHEN THERE IS NO PEACE.

The royal rulers of the several nations have pretended to be anxious only for peace, but they have never ceased to call for more funds and more recruits. Kaisers meet and kiss each other on both cheeks; they extol the sweetness of brotherly love; they attend each other's grand manœuvres and then they increase the garrisons along their respective frontiers. A strange method this for testifying to their peaceable intentions! Men who year after year feed their war dogs on raw meat expect that they will not become pugnacious! To breed up a race of soldiers; to hold constantly before them the military ideal as the best; to show them that the ladder of promotion is climbed most quickly in war, only a battle or two between present obscurity and a coveted distinction; and then to tell them that they must not hanker for war—this truly is a paradox! When law students have fitted themselves for the bar they are not told they ought to pray that they may never have a chance to practice their profession.

Is one European nation more to blame than the rest for the present unfortunate state of affairs? France is, no doubt, still anxious for revenge against Germany, but if it were not for Russia French schemes of revenge would hardly be dangerous, as against the alliance of Germany, Austria and Italy.

THE RUSSIAN MONSTER THREATENS EUROPE.

The possibility of winning Russia as an ally to strike Germany "between the hammer and the anvil" has given French revenge a concrete, practical form, and has forced Germany to stand by her guns. But the Russian monster threatens, not only Germany, as Napoleon discerned eighty years ago, he endangers all Western Europe.

If anyone doubts that the Russians are still barbarians let him study their social organization from top to bottom; let him analyze their political methods since the days of Peter. It is two centuries since Peter returned home from the shipyards of Deptford with the determination of making Russia a great European state; and yet Russia is relatively as far behind the occidental standard to-day as

she was then. At heart the Russian is still more Asiatic than European. We call him Christian, but his religion is a mingling of superstition and fanaticism less attractive and certainly less conducive to morality than the religion of the Bedouins. There are four or five score million of these barbarians to-day who are chiefly conscious of two facts—that beyond their western borders stretches a land of promise and that the sword wins the products of loom and plough.

What the riches of Italy were to the Germans of the fifth century; what the settlements of Germany were to the Huns in the eleventh century; what the plains of Hungary and the Danubian valley were to the Turks of the seventeenth century, such is civilized Europe to the Russians to-day. Shall the Slavic race alone, and of its own accord, resist that general impulse which from the beginning of history has sent tribe after tribe from the far East on its march towards the Atlantic? Mark how steadily the Muscovite conquest has crept along the Danube and down the Balkan peninsula towards Constantinople, gaining as much by intrigue as by battle; mark how the Czar poses as the protector of Greek Christians against their Mohammedan masters, and makes difficult the rule of those princes who do not give themselves up to his guidance.

If Russia is the common enemy, how foolish it is for France and Germany to weaken the common defence by fighting against one another. They might better sink their minor quarrels and fight side by side against the Cossack, who will not be deterred from making mischief by any considerations of religion or humanity, not even by lack of money.—*Hamilton (Ont.) Times.*

The Wealth of Modern Babylon.

The Vatican, the ancient palace of the popes of Rome, is the most magnificent building of the kind in the world. It stands on the right bank of the Tiber, on a hill called the Vaticanus, because the Latins formerly worshiped Vaticinium, an ancient oracular deity, at that place. Exactly when the building was commenced no one knows. Charlemagne is known to have inhabited it over one thousand years ago. The present extent of the building is enormous, the number of rooms at the lowest computation being four thousand four hundred and twenty-two. Its treasures of marble statues, ancient gems, paintings, books, manuscripts, etc., are to be compared only with those in the British Museum. The length of the statue museum alone is a fraction over a mile. Conservative writers say that the gold contained in the medals, vessels, chains, and other objects preserved in the Vatican would make more gold coins than the whole of the present European circulation.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 37: 21, 22.

SOMETHING MUST BE DONE FOR ISRAEL.

IN his strong appeal to the United States to help the Jews to return to Palestine, W. E. Blackstone says: It is only thirty-one years since the Alliance Israelite Universal was organized and only twenty-four years since the Jews were permitted to hold real estate in Palestine, and now the whole nation is once more rising up with their eyes fixed upon the land. Their colonists are looking to the establishment of factories and commerce. But what can be done under Turkish government? If the Jews could have a Jewish governor of Palestine, reporting direct to Constantinople and under national protection, similar to the Christian governor of the Lebanon, it would be a great improvement, but autonomy would be far better. Something must be done. What shall it be? Will none of the nations enter plea for the cause of Israel? No other people can boast of such authority for the title to their earthly inheritance. It is rooted in the Holy Word, which all Christian nations receive as the foundation of their religion and the rule of their practice.

Israel gave this Word to us and in it God says: "I will lift up my hand to the Gentiles and they shall bring thy sons in their arms" (Isa. xlix: 22). Does not the present dire extremity of Israel and the quickening of their national sentiment and the expressions of Gentile sympathy and the providential openings toward the land all point to the uplifted hand of God? But it is claimed that the United States may not intercede for Israel, because it would be contrary to the Monroe doctrine or its equally binding converse. Is this so? Is it possible that this great nation of sixty-five million inhabitants, representing every habitable part of the globe, with a government of the people, for the people and by the people, is so bound up by a political policy that it cannot use its good offices and influence in just and proper ways for the welfare of an oppressed people simply because most of them live across the sea? Can we aspire to dominate in the affairs of the Americas and speak no word of comfort in such a case as Israel's? It is not rational. Besides this is not strictly a European question. . Quite a large proportion of the Jews live in our own country, with a prospect of the number soon being greater perhaps than any other. Palestine is in Asia, and the domain of the question is therefore as much Asiatic and American as it is European.

INTELLIGENCE.

BOSTON, MASS.—On the 25th of December we held our annual Sunday-school gathering with the Quincy brethren and sisters in their hall, No. 86 Washington street, Quincy. As it was their first year as an ecclesia we concluded to join with them, as of old, in our Sunday-school exercises, which consisted of recitations, singing, and stereoscopic views, and last, but not least, the prizes for the children for their year's work, candy and oranges for all. Then, after thanking our Heavenly Father for all his good gifts, and especially for his word of truth, we returned to our homes.

On December 11th, by special invitation, Brothers Joseph McKellar, A. Pinel and myself made a visit to Brooklyn, N. Y., to the home of Brother and Sister Hartley, and on December 13th we met with the Jersey City ecclesia at a reunion, the details of which I have no doubt Bro. W. Andrew will give you. But the Boston brethren will long remember that meeting, because of the love for the truth shown by the brethren and sisters to the humbling of *the old man of the flesh*. Truly it was a love-feast, one that caused joy in heaven.

Lectures have been delivered on the following subjects in Friendship Hall, No. 12 Kneeland street, during the month of December, as follows: On the 6th, "A *fac simile* of the Gospel Preached 1850 Years Ago," Bro. Joseph McKellar. 13th, "If a Man Die Shall He Live Again?" Bro. R. Biggar, of Lowell. 20th, "Who are the Heirs of the Kingdom of God and Who are Not?" Bro. A. Pinel. 27th, "The Angels' Song on the Nativity Morn?" Bro. C. McLachlan, of Quincy.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording brother for the Boston ecclesia.

GALT, ONT., CAN.—You will, no doubt, be pleased to hear that the difficulty which existed in our ecclesia has

been settled and Sister Laird has returned to the meeting.

We also have been encouraged by an addition to our ecclesia, in the person of John Davidson, who, after an intelligent examination, conducted by Bro. Hardy, of Doon, put on the sin-covering name in the appointed way.

Hoping you may have health and means to continue to bear testimony to the truth as it is in Jesus, turning many to righteousness, I remain your brother in the patient waiting for the coming of our Lord.

JOHN H. LAIRD.

[Difficulties are being settled in various parts, which is a matter of rejoicing, in view of our nearness to the Lord's coming. Cannot brethren in other parts send us good news of this kind? Try, brethren.—Ed.]

JERSEY CITY, N. J.—It is our pleasing duty to inform the brethren everywhere that the brethren who separated themselves from this ecclesia two years ago have become reconciled to us, and, upon their request and making proper acknowledgement, have been freely received into our fellowship. Thus ends a matter which has been a source of sorrow and regret to all of us, yet there is a lesson contained in the experience which all may learn, a practical heeding of which will redound to the glory of God. May we all continue in the bonds of love and peace, pure and simple, for the short time that remains to us in this state of things, so that when our Lord returns he may find us united in his service to receive his commendation.

In consequence of the above pleasing fact nearly all the Brooklyn brethren have identified themselves with us, and so during the past few Sundays the number fellowshipping together has been greater than Jersey City has known before, and has been a source of rejoicing to all concerned. And inasmuch as when one member suffers all the body suffers more or less in sympathy, so are we assured that all the brotherhood will rejoice with us in unfeigned joy.

The work at the American Institute

Fair, New York, is being followed up by Sunday evening lectures in the Cooper Institute building, where Dr. Thomas used to publicly set forth the principles of the oracles of God. We cannot say that these lectures have been very well attended, yet there are a few alien at each one, and the number might have been greater if they had been contemporary with the work at the fair. However, the crowning of our efforts rests with our Heavenly Father, who can make all to contribute to his glory and honor.

On Sunday, November 29, Mr S. G. Keener was immersed into the one-saving name, and is now rejoicing in the light and in the bonds of peace and hope.

W. ANDREW.

[We rejoice to hear the good news of a reunion in Jersey City. When the disruption took place, the circumstances, as reported to us, were of such a character that we could not admit the communications of one side to the exclusion of the other. So we suggested that visiting brethren judge for themselves by personal investigation as to whom they would fellowship; the difficulty being purely of a personal nature should, so far as the ADVOCATE was concerned, be kept out of sight, and intelligence on the progress of the truth be reported from both parties. For this we have been blamed; and the fact that, as it appears in the above intelligence, acknowledgements have been made only by one side, would infer that our attitude was blamable. Well, we acted as wisely as we knew how with what facts we had before us; but if we did wrong we ask forgiveness at the hands of those who have been agrieved, and request that we shall be allowed to share in rejoicing over the happy end that has come to a distressing separation of brethren who, we know, really loved each other.—ED.]

LONDON, ONT., CAN.—Our ecclesia has been much cheered by a visit from Bro. Williams and by the lectures delivered. Several who talked with the

brethren afterwards expressed themselves pleased with what they had heard; but, alas! they are too much like a man beholding his natural face in a glass, and goeth his way and straightway forgetteth what manner of man he was. We leave the results with Him who doeth all things well.

On November last one more was added to our number by immersion into the name of the Lord Jesus, namely, Edward Price Evans, aged 63. One who has been proving all things for thirty years and is now obedient to Israel's King, seeking for life and immortality.

Yours in the hope,

GEORGE PYNE.

LOUISVILLE, KY.—It becomes my sad duty to record the death, on January 3d, of our aged brother C. C. Godfrey. Had he lived until the 28th of this month he would have been eighty years old.

On account of his being confined to his room the past few months we have been holding our meetings at his house, in order that he might be comforted and cheered in his last days.

Having been a leader of singing in the Methodist church, to which he formerly belonged, he never lost to the last his love of hymns. He always sang with us, and it was often touching to hear the tremulous voice of this gray-haired pilgrim, as it was raised, by supreme effort, to a dignity of tone which only his great love for this delightful form of worship could have produced.

The death of this one of our number, and the removal of Sister Lizzie Garth to Washington, D. C., some time ago, cuts our little ecclesia down to eight.

Our seed sowing has not resulted in any additions of late, and I am sorry to say that our future in this particular does not look bright; but I trust the Master shall be able to say, "You have done what you could."

In hope of a more glorious future than anything in these times can promise, I remain your brother in the patient waiting for Christ.

J. W. PEAK.

MARTINVILLE, ARK—It is with deep sorrow that I record the death of Bro. David M. Phillips. He died after great suffering on the night of the 6th inst. Bro. Phillips was to some extent a remarkable man, having learned the truth by a close study of God's word, with but little if any other aid. After learning that there was a people called Brethren of Christ, he hastened to be baptized into the one faith, and from thenceforward lived faithfully until he fell asleep in the blessed assurance of a resurrection to eternal life.

Yours in Israel's hope,

E. H. MILLER, Sec.

PROVIDENCE, R. I.—We are still laboring in the Master's vineyard. We have just added to our number Bro. and Sister Handley and Sister Bray, all of Maulding, Essex, England, and also Bro. Pride, of Birmingham, England, which now makes our number ten. We still meet from house to house. Any communication from the ecclesias would be gladly received by the writer. We have had some very enjoyable visits from Bro. and Sister Jones and Sister Holmes; also Sister Hexley, all of Worcester; and from Bro. and Sister Bullingsworth, of Fitchburg; by which visits we have been strengthened and enjoyed meeting with those of like precious faith. We extend a cordial invitation to all brethren and sisters to pay us a visit.

Your brother in the hope of Israel,

GEO. FIELD.

WATERLOO, IOWA.—Since the last intelligence from us was published there have been added to our number by immersion into the name as follows: Augusta Burd, of Grundy Center, Ia., daughter of Sister Kistner; Thomas and Eliza Ellis, of Menomonee Falls, Wis. These last are the aged parents of Bro. Ellis, who, with his wife, has been one of us for some eight years or so. All gave a satisfactory statement of their hope as revealed in the Scriptures of truth. It does our hearts good to see the earnest enthusiasm of those who

become convinced of the truth when circumstances naturally would cause them to decide otherwise. How convincing is the word of God when it reaches a good and honest heart! The wish here is no longer the father of the thought. And it becomes even more satisfying when one sees those who have lived out their "three score and ten" up to that age when the mind is no longer inclined to be convinced of error; then to see the cool and reasonable decision in favor of that which sets aside all the hopes of an ordinary lifetime. Truly there is hope for the truth when it reaches the proper soil, even though it is hard for mankind to both "see with their eyes and understand with their hearts."

While the usual meeting at New Year's was postponed on account of the anticipated gathering here next summer, yet we were pleased to have a number from a distance with us. Meetings were held on December 25th, 26th and 27th. Addresses were made by several, including Brethren Way, of Dayton, Ohio; Paul and Pettengill, of Osage, Ia., and Williams and Hale of Waterloo. As usual it was an enjoyable and profitable time.

Our usual Sunday evening addresses by Bro. Williams have included during the past few months the following subjects: "Watchman, what of the Night?" "Will the Unquenchable Fire of Mark ix: 43 ever Burn Out?" "Babylon against Jerusalem; the Former to Sink, the Latter to Arise." "Is the United States the Kingdom Represented by the Stone of Dan. 2: 34?" "A Sound of Battle is in the Land and of Great Destruction."

We welcome to our midst Bro. Nungasser, of Brooklyn, N. Y., who comes to remain with us permanently, we hope. Being a compositor, he has very naturally taken hold of the work in the office of the *Advocate* and seems to fill the place for Bro. Williams exactly.

We are pleased to note the interest manifested by a few of those who are "not of us." It seems that the results obtained in spreading the truth are in direct proportion to the work done. Let us not be idle, but let us return our talents with their increase in the day of reckoning. We await its coming and even now rejoice in its dawn.

C. F. BENNETT.

NOTES CONTINUED.

JANUARY NUMBER OF ADVOCATE.—Although we printed a number of extra copies of last month's ADVOCATE our stock has run quite low, only a few more than will fill standing orders for bound Volumes at the end of the year. If any should have extra copies that they can spare, we should be obliged if they would send them to us. It will help us to complete new orders for the year.

EDITORS'S TOUR TO CALIFORNIA.—If no unforeseen obstacle hinders we shall be able to start on our tour to California March 10th. Our two principal points will be Denver, Col., and Pomona, Cal. Some have expressed a desire that we extend the trip to Washington and Oregon. When we reach Pomona we shall be better able to decide whether we can or not. At present we think the best plan will be to go direct to Pomona; from there branch out to any other adjacent points that may be desirable and strike Denver on the return trip; from there home by way of the southern route. If a better plan can be suggested by brethren concerned we shall be pleased to hear from them.

EDITOR'S TOUR TO CANADA—We have not found room yet for a short account of our recent visit to Canada. Some have expressed a desire to know how we found matters and how we left them. We will try and find room for a brief statement next month.

LETTERS.

P. Phillips, B. Backer, J. Boyd (4), E. J. Town, J. M. Paul (2), A. M. Ferrell, F. A. Dodge, J. Lynn, Carrie Williams, J. W. Peak, J. D. Tomlin, W. Brittle, T. E. Seago, J. W. Elliott (2), C. Williams (2), G. T. Washburne (2), P. Eblen, M. Schon, C. C. Grubb, J. M. Edwards, H. Hahn, R. A. Smith, L. Carr, C. B. Walls, E. B. Green, M. L. Brooks, R. Judd, J. A. Marshall, J. Spencer, H. J. Heritage, C. Tichenor, C. C. Vanhooser, S. L. VanAkin, H. Allen, J. W. Packie, M. J. Liveley, F. B. Goss, E. V. Bennett, G. N. Williams, M. Conable, J. M. Epperson, J. A. Robins, M. Schon, W. H. Ingram, J. W. Tichenor, W. Ellis, C. B. Walls, G. J. Boxley, C. A. Kennicott, J. T. Irwin, H. J. Heritage, W. H. Fowls, L. P. Hindmarsh, R. C. Sailee, C. L. Williams.

RECEIPTS.

Sister Turner (2), J. D. Tomlin, A. Phillips, S. T. Norman, J. B. Lester, P. Phillips, W. B. Gower, C. Cullingford, J. W. Bruce, A. S. Burnham, M. Hawes, T. Turner, J. H. Stouffer, Lottie Tansey, H. R. Brinkerhoff, Adam Simpson (2), W. H. Burbidge, R. E. Short, H. S. Higley, H. Smith, C. McCann, W. H. Wolfe, S. Risien, J. Ross, C. O. Walker, P. Johnston, M. Sneath, A. E. Curtis, J. A. Helt, W. J. Green, W. Maxwell, W. C. B. Gilliam, J. McLean, G. Farquhar, E. W. Dowling, C. C. Vredenburg, A. M. Darocher, E. E. Crowell, H. Gordon, J. Cook, J. Zimmermann, W. J. Greer, M. Gatliff, W. Mills, J. A. Robins, J. Nivison, R. Thompson, A. M. Byrnes, C. Packham, L. Mason, J. R. Jones, L. J. Zanders, J. Boyd, A. A. Wentworth, W. J. Green, C. H. Staunton, J. Black, L. J. White, J. Leask, R. L. Williams, A. Erickson, A. C. Tyler, W. H. Love.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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Published by the Editor,
THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTES.

THE ADVOCATE SUNDAY-SCHOOL.—The following names have been sent in to be enrolled in the Sunday-school Class: Hampson C. Frost, Della Putnam, Fred Putnam, Charles Pritchard, F. Crawley, Charles Winstanley, Perry Winstanley, Maggie Winstanley, Charles Wicks, Harp Eblen, Pearl Eblen, Charlie Mason, Holmer H. Byrnes, Lizzie P. Hindmarsh, John F. Williams. We hope to begin with our lessons next month, when the rules of the class will be given.

G. F.—In regard to Sunday-school Lesson sheet for 1892 see note on third page of cover of January ADVOCATE; also on page 2 you will see why we cannot yet fill the balance of your order. Our stock of Birmingham publications is not low enough yet to enable us to order a new box.

L. S.—We have corrected the mistake, so that one copy of the ADVOCATE will go to the address you give. The GLEANERS were sent, and the fact that they have not been returned indicate their safe arrival.

C. C. M.—When we were filling your order we discovered that our supply of "What and Why?" "Who Told the Truth?" "What is Death?" was exhausted. We are printing a new lot, and when ready the balance of your order shall be attended to.

R. J.—Thank you for advancing the subscription. The January number has been sent to the brother you name.

J. W. G.—Traveling by a tourist ticket will not admit of our calling on you en route to California. If we find we can do so returning we will advise you.

THE tract "Can You Believe?" is out of print. We hope to issue a new edition soon.

L. C. M.—"Anglo-Israelism" was sent as per your order; but the "Hine Debate" is out of supply at this office, and we judge it is out of print, from the fact that it does not appear in the Birmingham list of the *Christadelphian*.

P. A. B.—We sympathize with you in your loneliness. Cheer up, dear brother; the horizon is lighting up.

G. W. F.—Perhaps there is a mistake in your receiving the extra copies of the GLEANER, but as there is only one more issue before a new subscription book will be made up for renewals for volume 2, let it stand and make what use of them you deem best.

J. C.—You are in line with J. W. G. See note to him, which will apply to you.

THE CHRISTADELPHIAN ADVOCATE.

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EDITOR'S TOUR IN CANADA AND THE EAST.

FOR a long time brethren had been writing us to visit Canada in the interests of the truth, the pressing need being more on account of the status of ecclesial affairs than for the public proclamation of the first principles of the gospel. From various places we had heard of trouble in the body, which seemed seriously detrimental to the cause of truth, both as regards those young in the faith and the effect such troubles would have upon interested seekers after the way of life. Circumstances for quite a time seemed persistent in preventing our responding to the invitations; but finally we were able to take our journey.

But why should we be expected to go far and wide to deal with the many perplexities that so frequently estrange brother from brother and ecclesia from ecclesia? Why should we presume to meet such expectations? Are we to be expected to have the "care of all the churches?" and would we presume to incur such a responsibility? These are questions capable of being very much misconstrued, and the circumstances in which the truth, its affairs and its faithful servants are frequently thrown, are such as to afford ground for the attacks of enemies, the sneers of the scornful and the growls of the grumbler. These things, however, when viewed from the proper standpoint, and looked at with a singleness of eye—an eye to the glory of God and the advancement of His cause, with man, the instrument, out of sight—are just as they may be expected to be found in these days of trial and discipline.

To the man who has the Truth and its interests at heart, the

desires of a brother to have help from another brother from outside the difficulties to be dealt with will not appear in the light of bowing to man as superstition bows to a pope; neither will the earnest and faithful efforts of him who would do his part as a peacemaker and a defender of pure doctrine and pure fellowship be viewed as presumption or egotism. *There have been some, however, in all ages, who have been hanging on the outskirts, as it were, of the real interests of the cause of God, whose murmurings have hampered the efforts and sometimes discouraged the zeal of those whose only aim has been to promote good will among the brethren, the furtherance of truth's grand cause and the glory of Yahweh's name. Faithfulness, meet with whatever opposition it may, must not surrender to the enemy. While it is and must be possessed of a "broken and contrite spirit that will tremble at God's words," it must not be effeminate. It has rights which it has a right to claim, and which it can claim, in the full assurance that it will meet the approbation of Him whose commendation will be a condemnation that will silence for ever the sneers of the scoffer and stop the mouth of the gainsayer.*

But we have been drawn from our subject. To return, then, we made London our first stopping place, receiving the hospitality of our aged Brother and Sister Ward. Here we found the little body of believers torn in sunder by the bitter and uncontrolled words of passion. As is usual in such cases, the work of the truth had been so interfered with that the light, which ought to have been on the "hill," was hidden in obscurity, and those who would gladly have helped keep it burning were considerably discouraged. This situation was distressing to us after witnessing the prosperity of the truth in that city for a time. It had not been long since we, by the request of Brother Mills, now of Bristol, England, visited London and immersed Brother Ward—the first in the city. At his house and in the City Hall of east London lectures were given, and soon there was a little body there of, we think, between fifteen and twenty members. This, our fourth visit, was therefore a disappointment, and we felt that something must be done to heal the open wound. To this end we called a meeting and gave a short address on the duty of brother to brother and of the duty of the ecclesia to God. This brought forth frank and voluntary confessions and soon the mist was cleared away, so that on Sunday morning a happy and profitable meeting was held, in which all were thankful for unity and peace.

Partly through the want of co-operation and partly through a little awkwardness in method, there had been a failure in getting a hall for public lectures. A personal interview with the representative of

the mayor of the city and an explanation of the object of the lectures procured the free use of the City Hall for two lectures on Sunday. There was just time to get notices into the Saturday evening papers, and the result was a goodly number of intelligent and attentive people attended.

From London we went to the home of Brother H. Smith, of Hamburg, who had been the chief mover in bringing about our visit to Canada. There was no trouble with him. While his manner reminds one of the oddness and seeming abruptness of the old sea captains we used to meet in Wales, an acquaintance reveals a tenderness of heart and a firmness of mind that soon remove from view a little exterior roughness.

At the houses of Brother and Sister Smith and Brother and Sister John Mitchell a number of lectures were given, one week being spent in this locality.

Our next point was New Dundee, to which place we were driven in a phaeton by Brother Smith, and where Brother Thomas Trussler, whose home and farm are near by, had made all necessary arrangements for lectures. This visit was a repetition of other pleasant ones we had previously spent with Brother and Sister Trussler. Our next place on the programme was Doon, whence rumors had floated on the breeze to various parts of the continent of a character calculated to cause anxiety. Brother Trussler being a member of the Doon ecclesia and closely in touch with all its movements was just the brother to inform us of the history and status of the pros and cons, and to inform us what was to be dealt with, as well as to suggest methods of reaching the best results.

Our work completed at New Dundee, Brother Trussler drove us in his buggy to Doon, where a number of lectures had been well advertised for the alien, along with which, upon the same large, attractive posters, we were somewhat astonished and extremely well pleased to see an announcement that we were to deliver an address on Sunday morning on "The Duty of the Ecclesia while Waiting word for the Return of Christ." Why were we astonished? Because it had gone out into all the earth that stalwart men who were in the front ranks of the Truth's soldiers in Doon had dishonored the flag of their cause and their country by compromising with political and religious enemies, and yet these very men were willing to be told in a public meeting what their duty was while waiting for the return of Christ.

Why were we pleased? Because of the manifest willingness that wrong, whether in high or low, rich or poor, should be rebuked and

removed and the way cleared for right to take its rightful stand; pleased, too, that an opportunity was thus given us to lift our voice against wrongs that endangered the cause of truth and jeopardized the lives of men I loved.

Cozily and comfortably settled down in our old stopping place—Brother and Sister David Cole's—we began to learn from various sources what had really happened to cause so much concern on the part of those who trembled for the ark of God in an ecclesia whose interests were specially matters of great concern to them. It had come to pass that "there was a day when the sons of God came to present themselves before the Lord" and to meet in fraternal intercourse and in social unity, "and satan came also among them." He had been "going to and fro in the earth," literally and metaphorically, and he had "considered" one of God's servants "an upright man and one that feareth God and escheweth evil," and had come to use his slanderous tongue in the attempt to estrange brother from brother and brethren from the one who was the chief object of his attack and who was thousands of miles away, without the opportunity of speaking on his own behalf. Of course the adversary appeared in the role of an "angel of light." How else could he find admittance to the assembly of the sons of God but under the disguise of a "brother," "misrepresented," and "cast out" by the one whom he sought to blacken, and who, if he were anything approaching the blackness of the drama, would be black indeed. It never occurred to the sons of God to take him at his word and say, "You claim to be a brother of Christ and you seek the association of those here who are brethren of the one you say is steeped in the deepest dye of blackness. Have you done the duty of a brother and followed the course marked out by Him whose brother you claim to be?" Had the sons of God been mindful of their duty they would have said, "Is he thine adversary? Then go and be reconciled to him. Is he thy brother? Then go back whence thou camest, and 'between thee and him alone' settle the trouble. *Prima facie* thou art a slanderer, and our ears shall not hear thy railing accusation against one whose life is a living witness against thee." Here was where the mistake was made—not such a bad one as it might have appeared at a distance, but surely bad enough; for how can sons of God even meet upon friendly terms with one who in their very presence thrusts a dagger to the heart of one of their brethren, to say nothing of their inviting the enemy to address them when he stands upon the neck of his victim while he responds to the invitation?

We had been provided with documents to meet the enemy in the

presence of those who had allowed him to contaminate the air they were breathing, and those who had permitted themselves to be innoculated to some extent with the virus. To their credit, however, let it be said, they had made investigations and partially cleared up the matter. To their credit, be it said further, that they invited the tale-bearer to meet us face to face and hear evidence of his wickedness and cruelty. It is needless to say that he politely excused himself with the plea that circumstances had dawned that promised to allow of his shortly disappearing from public view.

A talk face to face with those who had made the mistake and a presentation of the case in its proper light called forth frank admissions, and served, too, to convince us that there had been, and still was, a firm determination not to compromise in any form with the spectre of partial inspiration or to fellowship any who were contaminated with it. Perhaps, after all, out of this evil good results may come, in making more clear the necessity of standing firm for the unadulterated truth, and giving no quarter to those who would raise their hand against it or those who defend it.

Another matter that had caused considerable concern was the fact that some had participated in the elections of the government. Had they been young in the faith considerable allowance could have been made; but this mistake was made by men of long standing in the truth, possessed, too, of ability and practical experience sufficient to easily discern between right and wrong. In an address upon the duty of God's servants while waiting for the return of Christ, we took it for granted that this evil was to be dealt with, and we spared it not, though we were careful to deal with principles and not persons in a mixed audience. The opportunity was a good one, not only to arouse the brethren to a sense of the wrong of voting in politics, but to give the public to see what good and consistent reasons we had for refusing to vote (for the meeting house was full of brethren and aliens). Although the matter was dealt with in relation to principle and the logical deductions to be drawn therefrom in a practical sense, the nature of the situation made it appear to be a personal attack. For this we were not responsible. The responsibility rested upon those who had created the situation; and, therefore, if feelings were wounded it was because of a consciousness of a wrong having been done, and not because of there being a wrong in condemning a wrong in the abstract. It was a case, however, of the same words producing different effects; for some specially concerned cheerfully accepted the words as a rebuke in its proper place, while others, for a short time, felt rather deeply wounded. Let us hope that they have been

thoroughly healed ere this, and that the experiences of this case, from beginning to end, might prove to be a safeguard against again falling into the quagmire of political corruptions.

While we felt sorry that our visit to Doon had, of necessity, to be one that called for unpleasant work on our part, we had reason to rejoice and feel encouraged by manifest tokens that the brethren were willing and able to receive words of correction and reproof as well as those of commendation.

From Doon we went to Berlin, where everything was pleasant, and where our work consisted in heralding the good news to the world. We were pleased to see some of the brethren and sisters from Doon come to Berlin to help make the effort a success. There are only a few to hold up the light in this city, and the population being composed largely of Germans it is not easy to get an audience. Still, there was no reason for disappointment on this occasion. In Brethren A. and J. Renshaw the truth finds faithful supporters. Since our previous visit Brother John Renshaw had been united in marriage with Sister Lois, daughter of Brother and Sister Tomlin, of Rochester, N. Y.; and with them we were made comfortable during our stay.

Our next move was to Guelph, whither Brother A. Renshaw and his sister in the flesh and in the spirit (we forget the name) accompanied us. We were met at the station by Brother Evans and were soon enjoying the comforts of hospitality at his pleasant home. The anxiety we had felt previous to reaching Doon had all passed away and we were enjoying a short breathing spell, as in Guelph, as well as in Berlin, there was nothing to be done except engage in agreeable conversation with brethren and in proclamation of the gospel to the world—an easy work compared with dealing with ecclesial troubles.

There was a little dissatisfaction because the time set apart for Guelph was too short, and we felt sorry we could not prolong our stay, as we were greeted by quite a good audience. There was only just time to reach Toronto—the next place on the route—and so we were powerless to amend matters, and passed on to the capital city of the province of Ontario. Again we were filled with anxiety: for in Toronto many things had gone wrong, and to one at a distance it appeared as if chaos reigned.

It is well known that there are two parties in that city, distinguished by the "Cecil Hall party" and the "McNellie party." While rumors have floated and private letters have been written on the cause of the distressing division, the *real* situation is only known by those who have made a personal investigation of the pros and cons

on the spot. On our previous visit we identified ourself with and labored under the auspices of the Cecil Hall brethren; and we had done so because we had learned from good authority that the only reason that prevented the success of an earnest attempt to heal the breach was that some members of the other party *would not* do their duty in forgiving offenses upon frank confession. Our intercourse with the Cecil Hall brethren at that time convinced us that they had been misrepresented by reports that they were believers in partial inspiration, etc., and under the full conviction that they were trying to do their best in the interests of the truth and in making their "calling and election sure," we heartily opened our pages for record of their progress.

In the interval, however, between our previous visit and the present one, there had occurred things that had increased the trouble and tended rather to place the Cecil Hall brethren under a cloud, and doubt and anxiety had been aroused in our mind by letters we had received charging that the Statement of Faith published by the Cecil Hall brethren to counteract reports was misleading, the writer demanding a meeting in our presence to prove the truth of his charge. The writer, too, was one of several others who had in the mean time left Cecil Hall and united with the other party.

Upon our arrival in Toronto we were met at the station by Brother W. H. Hardy, and as he had, since we saw him last, been united in the bonds of matrimony with Sister Tilt, of Hamilton, and had settled down in a cozy, comfortable home, a hearty welcome greeted us to share in their temporal and spiritual comforts.

We were somewhat astonished, and very much pleased to at once hear Brother Hardy request that there be a meeting of the two parties, with a view of sifting the trouble and either effecting a reunion or placing the cause of misunderstanding upon the shoulders of those actually responsible. Immediately we made this known to the brother on the other side who by letter had requested such a meeting. In addition to this the Cecil Hall ecclesia made an official request to the same effect, all of which convinced us that if they were as bad as the other side tried to make them out to be they either did not know it or they were ready to be exposed. The request was met by a refusal to grant a meeting of all the members of the two parties, and it was finally agreed that a meeting of four representatives of each, with Brother Williams as chairman, should be held. This meeting resulted in showing that there had been individual acts and words by some of the members of Cecil Hall calculated to justify a suspicion on the part of those who had recently, on account of such suspicions, left

them. On the other hand, it developed that the latter had failed to do their duty towards the individuals, and had done the ecclesia an injustice by charging it with being actually guilty *as an ecclesia* of the wrongs they suspected *in certain individuals*. Upon this being fully shown there were acknowledgements made, and there seemed to us to be then no barrier in the way of reunion. We advised that, since their statements of faith agreed and were sufficiently comprehensive to embrace provisions against all the doctrinal evils that have troubled us, and to show a repudiation of them, they should—indeed we claimed they were in duty bound to—unite as a body first. Then if there were individual offenses to be dealt with the course marked out by the Saviour in Matt. xviii should be followed. In the event of the individual efforts failing, there would then be a united body to appeal to of which it would be an insult to say that it would be unable or unwilling to do right in the final decision. To this the Cecil Hall brethren heartily and unanimously agreed; and the representatives of the other party who attended the meeting, while manifesting a degree of reservation, seemed to admit that their duty was to accede. Before they would decidedly speak they preferred to report to those whom they represented and then let the answer come from the body. We do not know whether such an answer was sent or not, but by a personal interview we were sorry to learn from Brother McNelis that he would not agree to it, and in this condition we had to leave the matter.

It is due to the Cecil Hall brethren to state that as an ecclesia and individually they stand on the ground represented by the "Statement of Faith" they published, which is as sound as has ever been made; and that while there have been individual wrongs done among them, they are willing to avoid a repetition; and, further still, they will also refrain from things the wrong of which is questionable, if they offend their brethren—doing it upon the principle that what is lawful is not always expedient.

In letters we had seen and in words heard certain brethren were charged with believing in partial inspiration, immortal emergence, etc. We made it our business to personally question the persons charged, and we were courteously and frankly informed to the contrary. Upon informing the accusers of this we were met with the answer, "Yes; that is what they will say to you, but—" But what? Is it that men's words are not to be taken upon such matters? Is there any reason why they should lie about it? And if they do, what is that to you as long as it is a *secret* lie? Do you not intend to allow anything for the righteous Judge to do when He comes? Will

you dare presume to go behind your brother's words and judge his heart? Ah! my dear brethren, you are going beyond your jurisdiction and encroaching upon the rights of Him whose prerogative alone it is and whose omniscience only can search the reins and hearts. When zeal outruns discretion it becomes a cruel tyrant, and one possessed of such zeal will at last be the greatest sufferer. "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

While these efforts were being put forth in ecclesial matters we were also engaged in a course of lectures to the public, there being a reasonably good attendance at the meetings. In spite of the discouragements, the brethren seemed determined to press onward in the work of the truth. They naturally feel keenly the injustice done them in the circulation of unfounded reports about their standing in the truth. Smite them not. Allow not others to smite them. Letter writing as a means of sending out charges are witnesses of a tale-bearing spirit; and to receive such letters or in any way to countenance them is to partake of the "evil deeds" of the talebearer (II. John 11).

Our next place was Hamilton, where we made our home, as usual, with Brother and Sister Farrar. Hamilton, too, had been thrown under a cloud by a peculiar circumstance that occurred, that of a visit of R. Ashcroft to do service at the funeral of a brother. Already there were suspicions of shakiness on the inspiration question; and then to see the very man who threw the bomb of partial inspiration into the very camp of Israel invited to represent the ecclesia at the funeral of one of its members seemed to turn suspicion into certainty. Well, this appeared worse at a distance than it did when viewed on the spot. The deceased brother was not buried under the auspices of the ecclesia, having died, we are sorry to say, out of fellowship; and after a brother appealing to one sound and able in the faith to attend to the service at the funeral and receiving word that he could not, the family of the deceased made choice, and so, when the facts are known, the mist is cleared away.

Apart from this, however, the fact that there are feelings of sympathy on the part of some in Hamilton towards some who are identified with partial inspiration is taken as grounds of suspicion as to the soundness of the Hamilton ecclesia upon the question of partial inspiration itself. When it is considered that the feelings of sympa-

thy are of a personal and not of a doctrinal character an allowance might well be made, and to allow estrangement on that account would be quite unsafe.

When we made a previous visit to Hamilton a circumstance had occurred that caused us considerable embarrassment and made it necessary for us to make a personal investigation to satisfy ourself, vindicate the Hamilton brethren and explain our attitude to others. We simply made a statement that the brethren were sound in Hamilton, but did not give the grounds upon which we felt confident in making the statement. Since there has been a revival to some extent of old rumors and suspicion, we deem it best now to give our readers the resolution then passed, a copy of which we had in our possession when we vouched for their soundness on the inspiration question.

THE RESOLUTION.

HAMILTON, ONT., Nov. 17, 1889.

At a special meeting of the Christadelphian ecclesia of Hamilton, the following resolution was adopted by a unanimous vote (except that there is a little doubt as to one member):

WHEREAS, There is a dissatisfaction on the part of some of the members of this ecclesia in regard to our position in relation to the question of fellowship with believers in partial and fallible inspiration; and whereas we desire to remove all barriers to pure fellowship upon the question involved, we hereby unreservedly express our belief that the Scriptures of the Old and New Testaments as originally given by and through the Deity were wholly inspired and therefore infallible in all their parts; and we further state that we will not knowingly fellowship any who believe otherwise.

The resolution was moved by Brother Farrar and seconded by Brother Welshman.

This, we think, is sufficient to show that the ecclesia has taken an uncompromising stand.

The attendance and interest manifested at the public meetings in Hamilton were quite satisfactory. An intelligent gentleman having the appearance of a retired minister had quite a number of questions to ask, and was sufficiently well pleased with the answers to come forward and express his thanks and approval of the greater part of what we had said.

Our work was now completed in Canada, having spent five weeks in our labors there, and we crossed the line into the United States, with Rochester, N. Y., as our next objective point.

(To be concluded next month.)

THE possession of the truth places a man's destiny in his own hands; for "whatsoever a man soweth that shall he also reap."

— THE —
ADVOCATE BIBLE CLASS.

RULES :

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
 - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
 - 3.—Every answer must give one, and not more than three references as proof.
 - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.
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QUESTIONS.

- 1.—Is Christ incorruptible and immortal now ?
- 2.—Will the approved be made incorruptible and immortal at the time of their approval ?

ANSWERS.

1. Yes. See Rev. iv: 9, 10. Christ is the one that is to sit on the throne and who *liveth for ever and ever*; also (I. Cor. xv: 23).
 2. Yes. See I. Cor. ix: 25; I. Pet. i: 4; also I. Cor. xv: 53, 54; also verse 50.
- SISTER L. J. ZANDER.

1. Yes. Incorruptible because He is not subject to decay; immortal because He cannot die. He is therefore a tangible embodiment of endless life.

Proof: Having been raised from the dead and begotten of the Spirit (and therefore Spirit), Paul says He is "no more to return to corruption" (Acts xiii: 33, 34).

"He (the King—the Christ) asked life of thee and thou gavest it him, even length of days for ever and ever"—Psa. xxi: 4).

"That which was from the beginning * * * we have *seen with our eyes*, * * * and our *hands have handled*, of the Word of life; * * * that which we have seen and heard declare we unto you, * * * and show unto you *that eternal life* which was with the Father"—I. John, i: 2, 3.

2. Yes.

Proof: II. Cor. 5: 10—"We must all appear before the judgment seat of Christ that every one may receive the things *in body*," according to that he hath done," when "this corruptible must [shall] *put on* incorruption, and this mortal must [shall] *put on* immortality"—I. Cor. xv: 53. Of whom it is said (Luke xx: 35, 36) that, being "accounted worthy to obtain that world (age) they *cannot die* any more, for they are equal to the angels." C. C. V.

This subject will end next month with a review of the evidence that has been given. The Class will expect Brother G. T. Washburne to give the review.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

“And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest”—Deut. 28: 64, 65.

GATHERED.

“Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*”—Ezek. 27: 27, 22.

PALESTINE.

Written by Bayard Taylor Between Forty and Fifty Years Ago.

OUR road lay directly across the plain of Esdraelon, one of the richest districts in the world. It is now a green sea, covered with fields of wheat and barley or great grazing tracts, on which multitudes of sheep and goats are wandering. In some respects it reminded me of the valley of San Jose, and if I were to liken Palestine to any other country I have seen it would be California. The climate and successions of the seasons are the same. The soil is very similar in quality and the landscapes present the same general features. Here, in spring, the plains are covered with that deluge of floral bloom which makes California seem a paradise. Here there are the same picturesque groves, the same rank fields of wild oats clothing the mountain sides, the same aromatic herbs impregnating the air with balm, and above all the blue cloudless days and dewless nights. While traveling here I am constantly reminded of our new Syria on the Pacific.

We continued our walk along the side of the mountain, through gardens of almond, apricot, prune, and walnut trees, bound each to each by great vines. Then through thickets of orange, fig, and pomegranate; through bowers of roses and tangled masses of briars and wild vines.

The village crowned a hill which rose opposite, and the mountain slopes leaning towards it on all sides were covered with orchards of fig trees, and either rustling with wheat or cleanly ploughed for maize. The soil was a dark brown loam and very rich. The stones have been laboriously built into terraces, and even where heavy, rocky boulders almost hid the soil, young fig and olive trees were planted in the crevices between them. In the crystal of the morning air the very hills laughed with plenty and the whole landscape beamed with gladness.

Where the valley begins to slope upward towards the hills they

plant wheat, barley and lentils. The soil is the fattest brown loam, and the harvests are wonderfully rich. I saw many tracts of wheat from half a mile to a mile in extent which would average forty bushels to the acre. Yet the ground is never manured and the Arab plough scratches up but a few inches of the surface. What a paradise might be made of this country were it in better hands!

The native Jewish families in Jerusalem, as well as those in other parts of Palestine, present a marked difference to the Jews of Europe and America. They possess the same physical characteristics—the dark, oblong eye, the prominent nose, the strongly marked cheek and jaw; but in the latter these traits have become harsh and coarse. Centuries devoted to the lowest forms of the most debasing traffic, with the endurance of persecution and contumely, have greatly changed and vulgarized the race. But the Jews of the holy city retain a noble beauty. The forehead is loftier, the eye larger and more frank in its expression, the nose more delicate in its prominence and the face a purer oval. I have remarked the same distinction in the countenances of those Jewish families of Europe whose members have devoted themselves to art and literature. Mendelssohn's was a face that might have belonged to the house of David.

On the morning of my arrival in the city, as I set out to walk through the bazaars, I encountered a native Jew whose face will haunt me for the rest of my life. I was sauntering slowly along asking myself is this Jerusalem, when, lifting my eyes, they met those of Christ? It was the very face which Raphael had painted—the traditional features of the Saviour as they are recognized and accepted by all Christendom. The waving brown hair, partly hidden by a Jewish cap, fell clustering about the ears; the face was the most perfect oval and almost feminine in the purity of its outline, the serene, childlike mouth was shaded by a light mustache and a silky-brown beard clothed the chin. But the eyes—shall I ever look into such orbs again? Large, dark, unfathomable, they beamed with an expression of divine love and divine sorrow such as I never before saw in a human face. The man had just emerged from a dark archway and the golden glow of the sunset reflected from a white wall above fell upon his face. Perhaps it was this transfiguration which made his beauty so unearthly; but during the moment that I saw him he was to me a revelation of the Saviour. As the dusk gathered in the deep streets I could see nothing but the ineffable sweetness and benignity of that countenance, and my friend was not a little astonished, if not shocked, when I said to him, with the earnestness of belief on my return, I have just seen Christ.

I must frankly confess that in wandering through this city, revered as the holiest in the world, I have been reminded of Christ the man, rather than Christ the God. In the glory which overhangs Palestine afar off we imagine emotions which never come when we tread the soil and walk over the hallowed sites. As I toiled up the Mount of Olives, in the very footsteps of Christ, panting with the heat and difficult ascent, I found it utterly impossible to conceive that Deity, manifested in human form, had walked there before me. And even at night, when I walked on the terraced roof, while the moon, "the balmy moon of blessed Israel," restores the Jerusalem of olden days to my imagination, the Saviour who then haunts my thoughts is the man Jesus, in those moments of trial when he felt the weakness of our common humanity; in the agony of struggle in the garden of Gethsemane and that still more bitter cry of human appeal from the cross, "My God, my God, why hast thou forsaken me?" Yet there is no reproach for this conception of the character of Christ. Better the divinely inspired man, the purest and most perfect of his race, the pattern and type of all that is good and holy in humanity, than deity for whose intercession we pray while we trample his teachings under our feet. It would be well for the sects did they keep more constantly before their eyes the sublime humanity of Christ. How much bitter persecution might be spared if, instead of simply adoring Him as a divine mediator, they would strive to walk the ways he trod on earth! But true Christianity is still undeveloped, and there is yet no sect which represents its full and perfect spirit.

SELECTED BY O. L. T.

Revival of the Jews and Their Language.

One of the most remarkable facts of the present age is the eagerness with which the New Testament is being read and studied among the Jews. That "peculiar people" are not only reading the book, each in the vernacular of the country in which he resides, but many of their number are studying it in Hebrew. It is reported that the two principal Hebrew versions of the work have had circulations exceeding that accorded to the most noted books of fiction, and a complete *Hebrew commentary on the New Testament* is one of the latest things to be announced as in course of publication at Leipsic. Nor is this the only Christian literature that has found ready acceptance with them. Such works as Bunyan's "Pilgrim's Progress" and Milton's "Paradise Lost" have been translated into the same old language and meet with ready sale.

All this proves that the Hebrew is far from being the dead lan-

guage most folks suppose it to be. The fact is the study of it has been revived among the Jews in the last few years, not so much in this country as in the Old World, and it is considered probable that as many human beings now speak it, either purely or in some jargon form, as spoke it at the time of the Exodus. Furthermore, it may be stated as probable that the number of Jews who are reading the New Testament in Hebrew exceeds that of the Christians who are studying the Old Testament in the same language. The Jew is not necessarily reading the first with intent to become a Christian. He does so rather because the story is an important one in the history of the race even though the divine origin of Christ may not be conceded by him.

Another interesting point in this connection is the fact that not a few students are now disposed to believe that the Hebrew is the parent of a large part of the Saxon, German, and other tongues which belong to the same sub-family of languages as they do. The work by Dr. Rodosi of this city, recently published, in which many derivations from that to them are traced, is deserving of more attention than has yet been accorded to it, being really a remarkable production, though not the only effort made to prove a connection of lineage between the old and the comparatively new. Probably the one thing which chiefly stands in the way of accepting the theory is the fact that it is a discarded one. Up to about two centuries ago it was generally believed that the Hebrew was the parent of all the other languages, and the revulsion came when it was discovered that the Latin, Greek, and most other European tongues have a close affinity with the Sanscrit, which was the language of the people who invaded India perhaps not far from the time of the Jewish exodus from Egypt. It is well known to be more difficult to obtain assent to a truth which has been once discarded because mixed with much that is false than if it had not been in such bad company. Yet it may be possible to admit a close connection without conceding all that was unwisely claimed when literary men knew far less than they do now.

There can be no doubt that the Jews are rising to a prominence to which they as a people were strangers through many centuries. They are proving their right to it in commerce, science, literature and art, and now the eyes of the whole world are turned upon them as a consequence of the persecution in Russia.

Selected by E. G. B.

President Harrison's Message on the Russian Jews.

The president says: This government has found occasion to express.

in a friendly spirit but with much earnestness to the government of the czar, its serious concern because of the harsh measures now being enforced against the Hebrews in Russia. By the revival of anti-Semitic laws long in abeyance great numbers of those unfortunate people have been constrained to abandon their homes and leave the empire, by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them.

The immigration of these people to the United States—many other countries being closed to them—is largely increasing, and is likely to assume proportions which may make it difficult to find homes and employment for them here and to seriously affect the labor market. It is estimated that over one million will be forced from Russia within a few years.

The Hebrew is never a beggar; he has always kept the law—life by toil—under severe and oppressive civil restrictions. It is also true that no race, sect, or class has more fully cared for its own than the Hebrew race. But the sudden transfer of such a multitude, under conditions that tend to strip them of their small accumulations and to depress their energies and courage, is neither good for them nor for us.

The banishment, whether by direct decree or by not less certain indirect methods, of so large a number of men and women is not a local question. A decree to leave one country is, in the nature of things, an order to enter another—some other. This consideration, as well as the suggestions of humanity, furnishes ample ground for the remonstrances which we have presented to Russia, while our historic friendship for that government cannot fail to give the assurance that our representations are those of a sincere well-wisher

READING THE BIBLE.—Reading the Bible is an excellent occupation as an incitement and help to right living and doing. But Bible reading is in itself no substitute for right living and doing. A newspaper notice of a well-known wealthy retired farmer, recently deceased in Pennsylvania, says suggestively: “The only remarkable thing about his life was that during the past twenty years he read the Bible from beginning to end over one hundred times.” If there be no other evidence of a man’s acquaintance with the Bible than the record of the number of times he has read it, we should have to look elsewhere for proof of the worth of the man and of the book. It were better to read the Bible once and practice its teachings a hundred times, than to read the Bible a hundred times without once practicing its teachings.—*The Sunday-school Times*.

INTELLIGENCE.

BOSTON, MASS.—The following subjects have been spoken upon during the month of January in Franklin Hall, No. 12 Kneeland street: On the 3d, "Do Protestants Believe Their Own Bibles?" Bro. A. Pinel. 10th, "The Only Living and True God, as Revealed in the Scriptures." Bro. A. Jones. 17th, "Does Death Determine the Destiny of the Righteous?" Bro. A. Pinel. 24th, "A Vision of Dry Bones." Ezekiel's prophecy, thirty-seventh chapter. Bro. Jos. McKellar. 31st, "The Fifth Universal Empire." Bro. A. Pinel.

On the 17th Sister Crowell, of Campello, was with us at the Lord's table.

On the 29th Bro. John Bruce, aged 53, fell asleep. The cause of our brother's death was cancer of the liver.

Your brother in hope of eternal life,
JOHN B. RILEIGH.

Recording brother for the Boston ecclesia.

CAMPELLO, MASS.—*I beg to report that there is a small body of true believers in Campello.*

At the time we formed into an ecclesia we were seven in number, five brethren and two sisters; but with the assistance of the lecturing brethren of Quincy and Boston we have been enabled to meet and break bread on every first day of the week since August last, at which time we hired a hall.

Besides the edifying of ourselves we have a public lecture every Sunday afternoon, for the purpose of sowing the seed among the aliens. The attendance of aliens has been comparatively good considering the darkness surrounding us.

We also conduct a Sunday-school. The brethren also meet every Wednesday night for studying that word which only can make men wise unto salvation, as well as to sing hymns and render praise and thanksgiving unto our Heavenly Father, that He may grant us an entrance into His kingdom, for which we are watching and waiting.

It becomes also my duty to report

that we have had the encouragement and great pleasure of adding two more sisters to our little flock, namely: Mrs. Augusta M. Stenberg, wife of our Bro. Stenberg, formerly Baptist, and Miss Lily Butler, formerly Methodist, who both, after a good confession of the faith, were buried with Christ in baptism. Sister Stenberg on Dec. 12, 1891, and Sister Butler on Jan. 30, 1892.

Truly your brother,
GUSTAVUS HOLMGREN, Rec. Bro.

CHICAGO, ILL.—Since our last report we have had to change our place of meeting. We now meet in the Imperial Building, No. 290 South Clark street, Room 7, at 10:15 a. m. every first day.

We have had another addition to our number by removal of Bro. Taylor, late of Waterloo, Canada, who has settled here and now meets with us. We have also the company of Sister Fuller, late of Dakota, and Sister Georgie Bickley, Waterloo, Iowa, both of whom expect to be here for some time and will meet with us during their stay. We also had the pleasure of a visit from Bro. Williams, Waterloo, Iowa, who spent Sunday, the 14th, with us.

JAMES LEASK,
Recording Brother.

DAYTON, OHIO.—I write to say I arrived home safely, in good health, after my highly enjoyable, and, I trust, profitable visit with you and those of like precious faith in Waterloo and those attending the fraternal gathering. After a pleasant ride in a chair car I arrived in Chicago Thursday morning at 6:30 a. m. I repaired to the home of Bro. C. Williams, where Sister Williams refreshed me with a nice breakfast. I visited with them, Brethren Leask, Wood, Barnes, Goddard, and Sister Wright; also with Bro. C. B. Walls. I met with the ecclesia first day morning. I left the city on the morning of the 4th for Dayton, and on my way I thought I fell in company with two honest-minded men, who for the first time in their lives heard the truth. They expressed a strong desire to be taught and I promised to send them some reading matter. One Mr. S. M.

Redmon, of Seernbill, Ind., to whom I gave a copy of the "Instructor." Mr. J. M. Keller, Box 774, Madison City, Ia., north of your place, had some knowledge of Bro. J. W. Elliott, of Osage. You send him some reading matter and send me the bill and I will honor the same.

On my arrival home I found my niece had died with la grippe, leaving her husband with three little children. There are many deaths here. Hoping all is well with you, with a brother's love I am with you in the patient waiting for God's dear Son from heaven.

M. WAY.

GRAND GLAISE, ARK.—The progress of the truth is quite slow in our country. It seems to require a good deal of energy to keep ourselves clear of the quagmire of the world. I gave two lectures Saturday and Sunday after Christmas at Sister Eggers, near Newport, to a few intelligent people, who gave good attention and expressed themselves well pleased. Subject: "Christ's Birth and Character; or, Who is Christ?" I hear that our dear Bro. Dr. Lenox has been sick with rheumatism for some time, as have Bro. Crosby and myself. Bro. Overstreet is now at Seary.

Yours in the one hope,

K. H. SANDERS.

HENDERSON CO., KY.—Since our last writing the great enemy has again invaded our ranks, causing us to mourn the loss of our aged and dearly-beloved sister, Mary A. Norment, who fell asleep on January 8th.

Being one of the first to embrace the truth in this county, she has for thirty-five years earnestly and zealously "kept the faith," and died at last in the full possession of the glorious hope of soon arising from her sleep in death and being enabled to exclaim with all the redeemed ones, "O grave where is thy victory! O death where is thy sting!"

Owing to the prevalence of the influenza among the brethren at the time, no one was enabled to be present at her

burial to speak a word for the truth, which was a source of much regret.

She leaves an only daughter in utter bereavement, who, though not in the truth, deserves the heartfelt sympathy of all, and the prayer that she may be constrained to follow the noble example of her faithful mother.

W. J. GREEN.

JAMAICA PLAIN, MASS.—Death with his icy touch has been at work among us again. Our beloved brother, John Bruce, fell asleep January 29th.

It is sad, indeed, to see those we esteem snatched away just when we need them most; but it is ever thus. The grave claims for a short time the true, the faithful; hearts are bowed down but not without hope. How different the end of those in Christ when compared with the fate of all in Adam! We shall see him again is the comforting assurance.

It is twenty-four years since Bro. Bruce obeyed from the heart that form of doctrine, and up to the very last moment of consciousness was fully alive to all its requirements. For weeks he was bed-ridden suffering from liver trouble. His illness was marked by a degree of patience marvelous to all who visited him. He knew that he must bid good-bye to home and all his friends, yet no regret passed his lips after the first shock was received. His physician informed him many weeks before his death that there was no hope and proceeded to comfort him by the assurance that in the other world he (Bro. Bruce) would find plenty to occupy his time—that he would be better and happier than in this vale of tears. Our brother proceeded instantly to point out the fact of man's mortality, his unconscious state in the grave, and epitomized the faith in such glowing terms that caused a look of astonishment to creep over the doctor's face, who could not possibly understand how one so near his last could speak so calmly of the dead not knowing anything.

During his illness the truth buoyed him up. He delighted to converse upon it. His eyes would light up with a gleam of pleasure as we read the word of God.

We used to prop him up in bed by tucking pillows around him so that he might see the emblems on the table as we proceeded to obey the Master's command.

It was a touching spectacle every first day as with tremulous voice we read some favored hymn (he was too weak to bear singing) or some psalm. One evening he called his daughter Isabella to his bedside and in low tones requested her to expound the parable of the vineyard. It was a thrilling yet sad scene, father and daughter so soon to kiss each other good-bye—one with the grip of death upon him the other about budding into womanhood, drinking the words of life from that volume of comfort. Line after line by question and answer the truth was revealed from her youthful lips to the great delight of her dying father, who had by his own hands buried her in baptismal death on December 7, 1890.

The night previous to his death his suffering was intense. All night long I stood by his bedside stricken with grief as he wrestled with our common enemy. His constant cry was to lift him off that bed of fire. We could stand his appeals no longer, and the physician, at six o'clock in the morning, permitted morphine to be given. He became much easier, and at nine o'clock he sank to rest until he hears the voice that will wake the sleepers. Death had no terror for him. He "kept the faith," he "fought the good fight." Brethren and friends from Lowell, Worcester, Somerville, Charlestown, Boston, Quincy, Taunton and Highland were present to pay their respect to the dead.

Bro. Clough, of Lowell, addressed the large number present in words of comfort and deeply impressed his hearers with the solemnity of death. At the grave Bro. Clough petitioned the most high God to be a comfort to Sister Bruce and family. Bro. Bruce lies sleeping (only sleeping) in the Field of Heth, beneath the snow in Forest Hills Cemetery, there to rest till the trump of God shall wake him to life eternal.

Yours in love,

F. C. WHITEHEAD.

LESTER MANOR, VA.—I have been closely confined to the house for two months and a half on account of the illness of my wife. Since I wrote you last we have had three additions to the ecclesia. I have much news I might write but your protracted silence is somewhat significant. I am solid for the "Truth, the whole truth and nothing but the truth."

Believe me, as ever, "a true Christadelphian," with all this implies.

Yours hopefully, J. A. ROBINS.

[See note to J. A. R. on cover of February ADVOCATE.—ED.]

LONGTON, KAN.—Since our last report Austin Edwards, aged 20, after a good confession, was baptized into Christ. Our young brother is intelligent in the truth, having redeemed the time. We pray our Heavenly Father that He may continue in the good work begun and "walk worthy of God."

JAMES COOK.

MASON, TEXAS.—I write to inform you of the death of our sister, Mrs. M. S. Moody, which occurred January 29th. She had been afflicted for many years with asthma, but at last death came in the form of *la grippe*. She suffered much for three weeks, and her prostration was so great that she could say but little to us, but enough that we knew there was no wavering from the beautiful and comforting faith upon which she had built her hope for some time past. It was on November 28, 1890, after giving evidence of an intelligent understanding and belief of the gospel of the kingdom and the things concerning the name of Jesus Christ, that she was inducted into the sin-covering name by being buried with Christ in baptism, arising from the watery grave full of rejoicing that from thenceforward she should walk in newness of life. She often expressed a great desire to be able to lead others, especially her children, out of the Egyptian darkness with which popular theology has enveloped the world into the light of the true gospel, which alone can save from this body of sin and death. To this end she did what she could, telling of the

truths which had set her free as opportunity presented, and by writing and sending books and papers to the loved ones far away. She believed the time not far distant when the Redeemer would stand upon the earth, and that though the clods of the valley should hide her from sight for a while, yet would she soon hear His call and leave her bed of clay. May the time indeed be short, when Christ shall call His own and we shall meet again face to face and drink of that fountain of everlasting life, where sad partings are no more and sorrow and sighing are things of the past.

With simple but appropriate rites she was laid in her temporary resting place, and we turned towards our homes with sorrowing hearts, for the tie is truly close which binds together those who love God and are called according to his purpose. We sorrow not as those who have no hope; and though the blow is crushing to her bereft family, we pray that they may take comfort in the study of the Scriptures of truth, which are able to make them wise unto salvation—to teach them how to be ready to meet the kind mother on the resurrection morn, so to be with her for evermore.

A sister in the race for eternal life.

NEW YORK, N. Y.—The Cooper Union work in this modern Babylon still continues. God grant the invitation to "come out of her" may not be long deferred. Meanwhile the witnessing reaches the ears of from fifteen to thirty strangers every Sunday night, who generally pay close attention to what is said. The attendance of the alien is far greater than when the good old Dr. Thomas held forth in Room 24. Even he could hardly arrest the attention of the alien, how much less can we who haven't a tithe of the marvelous knowledge he possessed, and which from his lips seemed like a message direct from God. Yet we are "sowing" in patience. It is a testimony against the "outer darkness" if nothing more, and faithful service, even in this, will not escape the approving eye of the judge, who knows of the work done in

his name. Recent lectures have been as follows: "Indisputable Evidence of the Truth of the Word of God," "No Immortality apart from Christ," both by Bro. J. M. Washburne. "The Mortality of Man," by Bro. H. Hartley; and "The Second Advent of Christ: Signs of His near Approach," by Bro. C. C. Vredenburg. The Jersey City ecclesia were greatly rejoiced a week ago last Sunday to see once more the face of Bro. J. U. Robertson, who came into the room suddenly just at the breaking of bread. Will the angel who notifies us of Christ's presence come in this manner and at such a time? Let us be ready. It is Bro. Robertson's purpose, if possible, to remain in this country. On Washington's birthday it is the intention of the brethren to hold a tea meeting in honor of the blessed peace which has been once more established in the ecclesia, a thanksgiving tea-meeting in which the mercy of the Father shall be fittingly acknowledged by us all.

C. C. VREDENBURGH.

PORTLAND, OREGON.—Renewing subscription for the *ADVOCATE* causes some reflections on what has occurred in our midst the last year. January, 1891, found us with a little company of seven, all of whom seemed to evince an earnest zeal for the truth. In time three others came over to us from the renunciationists of Portland. They were received on accepting our statement of the one faith, but they soon caused no little contention, until the division on the priesthood question occurred, when they withdrew from both parties. One of them has since become an infidel. Two of our number also held with the Reeves party, from whom the remaining five of us withdrew, because Bro. Reeves and others were causing division on the question, and also because we hold as an essential doctrine of fellowship that Jesus is now officiating high priest for us, and that without Him as our mediatorial high priest we could not attain unto salvation. Then our dear Sister Fuller was immersed and joined our little ecclesia, but she soon removed to the East, leav-

ing only five of us holding the truth as set forth in the "Plain Statement." Our dear Sister Allen has been confined to a bed of suffering for weeks; but, thank God, she is recuperating under careful treatment and hopeful of joining us soon again in our labor of love. Suffering did not abate her zeal, and even while unable to sit up in bed she induced her nurse and another lady to begin reading. We have others interested, but the Lord of the harvest alone will manifest the results.

Wishing you God speed in the good work for 1892, I am, as ever, yours in the anointed Jesus,
R. J. JONES.

RICHMOND, VA.—It is with feelings of pleasure and thankfulness that we report our ecclesial affairs in a pleasant and encouraging condition. We have an increase of four to our number since the new year began—two by baptism and two by removal.

On February 2d, after an earnest and intelligent confession of faith in the things concerning the kingdom of God and the name of Jesus Christ, Miss Sue May and Miss Kate Southall were assisted by our Bro. Southall through the waters of baptism.

Sister Robinson, of Chase City, Va., has removed to this city and meets with us. Also our Brother Sutton, an old and well-tried servant in the faith, after a long absence from the city, has again taken up his abode with us. As he is fervent in spirit and somewhat mighty in words, we trust he will render material aid in ecclesial matters.

Several young strangers have entered our Sunday-school and seem to be interested in the things we teach. May the seed fall into good soil and bring forth fruit to the honor and glory of God our Father.
J. W. PENNELL.

ROCHESTER, N. Y.—We have the pleasure of surprising some members of the household acquainted with the circumstances, in stating that Bro. William R. Renshaw, aged 36, after some years of careful consideration of the responsibility of taking on the sin-covering name, was immersed on Sun-

day, January 24th, 1892. The request for examination was made known at the close of our Bible class, and before midnight we grasped the hand of a newly-born babe in Jesus the anointed.

I remain yours in the hope of life.

J. D. TOMLIN, Secretary.

ROUGH ROCK, TEX.—Our ecclesia here, on the Perdinalis River, the once celebrated place of holding our yearly gathering and probably the largest and brightest ecclesia in Texas, has dwindled down to nine, and they are living far apart, which makes our meeting difficult and irregular. The principal cause of our decrease has been removals, though some have fallen asleep. Five were brutally murdered in less than one hour. The murderer was taken out of jail and hanged by a mob. This occurred six years ago last August, as you may have noticed in the newspapers. Their names are as follows: Bro. Stokes, his wife and daughter, Bro. Lackey and his wife, Bro. Stokes' daughter. We have lost some by their joining the Farmers' Alliance and giving up the truth. And the cause of the last and greatest trouble to the brethren of Texas is the denial of Christ now acting as high priest, and which has resulted in a division of the brethren of Texas and in their holding two fraternal gatherings, one at Vaca, McCullach county, and the other at Belton, Bell county.

Your brother in the hope,

W. J. GREER.

SAN SABA, TEXAS.—I herewith send my subscription for the *ADVOCATE* and *Truth Gleaner* for '92. I do not want to be without the *ADVOCATE*. It is a welcome visitor to my house. I have no news to write, no progress for the truth here, and our dissenting brethren near here seem to be at a stand still.

Sister Greer and I commemorate the death of our Lord and Master alone. We do not propose to compromise the truth for unity. We would like to have the fellowship of all those who have departed from us, but we want it on the firm foundation that Jesus is our High

Priest, now acting on our behalf, mediating between God and us. There are some that say that the difference is not enough to amount to anything, because the dissenters say that Christ is our Mediator and is interceding for us, but not acting as Priest, that he is a Priest but not acting. Thus they try to evade the issue. We want to maintain a pure fellowship on the fundamental principles of the Oracles of Deity, which are set forth by Dr. Thomas, Bro. Roberts, yourself and others.

Dear brother, may the Lord guard, help, strengthen you in the noble cause you have espoused, and guide us in the strait and narrow way that leadeth to life eternal. May the Lord soon come and take the kingdom and reign; and may we be worthy to hear the invitation, "Come ye blessed of my Father, inherit the kingdom," is the prayer of your brother in Israel's hope.

JOS. GREER.

SKAMMON, KAN.—As we have not sent any intelligence from here for some time I thought it would not be amiss to let the brethren know through the *ADVOCATE* how we are getting along, as I think it interesting to the brethren to know what is going on in the different ecclesias. At least it is *very* much so to me, for the first thing I do when we get the *ADVOCATE* or *Christadelphian* is to glance over the intelligence, to find out what is going on, especially where I am acquainted with some of the brethren. And I very often think that we are a little backward in sending in our items of news, for if it is only a few lines we are glad to hear how our brethren are doing. Well, we are still trying to let our light shine, striving to be examples to those around us. We have started a week night Bible class in the school house, meeting Friday evenings. We give all a cordial invitation to join in the study of the Bible, and the Bible only, from which we are anxious to teach and be taught. We have had a good attendance of outsiders so far, and we hope in time to see good results from the seed sown, for there are a few intelligent

and earnest searchers after truth attending our meetings at present. We intend starting our evening lectures again, and hope by our feeble efforts to see some embrace the precious truths that are offered in the proclamation of the gospel. We also meet every Sunday morning for the breaking of bread and thanksgiving and praises to Him that has done so much for us through His beloved Son, and who has promised to do much more if we are found faithful at the great day of reckoning. We have Bro. and Sister Phillips with us again, who left us for Rhondda Valley, Wales, a year ago last May. We are all very glad to have them back with us. But although it was an occasion of joy to meet them, yet it was not without its sorrows, for they brought their babe with them a corpse, aged 7 months, it having died on their way here.

We as a body here think that the suggestion of the Jersey City brethren, that we get a stand at the World's Fair at Chicago for the distribution of tracts, books, pamphlets, etc., would be a very good thing to do, and it might result in a great deal of good, for we know not where the seed might find a spot of good ground and may spring up and bring forth fruit.

There is another thing we would like to see there—that is a fraternal gathering of the brethren from all quarters; for there is no doubt but that will be as good an opportunity as we shall ever get to come together, on account of cheapness of rates on all railroads, steamships, etc. Don't you think it would be a good thing?

Yours in the hope of eternal life,

A. COOKE.

[Yes, we do; and it is very likely that arrangements to that end will be made at next year's gathering at Waterloo, should we not be called to the great gathering before.—ED.]

SPENCER, MASS.—It is my painful duty to announce the death of Sister Sarah Ann Corney, wife of Bro. James Corney, aged 59 years. Sister Corney was but a few months in the truth. Convinced that some better thing was

being prepared for us than that which is seen, and that it could only come through Jesus of Nazareth, she put on the sin-covering name and now sleeps in the hope of the resurrection. Bro. Isaac N. Jones, of Worcester, made appropriate remarks at the funeral service, and a goodly number of the brethren and sisters from Worcester were present, much to our pleasure. Bro. Corney mourns the loss of the wife of years, but not as those who have not the hope.

Bro. Stephen Reynolds, who came here from England some two years ago, has gone to Wauconda, Ill., to work at his old trade.

We are pleased to report the immersion of Miss Effie Boyington, aged 27, who, after an earnest search into the Scriptures of truth, was convinced and was grafted into the good olive tree. She will meet with us here and testify to the Lord's death until he come, in hope.

Yours in the one hope,

ARTHUR L. BELLOWS.

ST. JOHN, N. B.—Since our last communication we have been working away as usual, doing what we could to keep the truth before the people. Lectures have been delivered during the summer and fall at Springfield, Belleisle and Mount Middleton. The attendance at those places was large throughout and gave us an excellent opportunity for distributing reading matter. The attendance at our usual Sunday evening lectures in St. John increased during the fall beyond our seating capacity, and as a very much larger room in the same building was offered us at the same rent we accepted it, and since then we have been far more comfortably located and much more conveniently fitted up.

What we greatly need at the present time is a few more active brethren and sisters, who are fully alive to the work of the truth and who are capable of conversing with the stranger on the subject of the truth in a courteous and pleasant manner.

During the summer and fall we had pleasant and enjoyable visits from the

following brethren and sisters: Brother and Sister Bemis, Bro. Hollows and Bro. Wainwright, all of Worcester, Mass.; Bro. John B. Raleigh, of the Boston ecclesia; Bro. Townsend, of the Monteton, N. B. ecclesia; Bro. Ricketson, of Springfield; and Brother and Sister E. W. Dowling, of Montreal.

We are very much pleased to have with us again Sister Dunlop, who resided in Halifax, N. S., for a time and met with the ecclesia there.

B. J. DOWLING.

EXPLANATION AND EXAMPLE.

DEAR BRO. WILLIAMS: The current number of the *ADVOCATE* arrived yesterday, and I take advantage of the first opportunity to write to you in explanation of a point concerning our recent troubles in Jersey City of which you speak on page 47. It is quite true so far as the ecclesia is concerned that "acknowledgements have been made only by one side." To the credit of our brethren who have returned let it be recorded that they confessed to a man the mistake which was made in going away from the meeting. The ecclesia, like a true and loving mother, opened wide her arms and was glad to have her children home again. One son, who went not away, had been guilty of a wrong line of action from the commencement of the difficulty towards a brother who went out. He failed to see his sin until some weeks after his brethren were reconciled to the ecclesia. One night the conviction came to him, while engaged in seeking for words of exhortation for others on the following Sunday, that, in his zeal for the welfare of the meeting, he had ignorantly transgressed the law of Christ by bringing railing accusation against a brother, instead of saying, "The Lord rebuke thee." The only way of escape open for me in my distress was to first ask God to forgive me and then to ask pardon of my brother, which I did before the whole ecclesia while presiding at the breaking of bread. This was altogether of my own volition, and a perfect surprise to all interested in the good work of reconciliation which had been accomplished

several weeks before. Now, my brother, you see that although it is a fact that "the brethren who separated themselves from this ecclesia two years ago have become reconciled *to us*," as Bro. Andrew has so nicely written, it is also true, apart from the ecclesia's attitude entirely, that I made a mistake and was forced by the power of the truth believed to publicly acknowledge it. For fear a false impression may be made upon the minds of those who read our Intelligence and your remarks thereon, I have written this. Will you kindly print it entire as a simple act of justice to all concerned? We rejoice with you at the many manifestations of the Spirit which now worketh in the children of *obedience*. Let an effort for an era of universal peace among the brethren be made. Our Lord may soon be here. It is better to look for Him than to be found warring among ourselves. The Lord help us.

Faithfully yours for ever,
G. T. WASHBURNE.

GUELPH, ONT., CANADA.—It is with sadness and heavy hearts we write you of the sudden and severe loss of loved ones who were near and dear to us. Some few days ago we mailed you a daily paper containing the death of our dear boy, Arthur Earnest, six years and nine months old, a fine, healthy, promising and honest little fellow, who we had great hopes would have grown up and adorned the doctrine of our Lord and Saviour Jesus Christ; but, alas! it seems it was not to be so in the providence of God, who doeth all things well and truly knows what is best for us. Our little boy died of diptheria after seven days sickness. To-day we mail you another daily paper containing another death, that of Bro. and Sister Benjamin Tolton's dear boy. Bro. Benjamin is my twin brother in the flesh, and, poor man, he is now sadly stricken with grief over not only the death of his dear boy and only child, but now also over that of his sister wife, aged 23, who was apparently in good health a week ago to-day, enjoying a drive with

us to cheer us up over our loss, and to-day, after three days sickness, we laid her in the grave, awaiting the time when those who sleep in the dust of the earth shall awake in the glorious hope of which she died. It does seem so hard, that in six short days a man should be deprived of a dear, fine, promising, healthy boy of sixteen months, and in three days more of his dear sister wife, losing both in one week! Poor brother Ben, our hearts go out in sympathy for him, and may Deity grant him strength to bear up under the heavy load he has put upon him! We know that "all things work together for good to those who love God and are the called according to His purpose," but it does seem a hard training through which we must pass to fit and qualify us for the positions we may fill in the kingdom of God. Truly, as Job says, "Man that is born of woman is of few days and full of trouble. It behooves us to look to the living Word, which "liveth and abideth for ever." Yours fraternally,
DAVID AND ELIZA TOLTON.

Surely death has been unusually cruel among our brethren and sisters of late. Reading the "copy" and proof of Intelligence has been a sad task this month. Who could read the touching accounts of suffering, death and bereavement without shedding tears of sorrow? We have had the pleasure of a personal acquaintance with some of the beloved ones who have fallen under the power of man's great enemy, and also with some of those who have been bereft, and this naturally saddens the sad tale and causes deeper sighs.

Well, great men of the world are falling everywhere without hope; but in our case it is only for a short time that death will hold us. It has been declared by our Captain, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live" —yes, live to die no more. Why, then, should we sorrow as those who have no hope? Let us wipe our blinding tears away, and look onward to that glorious day when we shall be blessed with a happy meeting of those who for the moment are torn from us, and shall be permitted to enter into the pavilion, Yahweh's protection, where sorrow and death cannot reach us.

Meanwhile death is one of the necessary evils of an evil life. One evil checks another and thus a tolerable equilibrium is maintained. When death is removed Divine power will hold all things in balance.
EDITOR.

NOTES—CONTINUED.

J. D. T.—We cannot state now when we can make a tour East again. We shall take pleasure in responding to your invitation when opportunity affords. Probably in the fall.

B. P.—We have hoped for an opportunity to visit Greene all the winter, but have been deprived the pleasure through many demands. Perhaps we shall be able in the spring.

R. J. J.—We fear the journey will be too long and too expensive for us to visit Oregon. "When I would do good evil is present." In this case in distance, lack of time and means. We must do our best and all will be well in the end.

EDITOR'S TOUR TO CALIFORNIA.—As announced in our last issue, we shall start for California, the Lord willing, March 10th, Pomona being our first point, as this is the only place where definite arrangements have been made as yet. The brethren of Denver, Col., prefer that we stop there en route home. We hope to complete the trip in four weeks.

Since the above was in type we have learned of a change in the "tourist car" arrangement that makes it advisable to start on Monday, the 14th. By this we save traveling on Sunday.

LETTERS.

C Williams, Carrie Williams, H. J. Moore, J. E. G. Clarkson, J. Laird (3), R. J. Jones, R. Stringer, A. D. Strickler (3), W. Brittle, W. Morrison, C. S. Allen, D. Henry, M. Gatliff, R. C. Baillie, J. M. Level, F. K. Way, A. L. Love, L. Snook, C. C. Vredenburgh, J. M. Paul.

RECEIPTS.

L. J. Zanders, G. W. Finn, P. A. Blackwell, N. E. Nelson, M. B. Moberly, C. Boyd (2), A. L. Bellows, J. D. Tomlin, A. J. Woodson, E. Tatman, S. Mitchell, L. B. Bingley, A. Bruce, R. A. Allen, A. H. Thompson, J. Ross, J. W. Maxwell, E. C. Stanwood, J. M. Hardy, G. F. Kirk, J. Skinner, B. J. Dowling, A. Pinel, F. A. Dodge, S. L. VanAkin, J. W. Pennell, E. P. Martin, J. G. Cozens, W. J. Rowlett, E. J. Town, W. L. Lawrence, E. E. Crowel, J. Clark, A. Reuchel, R. Bingham, A. E. Vredenburgh, J. W. Packie, J. E. Griffin, J. C. Bruce, J. W. Glen, H. Fish, E. A. Shepard, R. Judd, C. C. Mann, H. Caldwell, W. H. Ingram, G. Field, T. Tresire, J. W. Edwards.

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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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTICES

THE ADVOCATE SUNDAY-SCHOOL.—The following names have been sent in to be enrolled in the Sunday-school class: Percy Skinner, Sydney Skinner, Frank Skinner, Jessie Skinner.

THE WORLD'S FAIR.—Brother Andrew writes that there is no time to lose if the brethren intend to have a stand in the Fair. Others have already made some similar move. The longer we are in making an application the worse will it fare with us. Of course if the plan falls through for want of support we can only come to the conclusion that it is not the will of our Heavenly Father; but for the time being we persevere in what appears at present to be a good way to spread the gospel. What say the rest of the brethren?

H. L.—Owing to the Editor's absence we are unable to give you the address of the Christadelphian ecclesia meeting in Rochester, N. Y.

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SUNDAY MORNING ADDRESS.

BY THE EDITOR.

HOW beautiful are the Spirit's psalms! how comprehensive! how pathetic! how real! how thrilling to the heart that has been gladdened by the inspiration of the truth! What rapturous joy such a heart finds in expressions prepared for its feeble and faltering tongue in the melodious strains of Israel's sweet Psalmist! Truly from its utmost recesses—yea, from its deepest depths—will such a heart find vent in the words of our lesson this morning (Psa. cxiii: cxiv): "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised." Look whichever way you will—retrospectively or prospectively; or look at the wonders of our own times in nature's vast and mighty works, and in the power, wisdom, and beneficence of nature's God, and how can one help but

cry out, "Praise, O ye servants of the Lord, praise the name of the Lord. Oh, to what depths of depravity must that man have sunk who says there is no God, and how stupid must he be whose naked eyes behold the greatness and goodness of Him in whom he lives and moves and has a being, and yet can grope through the darkness of a dreary life without striking one chord of love and praise to the Lord Most High, from whom cometh every good and perfect gift! Surely a reading of the Psalms with only a view of their application to things natural must arouse wonder and admiration in the most lethargic mind; but to read them with a bright view of their application to things spiritual as well as natural is a pleasure which must be experienced to be realized and appreciated.

In the one hundred and tenth Psalm the inspired penman has before his eyes his Son and Lord exalted to the throne of His Father in heaven, waiting till His enemies are made His footstool. His view then extends farther and farther, till he sees that "God sends Jesus Christ, whom the heavens must receive until the times of the restitution of all things" (Acts iii: 21). Then the Lord sends His strength out of Zion, saying, "Rule thou in the midst of thine enemies," when the Man of Jehovah's right hand strikes through kings in the day of his wrath and judges among the nations, filling the places with the dead bodies and wounding the heads of many nations. This is the time to come, when the Lord's people—Israel after the flesh and Israel after the Spirit—will be willing, for it is the day of His power, in the beauties of holiness that shall spring from the womb of the morning. The sparkling dewdrops of the dawn are glistening with the resplendant light of glory and honor and immortality of the assembled in the great congregation of the upright. There is no one like Yahweh, who has exalted His name high above all nations and His glory above the heavens (political). He has humbled Himself to behold and to raise up the poor out of the dust and has lifted the needy out of the dunghill, and has set them

with the princes of His people. The barren woman is made to keep the house of Yahweh and has come to be the mother of all good, even the joyful mother of Jehovah's children. Israel has come out of Egypt and the house of Jacob has been brought from the countries of strangers, while Judah—the royal house of Jehovah composed of Judah's Royal Son and His brethren—has become Yahweh's sanctuary, and Israel—those who have prevailed to become princes with God—is His dominion. The sea of nations has fled and the streams of armies have been driven back. The mountains (kingdoms) have skipped like rams, and the little hill powers like lambs. The whole earth is trembling at the presence of Yahweh the mighty One of Jacob, as He now manifests Himself in the multitude of the redeemed who have come with singing unto Zion with everlasting joy upon their heads, while with acclamations of gladness they say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy truth's sake." And while the glorious picture is fully opened up to their delighted view and the light of Jehovah's countenance shines upon it every heart is thrilled with rapturous joy, and every tongue unites in tones of melody in the song, "Blessed be the name of Yahweh *from this time forth* and for evermore. Praise the Lord. Praise, O ye servants of the Lord, praise the name of the Lord." Here, my brethren and sisters, are the grand certainties to be developed in the future unfolding of the divine plan into relationship with which it has been our privilege to be brought. Certainties they are so far as God is concerned; His word shall not return unto him void; and possibilities are they so far as our realization of them is concerned. Who would not strive to attain to such a grand end?

Well, they are attainable; but there are conditions, and these must not be lost sight of; for, if they are, to admire the glories attainable will be but a grasping at a shadow and losing the substance. There will be some who will be exalted on high in this grand time. Who will they be? Who shall

ascend into the hill of the Lord? or who shall stand in his holy place? The answer is given. Let us hear it. Let us write it indelibly upon our minds and let it find its way to our hearts to be carried into every fibre of our being, to be lived out in thought, in word, in action—yea, in all that enters into the composition of character. Here is the answer: "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." Clean hands, a pure heart. How deep! how high! how broad! Is it any use for us to try to give expression in words to the depth and height and breadth of these words? How futile such an attempt would be! Words must falter and fail in any such attempt. We cannot speak it, but we can, through the mercy of our pitying Father and the faithfulness of our great High Priest. Yes, we can live out the meaning of these words, in their height and depth and breadth. Let us do it, and do it with all our might.

A lesson in this direction is given us in our reading of today's portion from the New Testament (II. Cor. v: 6, 7). It is not a Sunday religion nor a flash-in-the-pan affair. It is an every day, all the week, all the year—yes, a matter of a lifetime. "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit (through the Word), by love unfeigned," etc., etc.; and with it all, "Be not unequally yoked together with unbelievers." There must be no compromise with, nor no surrender to the enemy. There must be no fellowship with unrightness, no communion with darkness, no concord with Belial, no part with an infidel. We must "come out from among them and be separated, and touch not the unclean thing," and then God will at last receive us as fitted, living stones for the construction of His glorious temple, wherein He will dwell and walk, and He will be our God and we shall be His people, and what can be better than that?

EDITOR'S TOUR IN CANADA AND THE EAST.

(Continued from page 49.)

UPON arriving in Rochester Brother Tomlin's smiling face greeted us at the depot as usual, and in a few minutes we were at home with him and our esteemed sister Tomlin in their comfortable retreat. It had fallen to the lot of both Brother and Sister Tomlin to pass through much sickness and suffering since our last visit in Rochester, the effects of which had been left distressingly visible in the latter in the form of bodily weakness. One, however, soon finds relief from such distress when it becomes manifest that the sickness and sorrow of the present only fans the burning flame of love for the sweet consolations of the future.

Nothing but pleasant and profitable work awaited us in Rochester, preparations for which had been thoroughly made before our arrival. There seemed to be an increase of interest and zeal among the brethren as well as of members. It will be remembered that on the occasion of our last visit our discussion with Dr. J. H. Thomas took place on "Immortal Emergence;" and it is gratifying to see that several have come out from those truth-perverting and truth-compromising followers of the traditions of men and are now heartily set for the defense of the truth pure and simple, for which they are well fitted intellectually and morally.

The attendance at the lectures was better than it had ever been before—indeed, it was fully equal to the capacity of the hall, and the interest seemed to increase to the end. Many questions were asked—some of a nature well calculated to draw out the truth upon points which otherwise might not have been touched, and all manifested a degree of satisfaction at the answers they received.

A pleasant Sunday afternoon was spent at the home of Brother and Sister Vince, and a social conversational meeting was held one night at Brother and Sister Tomlin's, when the Truth, theoretically and practically, formed the bases of questions and answers.

From Rochester we went further East—to Tully, a small town twenty miles south of Syracuse—where our indefatigable Brother Irwin has established a lightstand that is a manifest condemnation to the inhabitants, who evidently love darkness rather than light, because their doctrines, if not their deeds, are evil. About six hours' ride took us to Tully, where Brother Irwin was in waiting to convey us to Brother Willis, about a mile out of town.

Brother Irwin has only been a sojourner in Tully and its surroundings, but he has not allowed the grass to grow under his feet. As is

always the case with those who faithfully wield the sword of the Spirit, he has made a few friends and many enemies. The few friends are evidently of the substantial kind, who will not be moved away from the hope which has so effectually dispelled the darkness of their religious surroundings and opened up to their view glorious light.

At Tully there is a remarkable case—remarkable for this much-boasted day of religious toleration. It is a case of a young sister having the door closed against her by her own mother, for nothing else than for believing the truth of God's Word. From the Bible standpoint this is not remarkable; for did not the Saviour say that where He should be preached and believed parent would be turned against child and child against parent (Matt. x: 35)? This young lady has a sister in the flesh who seemed to be progressing quite rapidly in the knowledge of the truth. While in conversation with her on the subject of baptism she seemed to become convinced that her pastor had recently made some statements which could not be proven, and asked us if we would be willing to talk with him if she sent for him. We replied that it would give us pleasure to talk with the gentleman in her presence for her sake, but expressed a doubt as to her success in getting him to come. The lady was innocent and honest in the matter, but she had not the experience we had in trying to get preachers to talk over Bible matters, especially before their followers, where there is a possibility of having their ignorance of the Bible exposed and their perverseness rebuked. The younger sister called on the gentleman and politely invited him to come; but it is needless to say he got on his dignity because they would presume to doubt his word and so never appeared.

A very nice little hall had been procured for the public lectures, where Brethren Irwin and McMillan had a large supply of various tracts and pamphlets on the truth to be sold, loaned or given as might appear best in different cases. The attendance, however, was very discouraging, the people seeming determined not to hear; and, to make the matter worse, a series of revival meetings was in progress in one of the churches, the noise of which seemed more to the taste of the people than the reasonableness of the Bible.

Well, our duty was done, and therefore our skirts were clear and the loss will be theirs. After a week's pleasant stay, during which we divided our time between Brother Willis, Brother Irwin and Sister Horsford, our work of the tour was ended, and homeward by the straightest and most rapid route was in order. Two days and two nights found us once more safely at home, sweet home, after seven week's absence.

THE OLD AND THE NEW CREATION.

BEHOLD, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them"—Isa. xlii: 9

There are various ideas prevalent in the minds of the people at present concerning the future destiny of the world. They either speak very cautiously, or else with a sneer at what they are pleased to term the "end of the world." It never seems to be a very serious matter with them, because of the vague understanding they have of the subject; and not stopping to consult reason and common sense they conclude that away down in the future something will transpire to close up human affairs; but that it will not, of course, take place until after their *immaterial* souls have gone "beyond the bounds of time and space" (Nothing going nowhere; think of it!).

We often read about the "wreck of matter" and the "crash of worlds," as though the whole planetary system was out of order and running wild, to finally collide, planet with planet, thereby causing a terrible crash, and then what? Some have an idea that God will make a great bonfire of the earth, thus destroying the work of His hands, which in the beginning He had pronounced "very good"; and having also declared that though generation after generation passed away still the *earth would abide for ever*. When God spoke into existence the sun, moon and stars, the heavens and the earth, he made a decree that should not pass; having established them for ever and ever.

It is also claimed that it is on account of man's wickedness that the literal earth is to be destroyed, overlooking the fact that some three thousand years after its creation the Spirit, through Isaiah, said that it was *not created in vain*, but was formed to be inhabited. Then, to consider the state of humanity just prior to the flood, when the very thoughts of men's hearts were evil, and on account of which God saw fit to destroy them, saving only one family, consisting of eight souls, who had shown by their works in the preparation of the ark their implicit faith in the warning words of Jehovah. Yet, after all, the overwhelming waters brought destruction to the people only; the literal earth did not cease to exist. Peter, in speaking of the circumstance, says: "The world that then was, being overflowed with water, perished"—II. Pet. iii: 6. He then mentions heavens and earth which are *now*, and these he says are reserved unto a day of judgment; that judgment spoken of by Paul in Thessalonians, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Peter fur-

ther says concerning the present heavens, that "these shall pass away with a great noise, the elements melting with fervent heat," etc. Then, looking forward to the very time when all these things shall be dissolved, he exhorts the brethren to holy conversation and godliness: encouraging them by saying, "Nevertheless *we*, according to his promise, look for *new* heavens and a *new* earth wherein dwelleth righteousness." Now what are we to understand by such language, which we know to be that of Inspiration?

In the first place we have noticed that in our reading of the Bible that much of its language is highly figurative, thus causing two objects to be brought before the mind simultaneously yet without confusion. We see one thing in another, thereby tracing resemblances which leave impressions upon our minds not easily forgotten. Sir Isaac Newton remarked that, "In attempting to understand prophecies we are, in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire or kingdom as a *world politic*. Accordingly the whole world natural, consisting of heavens and earth, signifies the whole world politic, consisting of *thrones* and people, or so much of it as is considered in the prophecy. Great earthquakes and the shaking of heaven and earth is put for the shaking of kingdoms, so as to distract or overthrow them. Creating a new heaven and earth and the passing away of an old one, or the beginning and end of the world, for the rise and wane of the body politic signified thereby." He also says that the sun is put for kings, the moon for an ecclesiastical body; the stars for subordinate princes and great men. *Light for glory; darkness for error, etc.*

With this explanation before us we will refer to a few instances where this peculiar style of language is used. In Deut. 32 we have Moses addressing the congregation of Israel as follows: "Give ear O ye heavens, and I will speak; and hear O earth, the words of my mouth." Similar to this we have the words of Jeremiah, "O earth! earth! earth! hear the word of the Lord" (Jer. xxii: 29). In Rev. xvii: 15 we have the nations spoken of as *waters*: "The waters which thou sawest, * * * are peoples, multitudes, and nations, and tongues." Again in Isaiah xvii: 13: "The nations shall rush like the rushing of many waters." Also in Jer. li: 42 we read, "The sea is come up upon Babylon; she is covered with the multitude of the waves thereof." Now in plain language, Cyrus and his army by a strategical movement gained entrance to the city, thus bringing down and humbling in the dust the proud and haughty Babylon, "the beauty of the Chaldee's excellency" and "the glory of kingdoms."

Thus we see the Deity has drawn largely from Nature to express various shades of meaning when referring to human affairs as they have existed and will exist here upon the earth. If we seek to reduce such beautifully clothed language to a literality we rob it of all its sublimity and grandeur; hence we must not confound the truly literal with that which is more lofty or of a spiritual signification, but always study to "show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth."

Going back for a moment to the history of the literal creation, we have the earth "without form and void," and "darkness upon the face of the deep." But the Spirit of God moved upon the face of the waters; they were gathered together and called seas. The heavens and the earth then appear properly formed and in order. In the firmament of heaven were placed the sun, moon and stars, to give light upon the earth; and, shining in all their brilliancy and splendor, they have never ceased to perform that for which they were designed. We then have the account of man, created in the image of God and given dominion over the lower orders of animal life. Then from the side of the man—Adam—was builded (mar.) the woman, who was afterward named Eve, because she was the "mother of all living." Named, too, by the man who in type laid down his life that she might have existence. Never do we appreciate the grand truth of creation better than when out of doors at night, standing beneath the canopy of the heavens spread out as a tent to dwell in and ablaze with the glory of the shining stars. We are lost in contemplation of its immensity, and are led to exclaim, "What is man that thou art mindful of him"?

From the glory and beauty of the literal creation we come along down, approaching and finally entering the "day of the Lord," which we reach by means of certain prophetic testimonies given for our instruction, that we may be able to discern the "signs of the times" in which we live at present, hoping to live in the future. That we are nearing the time when Christ will appear again upon the earth in fulfillment of His promise, "I will come again," we are assured by the many indications we have in the affairs of Israel and the Holy Land. Not stopping, however, to refer to testimonies upon this point (for indeed one does not know where to begin nor where to leave off, they are so abundant upon the subject), let us take a bird's-eye view of the situation at present existing in the heavens and earth politic, and what do we see? The powers of the heavens are shaken—one star after another falling, disease, self-destruction and fear bringing down first a king, then princes, cardinals, leading statesmen and offi-

cers of rank in the army. Terrible distress among the laboring classes, causing consternation and added energy on the part of those who are endeavoring to bring about reforms and a better state of things for the masses in general. We see, also, much spiritual wickedness in these heavens, against which all true soldiers of Christ must wrestle. The earth, drunken with Romish wine, is reeling to and fro ready to be *removed* like a cottage." Its transgressions are weighing it down—"it shall fall, and not rise again" (Isa. 24: 20).

During this time of disturbance in the world politic God will send Jesus Christ to the earth, for the time will have come for the *restitution* of all things foretold by the prophets. The work of dissolution, however, takes place first—the *passing away* of the present heavens and earth, the elements melting with fervent heat, as described by Peter. When this scroll-like rolling up of the governmental systems takes place and the time of their departure is at hand, there will be troublous times indeed upon the sea of nations. The waves in their fury dashing against the Rock that will stand for ages, as if trying to overleap their barriers, but only to be hurled back in a broken, foaming mass, to their own confusion and destruction. Expressive of this state of affairs are the words of the second Psalm: "Why do the heathen tumultuously assemble and the people meditate (mar.)? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." But their tumult and vain imaginations only leads them on to be *dashed in pieces* like a potter's vessel. In this chaotic state the prophet Jeremiah views the situation and declares: "I look at the earth, and lo, it is without form and void; and toward the heavens and their light is gone. I look at the mountains, and lo, they tremble, and all the hills are moved. I look, and lo, there is no man, and all the birds of the heavens are fled. I look, and lo, the fruitful country is a wilderness, and all its cities are laid waste at the presence of the Lord, because of the fierceness of his anger." (Leeser's trans.). How fitting, then, are the descriptive words of Isaiah: "Darkness shall cover the earth and gross darkness the people"! We see them wrapt in ignorance and superstition, and it can truthfully be said, *Darkness is again upon the face of the deep*. It is not, however, to remain so, for there is to be a work of reconstruction, resulting in the creation of the "new heavens and the new earth, wherein will dwell righteousness." God said, "Let there be light," and Isaiah, taking up the golden chain of inspiration which so beautifully links together the glory of the past with that of the future, says: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Now

the "Sun of righteousness" has arisen, and, shining gloriously in the new heavens, sends forth the bright beams that penetrate the inmost recesses of a hitherto dark and benighted earth, causing nations to walk by the light and kings by the brightness of his shining, and imparting health and comfort to a people who will ever gratefully acknowledge his beneficence. As minor luminaries in the new heavens are the stars, those saints who have turned many to righteousness, of whom Daniel speaks as shining as the stars for ever and ever. In their various degrees of splendor it will then be that, "as one star differeth from another star in glory, so also is the resurrection of the dead." As the new physical world that was brought out of chaos is permanent, so this new constitution of things is to be a permanent one; for the Spirit says, "The new heavens and new earth which I will make shall have *permanence* before me" (Isa. lxvi: 22, Leeser's trans.). "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be their everlasting light." "Let the heavens rejoice, and let the earth be glad, for the Lord reigneth."

In the new creation of man, of which Adam and Eve were types, we have, first, Christ, "the faithful and true Witness, the beginning of the creation of God" (Rev. iii: 14). Through His death and resurrection we see builded the church or bride, and presented to Him without fault, a chaste virgin, when He will, as the second Adam, bestow upon her the *new name*, which is that of immortality and glory and honor. Inasmuch as the name Eve signified living or enlivening it shadowed forth the life that never ends; that eternal life possessed by the church or "New Jerusalem," and which ultimately becomes the "mother of all living" in the true sense of the term. These living ones who have overcome the world will then be permitted to enjoy the pleasures of the restored paradise of God, nevermore to be driven out, but having access to the "tree of life," which will ever remain in the midst of the garden. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away*. And he that sat upon the throne said, *Behold I make all things new*" (Rev. xxi: 5).

To this new creation Isaiah looks with the eye of a prophet and exclaims: "Sing O heavens; and be joyful O earth; and break forth into singing O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted." * * * "Drop down, ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation and let righteousness spring up together. I the Lord have created it."

This we know will be the grand consummation of God's plan of the ages. Every form of evil eradicated, Death, the last enemy, destroyed, and the whole earth peopled with immortals, who will utter forth praises to their Creator, saying, "Thou art worthy O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created"—Rev. 4: 11.

Thus the New Heavens will ever declare the glory of God and the firmament show forth his handiwork

E. G. B.

IT IS BETTER TO LIVE.

I have sometimes felt that the burden
 Of life was too heavy to bear;
 And have longed to lie down at the noontide
 And rest and forget all my care;
 But over my heart comes a message,
 Repeated again and again
 "It is better to live and to suffer
 Than to die to be rid of the pain."

There is rest in the darkness of dying,
 And an end to the weary despair;
 The grave holds sure peace and calm silence,
 No sorrow nor pain can be there;
 But perhaps, in the struggle of living,
 Is a soul that has need of my care—
 Some heart may be bearing a burden
 That my hand may lighten or share.

'Twould be easy to say "I am weary,"
 And lie down and give up the strife,
 To suffer no more with the heart-ache
 And sorrow I meet in this life;
 But perhaps from my sorrow-swept heart-strings
 A melody sweet may be wrung,
 And my lips, when they drank deep of suffering,
 The tenderest songs may have sung,

'Tis so hard to be patient with living,
 When all the world is awry;
 So wearisome waiting for pleasures
 That will only come after we die;
 But even through all my complaining
 I can hear that undying refrain,
 "It is better to live and to suffer
 Than to die to be out of the pain."

I will live and be strong and will suffer,
 If need be, until I find rest,
 When life and its trials are over,
 Though never by life should be blest.
 Though always the sun should be darkened
 By the clouds that hang over my way,
 I will trust that the light will be clearer
 When at last I awake "in the day."

—Agnes L. Pratt in *Boston Globe*.

NOTES ON NICHOLS.

BY THE EDITOR.

(Continued from page 13.)

NICHOLS —“If mortal men, tending toward the grave, can and do have death as the wages of sin, so also could Adam be mortal and tending toward the grave and still have death as the wages of sin.”

NOTE.—The death that comes upon men is the death of which the apostle speaks thus: “By one man sin entered into the world and death by sin; and so death passed upon all men, for that (or in whom) all have sinned”—Rom. v: 12. This is what is now called “natural death,” because it has become a law of nature. But the fact that it is now a universal law of nature is not traceable to the state in which God created man, but is traceable to Adam’s sin. Man existed before sin, sin before death. The death which came ‘by sin’ and ‘passed upon all men’ is now ‘natural death.’ That, therefore, which was inflicted upon Adam as a penalty for sin—penal death—when it was by natural laws of procreation transmitted to Adam’s children became “natural death,” and that is the death from which man needs redemption. To distinguish this from a violent death inflicted upon a man for committing a crime it is called penal death. The difference between the death that we are under by Adam’s sin and death instantly and violently inflicted for a crime, is that the former is the penalty upon the race and the latter upon the individual, but both are penalties or punishments; for death is always a punishment, come which way it may or from whatever cause; and punishment is but another word for Mr. N.’s oft-repeated word “penalty.” Mr. N. says that “Adam could be mortal and tending toward the grave and still have death as the wages of sin.” But he fails to see that the death which came upon Adam as the wages of sin was not an instantaneous, violent death, but a lifetime of sorrow tending toward the grave and finally returning to the dust. If Adam was a mortal or dying man tending toward the dust before he sinned, then what more was added by the sentence, “In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return”? This sentence describes the very thing that Mr. N. calls “natural death,” which he says Adam was under and would have suffered if he had never sinned. Supposing a man now commits a crime, and

the law says to him, "Thou shalt eat bread by the sweat of thy face all the *days of thy life* till thou return to the dust," would that be any punishment to the criminal? Would he not be able to say, "Well, I shall suffer that anyway and you are only pronouncing words over me to no effect." Now carry this illustration back to Adam, and suppose that he was a mortal, dying man tending towards the grave, and then apply the words of his sentence to him, and if Mr. Nichols were in Adam's place he would say, "It is no use telling me that *because* I have done this I shall eat bread in the sweat of my brow all the days of my life and then return to the dust; for I am already a mortal or dying man tending towards the grave, and shall go there in any event, and so your penal death adds nothing to the natural death I am already under."

NICHOLS.—"As Paul tells us in Rom. v: 12, 'Wherefore, as by one man sin entered into the world, and death by sin.' We are driven by this statement to conclude that without sin death by sin would not have entered."

NOTE.—Certainly death by sin would not have entered if there had been no sin; and since the death that the sentence pronounced for sin was precisely the same as you say was already there, how could it enter by sin? How could a death enter by sin if it was there before sin?

NICHOLS.—"We ask, then, what kind of death is death by sin? All must admit at once that death by sin is penal death. * * * Hence we are driven to conclude that Adam by sinning brought *penal death* and not *natural death*."

NOTE.—Death by sin is of course the penalty of sin, and that is what death always is. That "the wages of sin is death" is proof that there would be no death if sin did not earn it; for you cannot speak of "wages" unless something is done to earn. Death everywhere and in every form is always "wages," and the only thing it pays for is sin. It never pays for innocence, as Mr. N. foolishly claims when he says that death was in Adam while he was innocent. It is never a gift; for no one would ever want such a gift; and a gift implies goodness on the part of the giver. Was it goodness on the part of God to make death a gift to Adam before he sinned and then pay the same thing as wages for sinning? Oh, but the gift was "natural death" and the wages "penal death"! cries this bewildered man, as if the addition of the adjective "natural" would sweeten death and "penal" would make it bitter. Foolish man that thou art! Dost thou think thou canst cheat death of its pangs by an artificial play upon words? Stupid must thou be that experience has not taught thee that the sting of

death is just as poisonous, whether thou call it "natural" or penal; that death is an enemy—yea, the child of the devil, whether thou clothe it with garments technically termed "natural" or "penal "

NICHOLS.—"Adam could have been mortal and tending toward the grave, and without sinning would have died a natural death "

NOTE.—Passing by Mr. N.'s arrogance in asserting that Adam would have died without sinning—indeed, it is not worth considering, for he does not attempt to give proof; he may possibly have known enough to know that there was no proof. If Adam would have died without sinning, then Adam would have been punished without sinning; for death has no good in it. It is always an evil, sometimes a necessary evil on account of other evils; but evils always the result of sin. It is a self-evident fact that death, call it by whatever name you will, is an enemy, a punishment. If Adam was a mortal, death-stricken, tending-toward-the-grave man before he sinned, he certainly was a punished man; and since penalty is punishment he must have been suffering penalty, and what for? Is God unjust? Does He punish man before he sins with the same punishment He does for sinning and childishly play upon words to make a distinction? Is death any the less death called by another name? A blasphemer is the man that will say that God infused the virus of death by natural laws into man and then pronounced His work "very good?" You glibly compare man with the beasts, assuming that the latter were subject to death before man sinned; but would it not have been well for you to prove that there was death even in the beasts before sin brought the curse upon Adam and all his dominion? If you were capable of seeing two things at once you might have seen that the curse upon the earth was part of the penalty of Adam, and why not the same upon the beasts of the field, when to one of them it is said, "Cursed art thou *above* all cattle? etc. It is "natural" now for the earth to produce thorns and thistles; but it becomes so through the penalty of Adam. If that which is now "natural" in the product of the ground commenced with the penalty, why not what is now called "natural death" have commenced with the penalty? The Bible, however, deals with man as a mortal and therefore a responsible being, and gives us all the information necessary on the origin of man, sin and death in their respective order. First, man; second, sin; third, death.

NICHOLS.—"In case he (Adam) had not sinned the law would have had no claim upon him whatever."

NOTE.—Then if the law would have had no claim upon him if he had not sinned, it had no claim upon him before he sinned, and therefore could not claim his life. If the law had no claim upon his life

before he sinned, and if he would have died without sinning, as you assert, then his death would have been unlawful; for what else can the death of a man upon whom the law "has no claim" be but an unlawful death? But you will try to evade the force of this by saying that his death would have been "natural death;" but what is natural death but death by natural law? And if Adam's death had been by natural law then that law must have had a claim upon him, and then, we ask, What for? What had he done to make himself a victim of the penalty of "natural law"? If there was no law that had a claim upon him before he sinned, then his death would have been a punishment for nothing and therefore unjust. If any law had a claim upon him, then we again ask, What for?

NICHOLS.—"In case he (Adam) had not sinned the law would have had no claim upon him whatever; and because of his rendering a perfect obedience death could not hold him, and therefore he would be entitled to a resurrection, but not apart from the sacrifice of Christ."

NOTE.—Was there ever such confusion? If Adam had rendered perfect obedience he would have died! Would he have died for being obedient? If death had the right to take his life without his sinning, why would it not have the right to hold him? But you imply that death would have held him in spite of his "perfect obedience," "apart from the sacrifice of Christ." What was the sacrifice of Christ but the death of a perfectly obedient man? And you say He died free from Adamic condemnation. If Adam had died a perfectly obedient man before he sinned, what would have been the difference between his death and that of Christ's? You are bound to say there would have been absolutely no difference. Then why do you say that Adam could only have a resurrection through the "sacrifice of Christ?" Who would have sacrificed Christ and what would his sacrifice have been for? Is it that God would have sacrificed one perfectly obedient man to redeem from death another perfectly obedient man? If Adam would have required the sacrifice of Christ, even if he had lived a perfectly obedient life, then the same would be true of all his descendants; and in that case God would have sacrificed His Son to redeem men from a death which He created in them naturally. That would be God creating "natural death" and then inflicting a violent sacrificial death upon His beloved Son in order to break the power of "natural death." Did you never read that by "*man* came death and by *man* came also the resurrection of the dead"? If it were not for your stupidity you might see that the resurrection which came by Christ was from a death that came by Adam, and not from a death that came by God's creation in man.

NICHOLS —“What would you think of a set of men who would enact a law and attach a penalty to be executed upon all transgressors when the ones who were to be governed by that law and liable to suffer its penalty were not in a nature capable of suffering the penalty, or in a nature which was not subject to the penalty?”

NOTE. —Here you confound a nature *capable* of becoming subject with one already *subject*. What would you think of “a set of men” who would try to make a man *subject* to a thing he was already subject to? According to the last part of your statement a man must be subject to a penalty before a penalty can be inflicted upon him. To be *capable* of coming under a penalty and to be *subject* to a penalty are too different things. All men are capable of becoming subjects of *la grippe*, but only those who have suffered it have become subjects of it, as Adam was capable of becoming subject to death before he sinned: but he did not become a subject until sin placed death upon the throne. Then death reigned and man was the subject thereof. The apostle says that death reigned by sin; but you say that death was reigning in man before he sinned, and that that death would have continued to reign till it had driven its victim into *sheol* the prison house of death.

(To be continued.)

Prophecy Fulfilled.

Mark the fulfillment of the prophecy! Of the seven churches of Asia four were commended in the Book of Revelation and three were doomed. The cities having the four commended churches still stand; the cities having the three doomed churches are wiped out. It occurred just as the Bible said it would occur. **SELECTED.**

Ephesus, Sardis and Laodicea have been destroyed. Only their ruins remain to mark their location.

1. Smyrna stands as a city of one hundred and thirty-thousand people. Smyrna rugs and figs are well known in our markets.

2. Pergamos is known by the modern name Bergamo, a town of fourteen thousand people.

3. Philadelphia, whose modern name is Allah Shehr—city of God—is a city of three thousand houses. There are five churches and six mosques in the town.

4. Thyatira is now called Ak-hissar, the white castle. It is a town of two thousand houses and still keeps its reputation for good dyes. **W. B.**

— THE —
ADVOCATE BIBLE CLASS.

RULES :

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
- 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
- 3.—Every answer must give one, and not more than three references as proof.
- 4.—Answers must reach the office inside of twenty days from the issue of the number of the ADVOCATE in which the questions appear.

When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

HOBOKEN, N. J., March 11, 1892.

DEAR BROTHER WILLIAMS: It was not a little surprising to read your suggestion that I should write a review of the several answers to the questions given in the ADVOCATE for February and March by my fellow-members of the Bible Class, with a presentation of the conclusion reached thereby. It does not seem quite proper to have an analysis of the work done by the Class made by one so closely connected with it in every way, even supposing me to be possessed of the necessary critical and analytical qualifications, which is very doubtful. While I cannot accept the place of service so kindly tendered to me, I may say I have been deeply interested in the subject as presented by the questions and much pleased with a striking feature disclosed in the answers. The matter is important, because in the Spirit-energized and glorified Pattern we have an earnest of the power and mercy of God which He has promised to exercise toward an approved class at the appearing of his Son from heaven. The perfect unanimity of mind among us on this subject is both edifying and refreshing. If the continuance of our Class does nothing more than show our possession of so desirable an attainment as unity in the elements of the faith of Jesus a good work will have been done. To heed the apostolic injunction "to be perfectly joined together in the same mind and in the same judgment (I. Cor. i: 10) is a sure indication that we are not identified with that larger class scattered abroad upon the face of all the earth, who no longer "build up" because of their confusion of speech and deeds.

Truly in the Perfect Man our answers are "Yea and Amen." We have all looked at the matter in one way and proved the truth of our conclusions quite clearly, I think. Were it not for the Zoilean tendencies of some we could accept the testimony adduced as all-suffi-

cient; but as there are a few who claim not only that *incorruptibility* as applied to the approved saints does not mean the same as *immortality*, but who also contend that while the former is attained to before the millennium, the latter is not bestowed until the thousand years are finished, we shall have to argue the matter from a Bible point of view, even though we do not see the reason of the point involved in the issue being raised. We are willing to agree that there is a difference between incorruptibility and immortality—that they do not express exactly the same idea; but we are not willing to admit that an approved saint will ever be possessed of the former without being possessed of the latter. Our Lord is set before us in the Scriptures as a pattern of what His brethren will be if they follow in His steps. His glorious body can never know decay, and His soul is “bound in the glorious bundle of life with the Lord, His God,” whose years are illimitable. We submit that as Jesus has overcome and has sat down with His Father on His throne, so (in like manner and condition) will His brethren sit down on His throne at His appearing and kingdom. It may be urged that some of the texts chosen to show that the saints receive eternal (unending) life at the judgment seat of Christ before His reign on earth begins (like Romans ii: 7) do not prove it, because Paul uses the Greek words *aionios zoe*, which mean life pertaining to the *aion* or age. This is true so far as the mere meaning of the words are concerned. *Aion* simply conveys the idea of *duration* without regard to *limitation* entirely. It all depends upon the context as to the length of time involved. A law of contrast exists in the Book of Life, which too often is passed by unheeded by the careless reader. Let us choose an illustration: “The world (Kosmos) passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (*aion*) I. John ii: 17. There is here a very marked distinction drawn between that which is limited as to time and which passes away and that which remains for an unlimited period of living existence, else the contrast does not appear.

Another of like import may be found in Heb. vii: 23, 24: “And they truly were many priests, because they were not suffered to continue by reason of death: but this man (Jesus) because he continueth ever (*aion*) hath an unchangeable priesthood.” Here is the same lesson taught concerning the immortal state of Jesus as compared with the transitory life of the Aaronic priests, as is presented for our consideration in the passage from John’s first epistle.

By thus comparing one part of a verse or chapter with another, “rightly dividing the word of truth,” we may get at the true sense of a Greek word or sentence, even though we may be sadly ignorant of

language. Our shortcomings in this respect will be largely counterbalanced by our ability to take advantage of the contextual help which are easy of access to us all if we but give attention to reading." Let us now re-examine Romans ii: 7, keeping in mind our rule of contrast. The chapter declares that a certain class of evil doers come under the wrath of God, who will render to every man according to his deeds. What the fate of the wicked is to be is taught in Psa. xxxvii: 9, 10, in these words: "For yet a little while, and the wicked shall not be." Now mark the perfect man, and behold the upright: for there is a reward, or future, for the man of peace" (ibid. verse 37 revised version margin). That reward Paul told the Roman brethren was *aiônios zoe*, or eternal life, or immortality. We see this is *life without end* because of the contrast presented. But when shall these things be? Paul says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (verse 16). To put off the bestowal of immortality to the righteous until the end of the millennium by saying that "in the day" alludes to a day of one thousand years' duration will not do, because Paul says they are to be judged according to *his* gospel. During the reign of Christ the gospel which will be preached by the glorified saint-angel community must be different from the gospel which the apostles proclaimed on account of the widely differing conditions. The first was good news of a kingdom to come: the second will be glad tidings (of which we know but little) of still another time of blessing when "God will be all in all." As the law of Christ now is to be the test by which His friends will be made manifest when He comes again, so will the new law which will go forth from Zion be the basis of selection at the end of the reign of Christ.

Before closing I wish to state the importance of Luke xx: 35, 36 in relation to our subject. It is an answer to the whole matter, Christ and the saints included. The condition of life enjoyed by those who "cannot die any more" is as good an illustration of immortality as can be conceived of. The time of its attainment is the resurrection epoch when the dead are raised. This is the sum of the whole matter.

Sister L. J. Z. should be commended for coming to the front. So good an example should induce other sisters to do likewise. I have often thought it would be a satisfaction to know what our sisters think when Bible things are under consideration. The "Class" will be a good place for them to speak of the abundance which is in their hearts. God bless our sisters! They *do* help in the work of the truth in many ways now. It would be nice to have them with us in the Advocate Bible Class.

Yours, as ever for ever.

GEO. T. WASHBURNE.

A SHORT REVIEW.

WE heartily endorse Brother Washburne's sentiments in relation to the pleasure and profit of our Bible Class so far as we have gone; also in what he says about the sisters. They can be of help and they can exercise and improve their own minds by taking part in the Bible Class, and surely there can be no objection offered.

In dealing with the subject in hand the members of the Class have done so purely from a Bible standpoint, free from influence and prejudice, the circumstances prompting the questions being unknown to them. Now that the various branches of evidence you have selected have led you all to the same conclusion, it might be gratifying to you to be informed that there have been good reasons for ventilating the subject apart from the profitable exercise experienced by those who have so pointedly given us the Scripture proofs of the conclusion reached.

The questions were sent us by some who were being troubled by a brother of considerable ability and some influence advocating the views contrary to those established by the testimony afforded by the members of the Class. At first we thought of dealing with it under the heading of Questions and Answers, but we are glad now that we submitted it to the Bible Class. Those who know anything of the speculative and bewitching theories of Russell, of *Watch Tower* fame, will see that the theory of an intermediate state or condition during the millennium is a rag end of that reckless speculator's shoddy cloth—a cloth ingeniously woven and calculated to deceive the simple, but not those who will examine the threads in the light of Scripture.

No reasons have been sent the Class in favor of the adverse position, and it is possible that the evidence produced has had the desired effect, not only in helping to strengthen those who were troubled, but in convincing the advocate of the theory that his new departure was a departure from the truth.

The evidence given has been in a direction to show that Christ is immortal now, from the fact that he is in the "brightness of his (Father's) glory and the exact impress of his substance;" that he "dieth no more, death hath no more dominion over him;" that he is "made a priest after the power of an endless life; that he is the first fruits" of the new creation; that as the "Word of life" he has been seen and handled. All this is sufficient to establish the fact that Christ is now incorruptible (incapable of decay) and immortal (incapable of dying). When the fact is established in relation to Christ it

follows that, since He is our pattern, our forerunner, the first fruits, our resurrection will be to incorruptibility, as His was.

I feel sure you will pardon me if I take the liberty to call your attention to what strikes me as further evidence of the conclusion you have reached. Now the Son of man is to come in His kingdom. What nature will He come in? Has He given us any precept or example by which we can determine? He certainly has. He told His disciples that they should see Him in His kingdom before they should taste death (Matt. xvi: 27, 28). To do this He gave them a miniature representation of His kingdom; for He took Peter, James and John "up to an high mountain and was there transfigured before them; and *his face did shine as the sun and his raiment was white as the light.*" Compare this with the "Ancient of days" of Daniel (vii: 9, 10), the "one like unto the Son of man" (Rev. i: 14-16) and the rainbowed angel of (Rev. iv: 1-11), and it will be seen that such dazzling brightness and glory cannot be attributed to a flesh-and-blood man.

The Apostle Paul says that Christ "hath abolished death and hath brought life and immortality to light through the gospel" (II. Tim. i: 10). Now as a matter of revelation and promise immortality had been brought to light in the Old Testament before Christ came; for the gospel was preached to Abraham and to all the fathers by the prophets. How then can it be said that Christ brought it to light by the gospel, unless it be that He was the gospel—a personal representation of it—as He was the Truth and the way? Is it not evident that He abolished death practically and experimentally in Himself and in the same sense manifested or "brought to light" *immortality*? Hence, as one of you have shown from I. John i: 2, 3, when Christ was seen after His change to immortality, the Word of eternal life was seen and handled. This beautiful truth established all is clear; for, as you have shown, "we know that when he shall appear we *shall be like him*, for we shall see him as he is" (I. John iii: 2).

While I am addressing you upon this important subject I cannot refrain from calling your attention to one more point in proof that the saints will be made incorruptible and immortal at the coming of the Lord. The distinction between incorruptibility and immortality has been nicely defined by Brother Washburne. All matter is incorruptible but only certain forms of matter is immortal. Man is now composed of matter, not one atom of which will ever become extinct; but man as a compound of matter is capable of dissolution and extinction. When matter assumes its most subtle form, which is termed spirit, then it becomes incorruptible; and since spirit form must necessarily be a living form it follows that it is immortal as

well as incorruptible; for a living being cannot be the one and not be the other at the same time. Now "that which is born of the flesh is flesh," words expressive of man's present nature and condition; "and that which is born of the Spirit is spirit" (John iii: 6), words expressive of the future nature of new-borns. Of this the Apostle Paul says: "Howbeit, that is not first which is spiritual, but that which is natural; *afterward* that which is spiritual" (I. Cor. xv: 46). When does the birth of the spirit which makes us spirit take place? Is it after we have inherited the kingdom for one thousand years or before we enter the kingdom? The answer is, "Except a man be born of * * * the Spirit he cannot enter into the kingdom of God" (John iii: 5). What was Adam before he sinned? Flesh and blood. What will the saints be after the resurrection if they are like Adam before he sinned? Flesh and blood. Can they *inherit* the kingdom while they are like Adam before he sinned—flesh and blood? No; for Paul says, "Flesh and blood *cannot* inherit the kingdom of God" (I. Cor. xv: 50).

We sympathize with you in the cramped feelings you must have experienced in dealing with the subject in the limited space we have allowed you; for when we fully enter into it its vastness and importance become very great. A wrong view of it unhinges the first principles of the truth and throws into confusion the many beautiful types which, with the right view, are a thousand rivulets running into the one great river of life that flows down the ages into the paradise of God.

As we proceed and our class grows and subjects of interest crowd upon us, we shall hope to be able to give additional space as nearly commensurate with demands as possible.

EDITOR.

THE NEXT SUBJECT.

Some claim that the "law of sin and death" spoken of in Rom. viii: 2 is the law given in Eden; others, that it is the penalty of that as it legally and physically affects the race; others, that it is the Mosaic law.

QUESTION.

What is the "law of sin and death" spoken of in Rom. viii: 2?

SAINTSHIP is defined negatively in the precept, "Walk not as other Gentiles walk;" and positively in the exhortation, "Be ye holy."

BOSTON, MASS.—I have the pleasure to announce that another has come out from the ranks of the "broad way" that leads to death and has entered into the race for life. On February 12th, after a good confession, Mr Harry Hulme, aged 25, was buried with Christ in baptism. We have also gained by removal three of our old members, who have been living in Quincy and working with the brethren there—Bro V. M. Trussler, Bro C. McLachlan and sister wife—who will enter into the work again with us.

Lectures delivered in Friendship Hall, No. 12 Kneeland street, during the past month have been as follows: On the 7th: "Against Whom Shall the Gates of Hell Not Prevail?" Bro. Jos. McKellar. 14th: "What is the Gospel that we Must Understand, Believe and Obey to be Saved?" Bro. A. Jones. 21: "Will the Righteous be Rewarded in Heaven or on the Earth?" Bro. Walter Pinel, Quincy. 28th: "Who Will be Raised from the Dead and Who Will Not?" Bro. A. Pinel.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording brother for the Boston ecclesia.

TORONTO, ONT., CANADA.—Our Sister Wells, who has long passed the allotted span of three score and ten, has passed away, being a victim of influenza. She was laid away in the cemetery to await the trumpet call, which will cause the dead to hear and the judgment to sit.

Yours in the hope of life,

W. H. HARDY.

BALTIMORE, MD.—I take pleasure in forwarding the good tidings. Another has just joined our band of believers, in the person of Mrs. Emma Crise. My heart rejoiced when I saw her buried in baptism and come forth a new creature. I trust some others will follow her example and we feel encouraged because a few more are interested.

Our Sunday-school is doing very well, and there is a prospect that in the near future a few of its members will put on the saving name.

We still hold our evening meetings and have brethren calculated to proclaim the word.

CARRIE WILLIAMS.

JERSEY CITY, N. J.—We took advantage of the holiday on Washington's birthday and held a social gathering in our hall. After deciding to have the meeting we found that we could not engage the hall for the evening of that day, so rather than miss the meeting we changed the usual 5 o'clock tea into a 1 o'clock lunch, and left the hall about 6 o'clock and went home for supper. This arrangement proved to be more convenient to some than the usual plan, especially to those having young children and who had a distance to travel to their homes. After the tables were cleared away we listened to interesting and encouraging addresses by Brethren C. C. Vredenburgh, H. Hartley, H. L. Vredenburgh, J. U. Robertson, Tichenor, Cranshaw, and G. T. Washburne, the chairman on this occasion, who so appropriately emphasized the good work of reconciliation which has just been wrought among us; and may this and all our actions of the future redound to the glory of God. It was a season for rejoicing which everyone seemed to feel, and there was manifested that amicable spirit which helps the brethren at all times to walk together in unity.

The lectures at the Cooper Institute, New York, have been discontinued on account of lack of interest, so that at present we have no meetings in that city.

The subjects in Jersey City for February were: "The Dawning Tribulations Indicative of the Second Advent," by Bro. H. Hartley. "The Veil of the Temple," H. L. Vredenburgh. "The Crucifixion" and "The Resurrection of Jesus," W. Andrew.

W. ANDREW, Rec. Bro.

[We are pleased to note the spirit of unity prevailing among the brethren of Jersey City. Let us continue steadfast in the faith, so that at the return of the Master we may stand approved in His presence.—F. N.]

LETTERS.

Peter Graham, C. Lewis, J. Eastwood, J. C. Murphy, Edna Blanchard, J. E. Giddings, E. P. Martin, J. Sootbill, W. L. Laurence, J. Cooper, C. S. Allen, J. Henry, W. Bruce, E. E. Crowell, J. W. Maxwell, J. W. Peak, J. W. Pennell, A. C. Renshaw, W. Andrew, C. R. Brice, O. L. Turney, E. I. Town, Wm. Morrison, J. U. Robertson, J. Skinner.

RECEIPTS.

George Pyne, M. E. Holston, E. V. Carr, M. V. Bicksler, F. E. Seago, James Cook, John Eblem, J. Pearn, A. Cole, C. C. Mann, Mattie Sneath, S. T. Blessing, A. Renshaw, R. Judd, J. Smith, J. Eastwood, G. P. Pruitt, F. K. Way, Margaret Thompson, A. Rowe, E. Cook, E. Mills, S. B. Johnson, A. J. Leonard, J. Wauless, E. M. Reith, M. E. Deloziar, W. Andrew, S. L. VanAkin, M. G. Walker, C. C. Grubb, C. C. Kelly, J. W. Peak, M. A. Wason, H. R. Brinkerhoff, J. Franklin, W. B. Gower, H. B. Foulkes, H. A. Culross, P. Phillips, G. T. Washburne, J. H. Blackburn, M. Smead, W. J. Green, L. Thompson, J. Renshaw (2), A. Bellows, W. P. Hooper, E. Turner, F. C. Hindmarsh, R. Ross, T. Hill, A. Bruce.

Report of the Relief Society since my last letter to the *ADVOCATE*: Amount paid out, \$11; amount on hand, \$12.20. Should this be seen by Sister Angie Dey I would be pleased to hear from her.

LIZZIE N. CARR, Sec., Ringwood, Ill.

HIGHER criticism seems to be carrying all before it now; but soon the rage will be over and it will be laid away among the curiosities of worn-out speculation. Professor Luthardt can speak from experience on the subject. For nearly forty years he has been professor of theology at Leipsic and an effective leader among the evangelical scholars of Germany. He has combated the rationalistic theories that were so popular and threatening a generation ago and he has lived to see them dead and buried. Therefore he has no anxiety because of the new storms that have arisen.

In a recent article he utters these encouraging words: "We have had too many experiences in this respect, have seen too many hypotheses come and go. Who knows what grave-diggers already stand at the door? We older ones had experience in Baur's criticism of the New Testament and some of us took an active part in opposing it. Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter have now abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude towards Renan's 'Life of Jesus'? Who ever speaks seriously of this French romance now?"

Let us, therefore, possess our souls in patience till these noisy theories pass into oblivion. - *Watchword*.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
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NOTES.

H. L. —The brethren of Rochester, N. Y. meet at Room No. 8, 172 East Main Street, corner South and St. Paul streets.

J. E. —Private checks are subject to discount in any bank except the one at which they are payable. If you purchase at your bank a draft on Chicago or New York, this is payable without discount.

J. J.—Your contribution to the "World's Fair Stand" has been forwarded to Brother W. Andrew, 18 Canton street Brooklyn N. Y., who has charge of the matter. Contributors will please send direct to Brother Andrew as it will save expense.

C. T.—The remittance was received and orders attended to. The *Gleaner* goes to the addresses you named.

BOUND VOL. VII. OF ADVOCATE.—There has been delay in getting Vol. vii. to the binder, through much other work. Have a little patience and you will receive it ere long.

TRINE IMMERSION AND FEET WASHING.—We work at the printing of these two lectures between our regular work. The first is all in print and part of the second. We intend issuing both under one cover, and as soon as ready (which will not be long now) all orders will be promptly filled.

BOOKS FROM BIRMINGHAM.—We have ordered a new box of books from Birmingham, and as soon as it arrives will fill all standing orders—Declarations, Hymn Books, etc.

EDITOR'S TOUR TO CALIFORNIA.—We made our tour to California, stopping at Denver, Colo., on our way back, where we were taken quite sick. We managed, however, to fill all our appointments there and to help redeem some who had been ensnared by renunciationism, leaving the ecclesia a unit and possessed of renewed zeal. Feeling quite sick and having used up about all the vitality we had in a hard month's work, we were unable to respond to two invitations in Kansas and had to hurry home, where an accumulation of work awaited us in the office.

We still have a supply of Vol. I. bound. Price, post-paid, 25 cents.

THE TRUTH GLEANER.—Some of last year's subscriber's have not yet renewed. Please remember that Vol. II. commenced with the April issue, and that we can only enter the names of those who send in new orders, as it would be almost impossible to know from our old list who to send to and who not to send to.

We will try to give a short account of our tour in the next issue.

THE CHRISTADELPHIAN ADVOCATE.

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MAY, 1892.

No. 5.

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SUNDAY MORNING ADDRESS.

BY THE EDITOR.

WE are again met to commemorate the death of our Lord and to look forward to His coming. The performance of this duty is full of meaning, both in an intellectual and moral sense. To simply do so as a matter of form or ceremony will avail nothing; there must be more than that. We must not do it because others do it. It will be useless for us to follow it as a mere custom or habit. To do so would not only not be right, but it would be positively wrong; for it would be an outward show of what ought to be an "inward grace," when there is no such inward grace, and that would be hypocrisy. We are commanded, both by precept and example, to assemble at the table of the Lord. We may obey this command and yet disobey it; and it is difficult to tell which would be the greater sin, to obey and yet disobey, or to disobey entirely. You will readily understand what I mean by the paradox. It is really expressed in one of the Ten

Commandments, "Thou shalt not take the name of the Lord thy God in vain." To merely perform a duty ceremonially is to "take the name of the Lord our God in vain." This is true of all our obligations in the Truth—in singing, praying, lecturing, alms-giving, any and all of the little acts of goodness we perform in every-day life; if these are not actuated by the sincere spirit of the truth they are not what they seem to be, not what they claim to be, and therefore they are vain. Some of our brethren a few years ago became deeply impressed with the importance of honest prayer and the danger of ceremonial prayer; but they took a wrong course to prevent the wrong. They reasoned this way: "We have got into the habit of opening and closing our meetings with prayer. This reduces it to mere formality, and it is therefore a sham. We will therefore dispense with prayer at such times, or at least leave it to the discretion of the presiding brother." Now this attempt to avoid a wrong only aggravated the wrong and added seriously to it. What a pernicious precedent this would be to lay down! If it would be right to dispense with prayer in order to avoid formality, it would also be right to dispense with every duty we owe to the truth. "But," it will be asked, "suppose the brother upon whom the duty devolves does not feel that he can offer any other than a mere formal prayer?" In such a case he should not pray; but if such is his case, he is no more fit to preside than he is to pray. Indeed, it is quite questionable whether a brother who cannot prepare himself to offer a fervent prayer is in the proper state of mind to partake of the emblems or to perform any of the obligations of the truth. The evil of mere ceremonial prayer is not to be obviated by refraining from prayer; but by those who are called upon to engage preparing themselves to do so in "spirit and in truth."

Now what is true of prayer is also true of the matter of "assembling ourselves together," and right here we strike the very root of the matter, and come to see that, while we meet together in obedience to command, we do not do so simply

because we are so commanded. There is a reason back of that—in fact *the* reason is there; and that was the reason the command was given; for God does nothing without a reason. If we come together, then, for the reason for which the institution was given, we shall be fulfilling the spirit of the law by observing its letter; and that meets the requirements of the case—mere ceremony is then out of the question, and God is worshiped and served “in spirit and in truth.”

But this is only to tell it in words, and “talk is cheap.” Yes, indeed, brethren and sisters, to set the matter forth in words is quite easy. But there is more in the question than is seen upon the surface. What is necessary to be done in order to prevent our meetings from being merely ceremonies? Here is food for thought. Not thought here during the time we are together; not thought one hour nor any day before we come here; but thought all the time—thought, did I say? That of itself would be a mere shadow. It would be like a man beholding his face in the glass and forgetting what he looked like. Still there must be thought—deep, serious, solemn and earnest thought, and that must be reduced to practice—yes, to practice every day of the week and every hour of the day; and when this is done there is no danger of not being in the mood for sincere prayer; and the necessary ceremonial part of our meetings will be lost sight of by a hearty service rendered.

There are some in the truth who are able to offer prayer in a public meeting; and there are some, too, who have the ability to publicly present the Truth to the world, but were they to attempt to do it they would appear out of place, and they themselves, in many instances, would feel out of place. Why is this? Ah! why? The real answer cannot be given without a blush. In my travels I visited a city where there are several brethren and sisters; but where only few meetings are held, and at these it is a matter of indifference as to whether pure fellowship is maintained or not. “What is the matter with you here? Why do you not wake up and do

your duty?" I asked. "Well, you see we only have Brother —— who is able to stand before the public. He could do so, for he is quite an able speaker; but if he were to give a public lecture here the people would regard it as a burlesque. They would say, "What! Mr. —— preaching?" What a pity, yes, what a shame it is for the truth to be held as a theory by those whose habits close their mouths from speaking it forth to their perishing neighbors!

Now if one's life is such as to admit of a weekly assembling at the Lord's table in accordance with the real spirit of the institution, then will his work in all the claims the Truth may have upon him be done without his feeling himself out of place and without the appearance of sham to his acquaintances. To come together, then, as we are this morning, if we are here as we ought to be, requires preparation; and if the required preparation has been made it will not be necessary to be concerned as to whether the opening or closing prayer—or any part of the ceremony, for that matter—may be only formal; for the sure result of such preparation is such a hunger and thirst after righteousness as to absorb the whole being in the spirit of true devotion, and thus enable us to "present our bodies living sacrifices, holy and acceptable to God, which is our reasonable service."

What a deceptive thing human nature is! What excuses it will invent to deceive us and to secure a gratification of itself! And how easily some fall into its arms to be indulged in habits that their truth-enlightened judgment tells them lead to a hopeless end. "My business," says one, "is of such a nature that it is incompatible with the truth," and he goes on with his business as if that *must* be held fast to. It does not seem to occur to such a one that the thing to hold fast to is the truth; and, if there is the incompatibility complained of, let the business go, and seek other means of making a livelihood. What has the truth done for one who will be as dishonest, or even *inconsistent as other men*, upon the plea that his business requires it? That man has not learned the first

practical lesson of the truth. He is not even a wise business man. If he were he would compare values and hold to the one from which the greatest profit would be realized. "What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." Too much value is put upon the present life, and too much effort put forward to "save it," failing to remember that "He that saveth his life shall lose it." It is not necessary to be brought face to face with martyrdom to test whether one will give his present life for his Master or whether he will save his life. The man that makes a livelihood by a business that is incompatible with the truth, or that resorts to "sharp practice" in a business capable of honest dealing is saving his present life at the expense of the future. On the other hand, those who are giving their time, their money, their ability, their strength, exhausting what vital energy they have—"using themselves up," to employ a common phrase, in the service of the truth, are "losing their lives" for the Master's sake in a more effectual way than those who have, under excitement, yielded their lives at the stake. The fact is, the present life is a failure if it is used for the gratification of itself. For it to be a success, it must be used as a means to an end, and that end is the life to come.

Where and when are we to "work out our salvation with fear and trembling," if it is not in our business? If a man's business is incompatible with the truth, then what part of his life will be consistent with the truth? We must, my brethren and sisters, come to see fully that we have no right to go into any business or to remain in one unless we can take the Truth with us, and I mean the Truth in its practical sense, for that is the Truth's workshop. Consequences of giving up a business or of refraining from questionable practices in business have nothing to do with the question. It is a question of faithfulness to God, and He will always take care of consequences. Many in the Truth are so unconsciously imbued with the thoughts of the natural man, that they attach too much importance to "making a living" and

being successful in business. This reminds me of an incident in President Lincoln's life. A man who thought he had been of great service to the government, and especially to his party, called on the President and presented claims which he thought would entitle him to an office. Mr. Lincoln heard his story respectfully, and then calmly but firmly answered the gentleman that his claims could not be considered and that he could not be accommodated. "Well," said the applicant, "what am I to do? I must live." "No," replied Mr. Lincoln, "not necessarily." Now to the natural man this might appear cruel; but, nevertheless, it is a fact that there have been many cases when, instead of it being necessary to live it has been necessary to die in order to be faithful; and unless we bring ourselves to see that it is not that we must live or that we must succeed in business; but that it is, we must be faithful and obedient to God, we have not entered in the true patriotism of the glorious cause we have espoused. *The Truth is a glorious thing, and therefore is worth more by far than we can give.* Hard as the task of self-denial may appear, if we remember that we have God's word, that He will never leave us nor forsake us, we can safely follow a course of life in which it will be a seeking first the kingdom of God and its righteousness, and believing that all other things necessary will be added.

The Ingredients of Love.

- Patience.—"Love suffereth long."
 Kindness.—"And is kind."
 Generosity.—"Love envieth not."
 Humility.—"Love vaunteth not itself."
 Courtesy.—"Doth not behave itself unseemly."
 Unselfishness.—"Seeketh not her own."
 Good temper.—"Is not easily provoked."
 Guilelessness.—"Thinketh no evil."
 Sincerity.—"Rejoiceth not in iniquity, but rejoiceth in the truth."

DRUMMOND.

THE DEATH AND RESURRECTION OF CHRIST.

Behold the Man! brave, generous, pure,
A gracious heart, in friendship sure,
A mind immaculate:
His radiant youth, His bounteous life,
Borne down amid the storm and strife
Of most inhuman hate.

Behold the King! of royal seed,
Royal in purpose, word and deed,
Royal as now He stands:
A crown of thorns upon His brow,
While mocking at His feet they bow,
Or smite Him with their hands.

Behold the Son of God! supreme
In earth and heaven, the glorious theme
Of seraphs in their song.
No victim He of human wrath:
His love has sought this dreary path,
So lonely and so long.

With painful step, His tender frame
Faint from the cruel stripes of shame,
Bowed down beneath His load,
He bears the cross, and the fierce crowd
Follow with gibes and curses loud
Along the dolorous road.

He falls—Ah! not those beams alone
Crush Him to earth, and wake the moan
Of grief—'Tis that the waves
Of human sin, a seething deep,
Break o'er Him, as they wildly sweep
Athwart the world He saves.

And now they reach the hill of doom,
High towering in its somber gloom
Above all human pride.
What throne, what mountain of the
earth
Stands in such solemn grandeur forth
As where the Saviour died?

The keen nails pierce His hands and
feet;
They rear the cross, the altar meet
Of Heaven's great sacrifice;
And lifted up from earth, behold
The Christ, for whom, still as of old,
The whole creation cries.

Silent we stand and watch Him there,
Hear from His lips the generous prayer
Of pardon for His foes;
Then feel the darkness, deep and chill,
That o'er the land, from sea to hill
Mysteriously doth flow.

Each moment ominous; a sense
Of coming doom, the dread suspense
Of guilt and of despair
Confuse our souls; and "Eloi!"
He calls, "Lama, sabachthani!"
The sting of death is there.

'Tis finished now! The shuddering world
Views with dismay the darts she hurled:
And years and ages hence
To Calvary she will return,
To think of Him she pierced, and mourn
In sacred penitence.

"THE LORD IS RISEN INDEED."

Slow dawns the Sabbath, still and calm,
But brings to them no healing balm
Who keep their mournful tryst.
Their Master gone, they watch His
tomb,
And see around o'erhung with gloom
A world without a Christ.

Day fades and night brings drearier
pain;
But when the morning breaks again
'Tis sunrise in the prison;
And through the splendor floats a voice
In sweet, angelic tones, "Rejoice,
He is not here, but risen."

The Resurrection and the Life,
Made perfect in the mortal strife,
He breathes our human breath;
Our sin assailed, our freedom won,
Our immortality begun,
He smiles on vanquished death.

Where is the Lord? O weeping eyes!
In this new dawn of strange surprise.
Too dim for sorrows need.
Ye know Him not, but when He calls,
Love at his feet adoring falls,
First taught the blessed creed.

'Tis thine, O doubting soul! to see
The pierced hands that bled for thee,
And own thy risen Lord.
And thou who thrice denied'st His name
Art met with pity in thy shame,
And pardoned and restored.

"Go," He commands, "my love unfold,
And o'er the ruins of the old
Bid a new world arise.
Lo I am with you evermore,
Be yours the cross your Master bore,
The valor and the prize."

One lingering look of love He bends,
Gives His last blessing to His friends,
Then rises from their sight,
Rapt from the scenes of storm and
change,
Into the calm and boundless range
Of everlasting light.

O Love in heaven's eternal prime!
Strong Rock amid the tides of time,
Who battle shocks shall quell.
Thou art our Life, and from the abyss
Of death, the Living Way to bliss,
our Hope, Immanuel.

THOMAS URE.

Selected by Bro. J. M. PAUL.

THE DOINGS OF PATIENCE.—"Patience
strengthens the spirit, sweetens the
temper, stifles anger, extinguishes envy,
subdues pride; it bridles the tongue,
restrains the hand and tramples upon
temptation."

THOUGHTS ON II. SAMUEL XXII.

IN II. Samuel we read: "And David spake unto the Yahweh the words of this song." The word song occurs about forty times in the Scriptures. Yahweh's songs cannot be sung by the ignorant and unbelieving. Israel in their dispersion cannot sing the songs of Yahweh, being in a strange land, being in ignorance and in their sins. The time is coming, however, when Israel will be able again to sing the songs of Yahweh (Psa. cxxxii: 2-4; Apoc. xv: 3). The Apostle Paul says believers in the gospel of the kingdom can sing the songs of Zion even now, and thus make melody in their hearts to the Lord (Eph. v: 19). This kind of melody can only come through hearts which have been divinely educated; in other words, have been filled with the Spirit or the truth, which truth is the spirit of prophecy.

David was one who was able to make melody in his heart to the Lord, and thus he says in II. Saml. xxii: 12, "The Yahweh is my rock, (my support and protection), my deliverer, and my fortress, the God of my rock, (the mighty ones of my foundation); in him will I trust; he is my shield (defense from enemies) and the horn of my salvation (emblem of power), my high tower, (source of security) and my refuge, my saviour; thou savest me from violence. I will call on the Yahweh, who is worthy to be praised; so shall I be saved from my enemies."

David is speaking prophetically. He says: "The Spirit of Yahweh spake by me, and his word was in my tongue" (lip, or speech). Hence David speaks concerning Christ (Acts ii: 25): "*When the pangs of death compassed me*" (verse 5). This carries us forward to the cross of Christ, David's Son and Lord. "The floods of ungodly men made me afraid." By this we may understand the rushing multitudes of sight-seers, who poured in from the rural districts to witness the execution of the three upon the cross. We can fancy the sight-seers, the rushing, surging multitudes of ungodly men, sons of Belial, on all sides of the cross in great masses or multitudes. "They looked and gaped upon me with their mouths," says the Spirit in Psa. xxii, "as a ravening and a roaring lion. Many bulls have compassed me; strong bulls of Bashan have beset me round about." There has been in all past ages of the world a very numerous class of our race, even in enlightened countries, who have apparently been abandoned of God—men who were mere pleasure seekers; who only sought the gratification of their own natural instincts; those in whom it was impossible for divine impressions to be made. Now let us single out of this indiscriminate mass of common humanity certain ones of

the "baser sort" (Acts xvii: 5), sons of Belial, wicked, abandoned men, and call them "bulls of Bashan;" and we have the situation of things that surrounded the crucifixion (Psa. xxii: 12, 13). "Fear was on every side while they devised to take away my life" (Psa. xxxi: 13). Christ's own friends fled from him, lest they should be involved in the common ruin; darkness was now coming over the land, consternation was getting to be more and more terrific; the earth was in a tremble, the rocks were being torn from their embedments, the veil of the temple was rent, fear was on every side. "The sorrows of hell compassed me about and the snares of death prevented me" (verse 6). The phrase, "sorrows of hell compassed me about," more accurately, "The cords of sheol compassed me about." In the case of Korah, Dathan and Abiram, the ground opened and they went down alive into sheol; that is, they became invisible and they perished. To perish means, in the dialect of the Scriptures, to go to nothing and be no more; this is sheol in its absolute sense. But many go into sheol who do not perish, because they are remembered. All whom God wills to remember come forth again from sheol; all whom He wills to forget are said to be "free among the dead, whom Yahweh remembereth no more" (Psa. lxxxviii: 5). Sometimes there is what is called a poetical description of things; for instance, in the word pit, often occurring, is an illustration: "chained to the sides of the pit, wherein is no water" (of life). All such are irredeemably lost in sheol. The Spirit asks, in Psa. xxx: "What profit is there in my blood if I go down to the pit?" There would be none for himself or any others. We may understand, then, that the phrase, "cords of sheol," means that complicated state of things existing for some little time previous to the crucifixion. In Gen. xlix: 6 it reads: "O my soul, come not thou into their secret; for in their anger they slew a man." In Psa. cxliii: 3 it reads: "For the enemy hath persecuted my soul" (pursued me with the intention of taking my life). "He hath smitten my life down to the ground" (as a wounded roe is smitten down by the hunter, and lies bleeding and ready to be destroyed). "*In darkness,*" or, as the Psalmist says, "*like an owl in the desolations*" (Psa. cii: 6). Here darkness is put for a desolate, lonely and sorrowful condition. If a man wants to find sorrow on every side, let him visit a city in its ruins and desolations; deserted of every human being; with no inhabitant, save here and there an owl in its desolations, and he will have a picture of the state of things surrounding Christ in the last days of His sojourn amongst men.

In Matt. xv: 4 it reads: "Behold how many things they witness against thee." In Psa. lxiv: 5, "They (the Jews) encourage them-

selves in an evil matter; they cummune of laying snares (or cords) (Psa. cxviii: 27) privily; they say, Who shall see them; they search out iniquities; they accomplish a dilligent search; both the inward thought of every one of them and the heart is deep. But God shall shoot at them with an arrow," or, as it reads in the sixty-ninth Psalm, "add punishment unto their iniquity," which was accomplished when He sent forth His armies and burned up their city (Matt. xxii: 7).

"Hear my prayer O Yahweh and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed into smoke. and my bones are burned as a hearth, my heart is smitten and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert, I watch, and am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth: and I am withered like grass" (Psalm cii.).

In these eleven verses are the scenes in which Christ was called to pass through. "I am like a pelican of the wilderness, I am like an owl of the desert." Both of these birds are classed as unclean in the law. But the inquirer will ask, "Was Christ unclean?" The oracle reads: "How can a man be clean that is born of a woman" (Job xxv: 4). Christ was "made of a woman, made under the law." Therefore he was partaker of sin's flesh

In John the Baptist's introduction of Christ to the attention of men, he steps forth in the arene of action and says to the multitudes, "Behold the lamb of God which taketh away the sin of the world." From this introduction forward Jesus entered the way which would end in immortal vigor, first for Himself, afterward for His brethren. This period of Christ's public ministry was interspersed with much sorrow and solicitude. Solicitude in regard to those whom the Father was giving Him for brethren. "I am," He says, "as a sparrow alone upon the housetop," peering in the surroundings for congenial companionship. "Mine enemies reproached me all the day; and they that are mad against me are sworn against me" (Psa. cii: 7, 8). "They prevented me in the day of my calamity (II. Saml. xxii: 19). A halt, as it were, was called, by which the Spirit said, "He drank in the

brook by the way, therefore shall he lift up the head" (Psa. cx: 7) in immortal vigor, and so was refreshed.

"He brought me forth into a large place" (he gave me freedom from the death state), "he delivered me because he delighted in me (Matt. iii: 16). the Yahweh rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of Yahweh, and have not wickedly departed from my mighties. For all his judgments were before me: and as for his statutes I did not depart from them. I was also upright before him and have kept myself from mine iniquity (Psa. xix: 13). Therefore the Yahweh hath recompensed me according to my righteousness; according to my cleanness in his eyesight. Christ was holy, harmless, undefiled, and separate from sinners; who knew no sin as a transgressor, but was made sin (of sin's flesh) for the benefit of his brethren. Sin was condemned in a spotless lamb. "With the merciful thou wilt show thyself merciful; and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure and with the froward thou wilt show thyself unsavory (would punish them), and the afflicted people thou wilt save; but thine eye-are upon the haughty that thou mayest bring them down." These verses show Yahweh to be a righteous judge, and rewarder, both to Christ and the righteous and unrighteous saints. In verse 29 the Christ spirit is still speaking: "For thou art my lamp, O Yahweh: and the Yahweh will lighten my darkness" (the darkness of the tomb). For by thee have I run through a troop (Roman soldiers). By my mighties have I leaped over a wall" (the wall of the sepulcher). This Christ fulfilled very early in the morning of the third day; the angels entering the tomb, lightened up the darkness, and thus liberated Christ from the death state; he then leaped over the wall of the sepulcher, and passed through the troop of Roman soldiers, to where Mary afterward discovered him and supposed him to be the gardener. (John xv: 15).

H. W. HUDSON.

Charity Without Love.

"There is a great deal of charity without love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings aroused by the spectacle of misery, at the coppers cost. It is too cheap—too cheap for us and often too dear for the beggar. If we loved him we would either do more for him, or less."—DRUMMOND.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

•“And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest”—Deut. 28: 64, 65.

GATHERED.

“Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*”—Ezek. 27: 27, 22.

THE Jewish question continues to be the great question of the day. Every day increases its magnitude and multiplies evidences that, whatever is done by societies and nations to meet present emergencies, a final settlement of the question must come and that it is beyond the power and wisdom of human agencies to bring it about. The national salvation of the Jews cannot be accomplished until Israel's God shall unbare His holy arm in the eyes of all the nations.

“They Have a Monopoly of Everything.”

A prominent member of the Board of Health in one of the large cities says: “I have just received a letter from a business friend, saying it is no use for a Christian minister to preach on the sanitary system, because the Jews have a monopoly of the whole business, just as they are getting a monopoly of everything else; that they are bound to spoil the Gentiles.”

England Afraid of the Jews.

LONDON, April 1.—In the House of Commons to-day Mr. Lowther asked whether, in view of the information from the British ambassador at St. Petersburg that an exodus of destitute Russians was shortly to be expected, the government would introduce a bill prohibiting the admission into the United Kingdom of all persons likely to become paupers or to increase the competition of labor.

Germany Will Shut Them Out.

“There are ominous murmurings from St. Petersburg about the coming emigration of Jews this spring. The news is, from our point of view, both good and bad. It is good news that the whole German frontier is to be closed against their movement. Nothing could be more important to us, because it is from the German ports that the bulk of Russian emigrants set sail for America. That Jewish committee in Berlin, which is supplied with funds from England to divert

the Jewish movement from British shores, is known to have arranged for thousands of passages from Hamburg to New York. Whether their clients can reach Hamburg by sea direct will be an interesting question."

Overwhelming Numbers to Leave Russia.

It is useless to try to describe the sufferings of Russian Jews. They are far beyond description; and the horrible treatment they are receiving is too bad to appear in print. Leave Russia, then, they must, and the question is, What shall be done with them?

"The number of intending emigrants—and this is the bad news—is described in St. Petersburg itself as overwhelming. It is so large that Baron Hirsch some weeks ago again sent Arnold White to St. Petersburg to see what he could do to stop the rush or to mitigate and minimize it. Mr. White's mission had another ostensible object, but this is now said to be the real aim of that energetic ambassador. Baron Hirsch is not ready and Argentina is not ready. Colonel Goldschmidt, Baron Hirsch's agent, has but just gone out to prepare the way before these coming multitudes. Russia was long since told that immediate help towards that emigration it fomented was impossible, and some sort of an understanding was arrived at or was supposed to be. I take it that nowhere is it so difficult to come to a complete understanding or agreement on any question whatever as in Russia and with Russian officials. It is as difficult to deal with M. Pobiedonostzew as it is to pronounce his name. He is, in this matter as in so many others, the real authority. It is pretty well understood by those who are engineering this exodus that United States ports are closed and will remain closed to pauper emigrants, whether Jewish or others."

Their Final Reoccupation of the Holy Land.

Baron Hirsch's first idea in his great contribution to the subject seems to be to make farmers of the colonists. In time the difficulty in the way of the reoccupation of Jerusalem by the Jews as their national capital may be obviated. If all the movements in the Jewish world shall result in the return of the Jews to Jerusalem it will cause a great stir in the Christian world. If the Jews can become agriculturists—and this is chiefly in view in the colonization scheme, and it is claimed that so far as tried it is successful—the end is not far off. It all turns upon the question, "Can Jews be farmers?"

The Jewish people, though scattered among all nations, have been miraculously preserved a separate people, and evidently await a destiny as signal and peculiar as has been their history. Palestine, though capable of maintaining a vast population, is virtually unoccupied—is waiting for inhabitants.

Brother J. W. Tichenor, writing April 25th, appropriately says: "We see your State, Iowa, is sending thirty-two thousand tons of breadstuffs to the starving Russians. Would they could be induced to send at least a few hundred tons to the oppressed Jews, who have been robbed and spoiled, and are being driven out, naked and starving, by these same cruel Russians."

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

OPENING OF THE SCHOOL.

ADDRESS BY THE EDITOR.

MY DEAR YOUNG FRIENDS: The fact that so many of you have been good enough to send in your names to be enrolled as members of the ADVOCATE Sunday-school has encouraged us to make a start, and we are now about to open our school. Many of you, I am pleased to learn, already belong to the Sunday-schools organized by Christadelphian ecclesias in various parts of the country; but some of you, being isolated, are deprived of this privilege. Now the school we are about to start will in no way hinder you from giving due attention to your duties to the various schools to which some of you belong; but we hope it will be an additional help in instructing and interesting you in the teachings of the Bible, so you may learn how to be good children, and thereby learn how to become good men and good women. I do not mean good in the sense that people of the world call good, but I mean that goodness with which God is well pleased; and if you come to be good in that sense you must learn how from God's holy book of truth—the Bible, that being the only source of information.

Now you know that the present life is very short and uncertain. Nearly every day you hear of friends, acquaintances and relatives dying. This is because sin has brought many evils upon us in the form of sickness and sorrow and pain, ending in death. But God is very good and very merciful; and He has therefore given us His Book—the Bible—to teach us how we may become good enough in His sight to be allowed to live another and a better life after this one. You will therefore see that the present life is given you in order that you may prepare yourselves for a better and longer one—one in which you will suffer no sickness, pain or death. Just think of it! Don't you think God is very good, in that He has made it possible for you to attain to such blessings, and that, too, for only being good, in the way He has shown you, during this short life?

When do you feel the happier—when you have cheerfully and faithfully done what your parents have told you to do, or when you know you have disobeyed your parents? I am sure you will answer that it is when you have been good to your parents. You don't feel happy

at all, do you, when you know you have done wrong? Isn't it real nice to feel that you have been real good children all day during father and mother's absence? How glad you are when they come home! But if you have not been good you always feel ashamed, don't you? You see, then, that if you want to feel happy every day you must be good children and good young men and women, doing what the Bible teaches you is good. If you do this, you will be happy in this life and yet attain to the unspeakable happiness of the life that is to come.

Now if our Sunday-school shall help you to learn how to live now in order that you may be given eternal life when Christ shall come, then will it have accomplished its object indeed. You will be studying your lessons separated from each other and from us; and of course we shall all be very much interested in each other, though we may never meet face to face in this life. But won't it make us long to meet and talk face to face? I know you will find that it will. Well, if we all do our duty to God as we shall find Him teaching us in His good Book, it won't matter how far we are separated from each other. No, not even if some of us or all of us should die, our Saviour, Jesus the Christ, who loves us and will be so kind to us will some day come back to this earth and call us to meet Him; and then He will give us that glorious life we have been talking about and distribute prizes among us—he won't miss one of us—so beautiful that we cannot now conceive of them, and then won't we have a time of rejoicing?

Well, now for the start; and, first of all, let me see if you are all here. I think I had better call your names, and if I should miss any be sure and speak out.

NAMES ENROLLED.

Hampson C. Frost, Dellar Putnam, Fred Putnam, Charles Pritchard, T. Crowley, Charles Winstanley, Percy Winstanley, Maggie Winstanley, Charles Wicks, Ethel Goss, Harp Eblen, Pearl Eblen, Charlie Mason, Holmer H. Byrnes, Lizzie P. Hindmarsh, John F. Williams, Mabel E. Field, Maude Coke, Ethel Coke, Florence Field, Alma C. Field, M. Walter, Walter E. Field, Allie W. Taylor, Hannah F. Field, Esther Barlow, Gertrude Barlow, Fanny A. W. Barlow, Milfred Oldham, Annie Selby, Alfred M. Taylor, George Williams, Mary M. Williams, Bessie Williams.

Now we must draw a line somewhere and divide you into two classes; because we cannot expect those who are quite young to study the same lessons as those who are considerably older. Let us draw the line at ten. Those who are under ten years of age will belong to

Class No. 1, and those over ten to Class No. 2, and we will give separate lessons suitable to each class. When you write your answers you must not copy from others, but write them in your own way. Always state which class you belong to and also give your age. And you must write on one side of the paper only. I do not mean that you must not ask questions of your parents or teachers about the lessons. Ask as many questions as you like and learn all you can, but you must use what you have learned to enable *you* to write your answers and not simply write what you have heard—in short, you must *understand* the subjects yourselves, so as to be able to give good answers.

Now you will remember that we promised to introduce you to a friend, who would attend to the examination and grading of your papers, with a view of marking according to merit and selecting the best and second best, which will be published in full. We therefore take great pleasure in introducing you to

MR. JAMES LEASK,
No. 532 62d street,
Englewood, Ill.,

to whom you will address all your answers.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

The matter of prizes has not been decided yet, but one gentleman has volunteered to contribute, and we hope to be able to award three quite valuable prizes to each class, and to send some small token of recognition to each member who sends answers to every question.

As we have remarked, the Bible is the only fountain of information upon the things we are going to study. We cannot, therefore, do better than decide first where the Bible came from and some of the reasons why we must accept it as authority.

LESSON FOR CLASS NO. 2—THOSE OVER TEN YEARS OF AGE.

- 1.—Give from the Bible the best reasons you can why you believe it to be the word of God; giving reasons why it must be regarded as true and free from error as at first produced.
- 2.—State how many books it is composed of, through what particular nation it has come to us, and about how long it was from the writing of the first part to that of the last.

LESSON FOR CLASS NO. 1—THOSE UNDER TEN.

- 1.—Who made all things? Give verses from the Bible to prove each answer.
- 2.—Where is God?
- 3.—How is He everywhere?
- 4.—Can he hear and see us in all that we say and do, and does He always know our thoughts?

THE ADVOCATE BIBLE CLASS.

RULES:

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
- 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
- 3.—Every answer must give one, and not more than three references as proof.
- 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.

When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

Some claim that the "law of sin and death" spoken of in Rom. viii: 2 is the law given in Eden; others, that it is the penalty of that as it legally and physically affects the race; others, that it is the Mosaic law

QUESTION.

What is the "law of sin and death" spoken of in Rom. viii: 2?

ANSWERS.

The law given to Adam; see Gen. ii: 16, 17; Rom. v: 12; xiv. to end of chapter.

Death reigned from Adam to Moses, and "by one man sin entered into the world, and death by sin, and so death passed upon all." What the law (of Moses) could not do in that it was weak through the flesh, the law of the Spirit of life in Christ did; "for by man came death, by man also came the resurrection from the dead."

J. W. ELLIOTT.

The law of sin and death is the law of Eden and its penalty. See Rom. v: 12; I. Cor. xv: 21. For a very good explanation, with proof texts, read *Eureka*, Vol. 1, pp 247-249. I. T.

REMARKS BY THE EDITOR.

Only two have sent in answers from the Class this month. Perhaps that is because last month's *ADVOCATE* was quite late. We will keep the question open for next month, after which others will follow that grow out of this one. Our desire is to ventilate the subject of what the law of sin and death is, when and how we are made free from it, with a view of trying to settle a much-disputed question.

The Christadelphian Advocate.

One is your Master, even Christ: and all ye are brethren"—Matt. 23: 28.

THE terrorizing depredations of the anarchists of France and the socialists of Germany are a sign of the times. Men are driven to such extremities by the sufferings of hunger by the masses, while their rulers revel in luxuries, that they easily become inflamed into wild and reckless rage by a few fanatics, who pretend to be leaders to guide them from want and oppression to prosperity and liberty. The darkness that covers the earth and the gross darkness of the people spoken of by the prophet Isaiah is surely here; for how otherwise could the people be so easily deluded by political, social and religious "reforms" as they are at present? That men's hearts are failing them for fear is evidenced by the fact that Ravachol, the leader of the anarchists in France, who, although proven guilty of terrible crimes, receives a verdict from the jury that there were "extenuating circumstances." The fact is these twelve jurymen were afraid, as are also the Paris police as well as all the government officers. The majority is cowed into cringing fear and terror before the minority, so that terror reigns in France, trouble is arising and increasing everywhere, and the whole creation groaneth and travaileth in pain, waiting for the glorious liberty which will come with the apocalypse of the sons of God.

False prophets, false Christs and false Christadelphians are springing up here and there deceiving the hearts of the simple, and bringing Christ and His coming, as well as His faithful followers, more and more into contempt. A blasphemous Swinefurth in Illinois claiming to be Christ, and the name Christadelphian being associated with him and his followers several times; a corrupt impostor, calling himself Prince Michael, in Michigan, identifying himself in name and in a few doctrines with the Truth, sufficiently to bring it into derision; and now there is going the rounds in the newspapers an account of a "Mordecai" and an "Esther," in Michigan, who are said to call themselves Christadelphians, and have been persuading their ignorant dupes to sell all they have and be ready for the coming of Christ by the 3d of May—all this must have the effect of intensifying the darkness and delusion the masses are groping in, so that the words, "As it was in the days of Noah so shall it be at the coming of the Son of Man," may find a literal fulfillment. The masses have already been educated by pulpit and press to disbelieve in the personal coming of Christ. What, then, will these false alarms do but confirm them in their unbelief, so that "peace and safety" will be their cry, "when sudden destruction cometh upon them." While the Truth is being so sadly misrepresented and dragged into contempt by impostors, it behooves those who love it to stand by it. Hold it up and let its light shine in the darkness, until He who is the Truth and the Light shall come to our help and turn our little torches into electric orbs.

INTELLIGENCE.

AUBURN, N. Y.—Our ecclesia is greatly strengthened by removal from Dryden, N. Y., of Bro. and Sister Morrisson, Bro. J. Morrisson (Bro. William Morrisson has been with us for some time), and we meet together the first day of the week at Bro. Thomas Turner's house, where we read the word of God and sing praises to his holy name, and break bread and drink wine as our Lord and Master has required of all his faithful people.

Hoping you will succeed in your enterprise in publishing and spreading broadcast the glorious doctrine of the kingdom of God and eternal life through Jesus Christ, and that we all will enjoy and share the blessing which is in store for the faithful, I am, yours in the one hope,
RICHARD ROSS.

BLAIR, ONT., CANADA.—I have great pleasure in reporting the obedience of Sarah J. Harris, daughter of Bro. John Harris, who put on the sin-covering name in the appointed way on January 23, 1892, aged 14 years. Although young in years she was not in knowledge, as she passed a very creditable examination. I am happy to inform you that ecclesial matters are in a very satisfactory condition at present.

JOHN RENSHAW,
Secy. Blair and Doon Ecclesia.

BOSTON, MASS.—During the month of March we have gained by removal Bro. W. P. Hooper and sister wife, of New York, who were formerly members of this ecclesia. We had also the pleasure of a visit from Sister Reid, wife of Brother M. H. Reid (formerly of this ecclesia), from Norfolk, Va.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, during the month of March on the following subjects: 6th: "The Work that Christ is to Accomplish at His Return." Bro. Jos. McKellar. 13th: "How to Secure a Resurrection from the Dead." Bro. A. Pinel. 20th: "The Keys of the Kingdom of Heaven, Who Has Them?"

Bro. A. Pinel. 27th: "Christianity of the First and Nineteenth Century Contrasted." Bro. A. Pinel. The attendance at these lectures continues to be very good.

LATER.

The following brethren have visited and joined with us at the table of the Lord during April: On the 10th, Brethren John and George Cranshaw, of Quincy, Mass.; on the 17th, Bro. Townsend, of Moncton, N. B.; on the 24th, Brethren Crowell and Austburgh, of Campello, Mass., and Bro. George Lernasinnell, of Quincy, Mass.

The lectures delivered in Friendship Hall, No. 12 Kneeland street, during the month have been as follows: On the 3d: "What is Death? is it a Reality or a Farce?" Bro. Jos. McKellar. 10th: "The Kingdom of God is Within You." Bro. A. Pinel. 17th: "The Great and Glorious Things Centered in Christ that are yet Unfulfilled." Bro. Jos. McKellar. 24th: "Christ or the Messiah is Coming or the End of the World." Bro. A. Pinel.

Your brother in hope of eternal life,
JOHN B. RILEIGH,
Recording Brother to the Boston Ecclesia.

CAMBRIDGEPORT, MASS.—We have had sickness and death and removal. Truly we are passing through the fire. This is indeed a howling wilderness. Oh, may we endure the fiery trials and come forth as fine gold in the day of inspection, and so enter into that most holy state, freed for ever from the loathsomeness of these vile bodies!

Remember us in much love to Bro. Nungasser, who is partially the fruit of our labor in Brooklyn.

Your brother in Israel's mighty hope,
W. P. HOOPER.

CREAL SPRINGS, ILL.—We had the pleasure of a visit from Bro. R. C. Green, of Kentucky, last month. He stayed over two Sundays with us, and gave three lectures at our meeting-house. It was a source of great pleasure to us, as Bro. Green's mind seems to be filled with subjects of the truth.

Yours as ever, B. G. COKE.

HARVARD, ILL.—It is with much pleasure I read over the *Intelligence* in the *ADVOCATE* from month to month; and while learning what other ecclesias are doing for the Truth and for the comfort of others, I see nothing from the Harvard Ecclesia. Thinking some, especially those who are personally acquainted with us, would like to hear from us, and lest they should think we had gone to sleep on our watch or had lain down our arms because we are so few, I write a few words.

Nearly one year ago our Bro. Joseph Soothill received an invitation to conduct a Bible class at the Young Men's Christian Association rooms. He accepted and continued to work for about six months, in the form of lectures. Our brother labored hard to set the Truth before the people, though but a very few attended; but it seemed to be like seed scattered by the wayside that did not even take root.

Since Bro. Soothill left us on the 6th of last December our number has been only four, until March 6th, when it was increased to six by Bro. Soothill returning from England with a sister wife. By this we are much cheered and comforted, and trust that we shall keep the spirit of unity in the bond of peace.

My aged wife is very feeble, and no doubt the time for us both in this life is short, but the hope is an anchor to our souls sure and steadfast, and I believe I can truly say that the few in Harvard are striving to make their calling and election sure.

Your brother waiting for the coming of our Lord.
C. LEWIS.

LAWRENCE, MASS.—Death has visited our home and taken from us our beloved daughter, Alice, who died after an illness of two weeks.

How hard to part with those whom we love! Her pastor came to visit and comfort her during her sickness, and he came after she was dead, and I told him Alice was dead, and presented a few thoughts about the dead, which he did not believe. My wife told him I should have a man of my own faith to speak at the funeral. He said he would be there

and he came. Bro. Isaac N. Jones, of Worcester, came at my request. Another brother who was present thought it would be well to say nothing on such an occasion. Brethren, think of this! Compromise? Never. Bro. Jones asked what I desired. I answered, Speak the Truth; and he did. He addressed the large number present, showing from the word of God that man is mortal and that there must be a resurrection from the dead or there is no future life. The minister then made a few remarks as to Alice's character and standing in the church. Bro. Jones closed with a few words of prayer. If any of the brethren should come this way, we would be glad to meet with those who are sound in the Truth. There are three sisters and myself in this city of darkness.

I am, yours in the hope of life,
JOSHUA EASTWOOD.

LYNCHBURG, VA.—Brother J. M. Edwards, writing from the above place, says: I am sorry to be in such a cold, faithless part of the world. I have no company save that of my wife, who put on Christ about ten months ago, and this is one of the times I find consolation in a married life. We help each other over the long hills of toil. I would like to be near you or where there is an ecclesia. I think the more soldiers the stronger the army.

If you know of any contracting carpenter (a brother) in your town or any other, where there is an ecclesia, would you be kind enough to send me his address?

In the active part you take for the "hope of Israel" may God bless you with health and strength to go on.

MOSSY ROCK, WASH.—We are striving to do what we can to let the light shine, under trying circumstances. We meet every first day in remembrance of our dear Master. The Lord willing, we shall have public lectures this summer while the weather is favorable. We have very disagreeable weather here in the winter, which is a great drawback.

In the hope of Israel,
M. A. MAGILL.

OWEN SOUND, ONT., CANADA.—We have had a sad change in our little flock. Bro. Pengilly, aged seventy-three, passed away on the 18th of March. He had been ailing for a long time but was never confined to his bed. He leaves a wife and daughter to mourn his loss.

L. McLEAN.

POMONA, CAL.—Our little ecclesia has been much rejoiced by a visit from Bro. Williams, who delivered a course of public lectures commencing Sunday, March 20th, and ending Sunday, March 27th, on the various gospel elements—the coming of Christ, the restoration of Israel, covenants of promise, nature of man, the trinity, etc., etc., all of which were well attended throughout and considerable interest manifested. At the last lecture an invitation was given to those interested to come to our meetings, but so far we have been disappointed, as not one has responded. However, we have the consciousness of duty done, and hope that even yet the seed sown may take root in some good and honest heart.

For the sake of those of our number who had been led away by false doctrine, a two-night's debate was held between Bro. Williams and Dr. Usher, on the question which caused the division, *i. e.*, whether Christ was under the Adamic condemnation, and had, therefore, to die in order to redeem Himself as well as His brethren. Bro. Williams affirmed, Dr. Usher denied. Both sides were present and listened attentively, but so far only one of their number has shown any disposition to come back. This one is Sister Green, whom we were delighted last Sunday to receive again into fellowship. She now sees plainly the unscripturalness of Dr. Usher's position and the necessity for separation. A friend of hers also, who was interested in the Truth before but went with the other party, now attends our meetings, and we hope will obey in baptism ere long.

Those visiting here during the lectures were Sisters Shiells, Rutherford and Reith from Ventura county; the Sisters Miller, from San Diego; Bros. J. and W. Holman from Elsinore and Bro. Green

from Anaheim. Altogether we had a joyous time, and hope to have it repeated on a grander scale in the kingdom of God.

Yours in the hope of eternal life,

LILLIE C. MOORE.

QUINCY, MASS.—It is my pleasant duty to report that one more has entered the race for eternal life, *viz.*, Mr. H. Burgess (husband of our Sister Burgess), who, after a very satisfactory examination in the things concerning the kingdom of God and the name of Jesus Christ, was buried in the waters of baptism January 30th, and rose again to walk in newness of life and to strive for that crown which fadeth not away.

I would also add, that Miss Nellie Butler, of Campello, was immersed the same evening, and will meet with the brethren and sisters at Campello. We are still proclaiming the glad tidings of the kingdom of God to those who sit in darkness, but there are not many who believe our report; those who have ears to hear are few indeed. However, we are somewhat encouraged, as there are two or three who seem to be interested. All we can do is to sow the seed and God will give the increase. The brethren, with the co-operation of the Boston brethren, are united in their endeavors to uphold the lightstand at Campello, as there are no lecturing brethren there. The sisters of this ecclesia have organized an improvement and sewing class for the upbuilding of themselves in spiritual things. We also rejoice and are greatly encouraged by the addition to our number of Bro. and Sister Biggar, formerly of Worcester, but more recently of Lowell. On the other hand, we regret the loss of Bro. and Sister McLachlan, who have removed to Boston.

The lectures for the month have been as follows: February 7th: "What Must I Do to be Saved?" Bro. Walter Pinel. 14th: "Lord, Remember Me when Thou Comest into Thy Kingdom." Bro. Dr. Bones. Bro. Jos. Mackellar. 28th: Alfred Pinel. 21st: "Ezekiel's Valley of Paul in the Presence of Agrippa; or, the Hope for which He was Bound with Chains." Bro. W. Pinel.

Yours in the hope of eternal life,

R. J. CRANSHAW,

ROBARDS, KY.—Through neglect on the part of the recording brother no report has been sent of the death of Sister Mary J. Griffin, who died December 4th, 1891, and was buried on the 6th. Sister Griffin was the wife of our deceased Bro. James W. Griffin, whose name is still fresh in the minds of most Christadelphians, he and his faithful wife being among the first in the county to abandon the hope of kingdoms in the skies and embrace the hope of Israel, the same hope for which Paul was bound with a chain. Sister Griffin was baptized in March, 1861, by Bro. T. T. Foulks. She was sixty-five years of age at her death.

Your brother in the one faith,

JAMES M. CHEANEY.

SAN SABA, TEXAS.—Our fraternal gathering will begin, the Lord willing, the 29th of July, 1892, at Fredonia. It was changed from Voca for the convenience of a shed for horses, etc. Fredonia is about eight miles east of Voca, on the Llano and Voca stage line. Brethren coming by railroad may come to Llano, provided that railroad is completed by the time, and we think it will. Then from Llano by stage or hacks. It is about thirty-four miles from Llano. All are invited to attend, and we hope to have a good meeting and a profitable time. We shall have good shelter to hold services under, also good water, grass for stock, etc. Visitors will have to camp or stop at private residences, as there are no hotel facilities. If those who wish to stop at residences will write me, I will try and make arrangements.

Your brother in Israel's hope,

JOS. GREER.

SCAMMON, KANSAS.—We have been cheered by the immersion of three more into the sin-covering name of Christ. On March 7th Ernest Smith (about 23), son of Bro. and Sister Smith, of Bondfield, near Kankakee, Ill. He left here the same night for his parental roof, and there is no doubt but it will cause them great joy to learn that he has started on the race for life eternal. The other two were Benjamin and Eli Cooke, brothers in the flesh to the writer. They were immersed on the 13th of March. Ages:

Benjamin Cooke, 34; Eli Cooke, 32; formerly neutral. We are four brothers now in the Truth and rejoicing in the hope of eternal life. A. COOKE.

SEARCY, ARK.—Although we number only four in this place, I can report an undiminished interest in the things of the kingdom and the name, and a growing desire to see the kingdom of God established and to rejoice with the Captain of our salvation at the great deliverance accomplished through His name. The continued mercy and forbearance of our Heavenly Father should awaken in His children an earnest love to walk faithfully and to strive to do the whole will of God. We meet at Bro. and Sister Pilkington's when circumstances allow, and have had many pleasant and profitable hours with them.

We have been grieved to hear of some of our leading brethren becoming so much interested in the Alliance party that outsiders say they can talk of nothing else. This is all wrong and out of place. What have the children of God, the brethren of Christ, to do with parties or powers? We are looking for the Saviour, and our part is to prepare the minds of those who will hear for that event. Christ will right the wrongs; and that no human government has the power or the wisdom to do. Let us live wisely while we are spared, and be very zealous and jealous for the Truth that has separated us from the world and identified us with the children of God. We are taught that the condition of affairs will wax worse and worse until Gentile times end. Brethren who use their influence in political affairs throw an opposing influence and would delay the coming of the Saviour, for which the called-out ones are praying. I hope they will see their danger and return to their post of duty, for not one of them would be willing to be identified with an opposing party should it be announced the Lord has come.

The Truth here as well as elsewhere has few followers. It is too exclusive. It does not allow enough of human opinions. No public effort has been made to instruct the people. When

wisdom dictates I love to speak of our faith and hope. We hope circumstances will allow of another visit from Bro-Williams this summer to this place. May the Father bless him in his great labor for the Truth. He has our prayers and sympathy.

With Christian love to the household so widely scattered, faithfully your sister in the Truth,
L. OVERSTREET.

SOLGOHACHIE, ARK.—On the 9th and 10th of this month there was a meeting held at Martinville that was to have been a meeting of representatives of every Christadelphian ecclesia in Arkansas, but on account of high water and other causes there was a light attendance. However, we had a very profitable and enjoyable meeting of brethren from Conway, Damascus and Martinville. It was decided by a majority of the brethren present to hold our next annual gathering at Pinnacle Springs, commencing on the 29th of July next, to continue ten days. We place it at Pinnacle Springs (which is six miles east of Martinville) in order to equalize the distance as near as practicable with the brethren of Rose Bud, Searcy and Denmark, Grand Glaize, Choctaw, Heber, Damascus, Conway, etc. We want to make this a genuine fraternal gathering, for the benefit of the household of faith, and at the same time we extend a hearty welcome to the alien seeking after knowledge. We, of course, want a hearty co-operation from every brother and sister in Arkansas. A committee has been appointed, consisting of Bro. John W. Teas, Bro. E. H. Miller and myself, to send a special invitation to every brother and sister in Arkansas; and of course those brethren of other States that can come will be more than welcome. A committee of general arrangements, consisting of Brethren J. D. Martin, W. L. Niceler and J. N. Roberts, have also been appointed, which is an assurance that all arrangements will be made to make this a meeting of profit. We would be very much pleased to have as many brethren of other parts of the country meet us as possible. Bro. J. D. Martin was elected treasurer,

and any brother having anything to donate towards defraying expenses of the gathering will please forward it to him, at Conway, Ark., who will gladly receive it and endeavor to use it to the best advantage. Now, brethren, let us meet with no other object than to build one another up in our most holy faith. We have all one common interest, and should be knit together with the strongest ties of brotherly love and affection. Let each brother and sister of Arkansas say, This is *our* meeting, and each one try to attend and to get some one else to attend also. Those coming by rail can come to Conway, which is within a day's drive of Pinnacle Springs. There will be plenty of ways of conveyance provided. Of course we will expect the Editor of the *ADVOCATE* with us.

Love to the brethren.

Your brethren,

E. H. MILLER and I. L. WALSH.

SPRINGFIELD, OHIO.—It is with great sorrow of heart that we have to report the removal of our beloved Bro. and Sister Way to Chelsea, Mass. They have stood firmly for the Truth during its many conflicts with error in this city and elsewhere. For the past three years they resided in Dayton, O., but continued their connection with the brethren in this city by frequent visits to our meeting for the breaking of bread. We congratulate the brethren of Massachusetts upon their acquisition of these faithful ones to their fellowship. Our loss is their gain. Our prayers go with them, that they be preserved blameless unto the coming of the Lord.

Yours in Christ, W. T. PARKER.

TAUNTON, MASS.—We have been a little backward in sending news. I am sure the brethren will be glad to know we are earnestly contending for the faith once delivered to the saints. We have not added to our number; it seems hard work to get a hearing, but we are not discouraged. Why should we be? Have we not the holy Scriptures?

Bro. Whitehead and family are pleasantly situated with us. Bro. Whitehead lectures once in two weeks for us.

He also lectures in Boston and Malden for a society; and we think God has opened a way for the Truth to be proclaimed. May God bless our brother's efforts is our prayer. I do not know what we should have done without him, we have such a young and helpless body.

We hold a Bible meeting on Thursday evening from house to house, and if we cannot reach the people we can build ourselves up in our most holy faith.

JENNIE A. HELT.

TOPEKA, KAN.—I am sorry to report that our ecclesia of twelve has dwindled down to five. Six have moved to Pomona, Cal., and one to Kentucky, leaving but five here in the Truth. Bro. and Sister Short do not meet with us very often; therefore there are but three of us to meet regularly, the two Sisters Merry and myself. We were greatly cheered in the winter by a visit from Bro. Richard Green, of Henderson, Ky. Bro. Green's whole mind is imbued with the Truth. We have also been called upon by a man named Charles Smith Allen, who claims to be a Christadelphian; but we found, after asking him a few questions, that he was very far from the Truth. One of his crotchets was that Christ was not our brother, but our father. Another that there is no such thing as sin in the flesh; another that, at the judgment, both the just and the unjust will be given eternal life; but that neither will be made immortal and incorruptible until the end of the one thousand years. These and other crotchets too numerous to mention are his hobbies. This is the same man that wrote several letters to the *Advocate* several years ago. He is now traveling about from place to place, "preaching the gospel," as he says.

Yours in the hope of eternal life,

H. O. AUSTIN.

WATERLOO, IOWA.—Since our last Intelligence Bro. Paul and family have removed from Osage, Iowa, to this place. We rejoice to have him with us, especially as he is able to speak for our enlightenment at those times when Bro.

Williams is away. Bro. Paul's history is that of one who stops nowhere short of the truth, and his firm stand therein is evidence of his full assurance.

Bro. Williams has been on a trip to the Pacific coast. He returned tired but encouraged. The season was the most desirable for such a journey, but to travel four or five thousand miles in a month and work continuously when not on the cars is not to be done without fatigue. His work included a discussion with Dr. Usher, at Pomona, Cal., on the question of Christ's sacrifice—the old free life theory. We have reason to think that most of those separated from us on account of this crotchet will now reason from the word of truth and see it as it is revealed.

Shortly before Bro. Williams' departure he delivered a lecture on "Spurgeon's First Day in Heaven," choosing this because it had been the subject of a discourse delivered by a Mr. Ensign, a Methodist preacher in this place. Besides this a short article on the same subject appeared in the *Gleaner*. To this a Mr. Stevenson, pastor of the Congregational Church, took exceptions in behalf of his brother clergymen and delivered a lecture, which had further to say upon the subject. Unfortunately this latter was during Bro. Williams' absence. A stenographer, however, was employed, and Bro. Williams now has a report of the sermon. The *Gleaner* will doubtless contain a further account of the matter, for we understand a proposal will be made to have the important questions which the subject embraces discussed from a Bible standpoint. One remark of Mr. Stevenson's was to the effect that we are a class "who would be Jews but cannot." He, like most of his class, forgets even the New Testament, which alone he accepts as sufficient, and Paul's words, "For they are not all Israel which are of Israel; "he is a Jew who is one inwardly." Were he a Jew inwardly he would not forget Paul's words before Agrippa, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes (Jews), instantly serving God day and night, hope to come." C. F. BENNETT.

NOTES CONTINUED.

THE FRATERNAL GATHERING.—At the fraternal gathering held at Wauconda, Ill., last July, it was decided that the next gathering should be held at Waterloo, Iowa, during the last week in July. The committee appointed to attend to the matter consists of Brethren G. G. and J. G. Bickley and Williams. It is time we were making a movement towards trying to get reduced rates on the railroads, and the committee should know near about how many will attend. Will all those who intend coming, therefore, please make the same known by writing to Dr. J. G. Bickley, Waterloo, Iowa? Please do so at once. A hearty welcome is extended to all faithful brethren and sisters and friends of the Truth.

LETTERS.

C. B. Walls, L. B. Bingley, J. W. Maxwell, A. Cook, J. Nelson, W. H. Hardy, I. L. Walsh, C. S. Allen, A. M. Fleming, J. Cook, C. H. Ermiss, A. M. Byrnes, J. Leask, P. Graham, W. Andrew, R. Judd, C. B. Walls, M. A. Deloziar, A. Field, A. Mack, L. C. Moore, I. L. Walsh, H. H. Reynolds, J. M. Washburne, B. G. Coke, J. Soothil, W. Telsley, J. D. Tomlin, A. Phillips, E. V. Wilson, A. L. Bellows, C. C. Vredenburgh, E. E. Crowell, E. P. Mastin, J. Leask, J. D. Alkire, J. E. Bainford, J. E. G. Clarkson, A. Renshaw, E. Cooke, L. C. Burd, G. N. Williams, C. Tichenor, B. Taylor.

RECEIPTS.

Carrie Williams, A. C. Edwards, J. U. Robertson, T. T. Foulks, L. M. Brooks, J. W. Elliott, Mrs. H. B. Beardsley, Anna Anderson, J. K. Terwilliger, Lillie Thompson, J. Laird, E. E. Crowell, H. W. Hudson, T. W. Ladson, J. M. Wilson, W. Morrison, G. W. Bates, J. W. Tichenor, M. M. Merry, Kate Ingram, I. Mowry, E. Turner, E. P. Evans, H. Wills, Emma McLellan, J. B. Rileigh, B. F. Cooke, D. Tolton, E. F. Mitchell, R. Thompson, R. Stringer, W. J. Green, W. Morrison, G. W. Finn, H. J. Moore, J. Greer, J. J. Lee, F. Chester, E. M. Fawls, J. M. Washburne, H. M. Newell, M. A. Wason, W. L. Parker, M. A. Marshall, P. Phillips, M. Way, J. Luxford, "A servant," J. W. Edwards, M. A. Austin, M. Magill, W. Mills, E. V. Carr, M. L. Wolf, F. C. Paul, D. A. Hutchins, H. Sheils, W. B. Gower, A. Erickson, W. L. Laurence, C. L. Yancy, W. S. Winfrel, B. G. Coke, J. Black, H. J. Smith, H. J. Heritage, W. Morrison, J. D. Tomlin, J. C. Carter, J. H. Mitchel, W. Harless, N. B. Blanton

[Some of the letters and receipts were omitted last month and are here included.]

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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Published by the Editor,
THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTES.

TO SEVERAL.—The fraternal gatherings in Texas and Arkansas are set for the same time as that of Waterloo. The time for the latter was set in last year's gathering at Wauconda, and we were therefore under obligations to it from that time. The fact, too, of it being here would reasonably demand that we be at home at the time.

A CATECHISM.—Brother J. U. Robertson has sent us the first installment of what promises to be an excellent help in the work of the Truth. It is proposed to give it place in the *ADVOCATE* and receive suggestions from brethren, especially those taking part in the Advocate Bible Class, additional proof-texts for each subject treated of to be sent to Brother J. U. Robertson, who will arrange and classify them if relevant. When this is done it is proposed to electrotype the matter as we go along, so that when completed we shall have an excellent book on the first principles of the Truth. We do not see our way clear yet to get the electrotyping done, but will arrange ere long.

THE FRATERNAL GATHERING AT WATERLOO, IOWA.—Remember that the gathering is to take place, the Lord willing, during the last week in July. Definite arrangements have not yet been made as to what the reduction in railroad rates will be; but we think we may safely say that there will be a reduction of two-thirds on return trip; that is, the rate will be one and one-third for the round trip. Quite a number have notified Brother Bickley of their intention to be present. Those who have not yet written please do so at once. Address Dr. J. G. Bickley, Waterloo, Iowa.

A. M. B.—Should we visit southern Kansas between now and next July (which at present seems quite questionable, as we have considerable on our hands), we will remember your wish and give you timely notice.

L. S.—Your letter was duly forwarded to Brother W. Andrew, whose address is 18 Canton street, Brooklyn, N. Y.

W. B. G.—We do not think your intelligence reached us. Please write and try again.

There was a mistake last month in the number in the address of the Rochester Ecclesia. It is as follows: No 127 East Main street, Room 18, Rochester, N. Y.

Now ready, a pamphlet of thirty-six pages, on Trine Immersion and Feet Washing, showing the practice to be unscriptural; in two lectures, by the Editor. (From short-hand report by Miss M. M. Merry, Topeka, Kansas.) Price, 15 cents, post free.

We have not yet heard from the box of books ordered some time since from Birmingham. Till it arrives we cannot fill orders for some of the works, such as hymn books, Declarations, Instructors, etc.

PAPERS PAMPHLETS, AND MSS. RECEIVED.

Evening Herald Shenandoah, Pa., from Brother Brittle, with mark at an account of a vulgar and outrageous attack upon the Jews of
(Continued on page 3 of cover.)

THE CHRISTADELPHIAN ADVOCATE.

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JUNE, 1892.

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THE BIBLE, ITS POWER AND BEAUTY.

THE Bible is a whole library of the richest and rarest gems of knowledge, embraced in a single volume. It contains all that is truly valuable in ancient history, so arranged as to exhibit the relation of the events chronicled to the Divine scheme. It unfolds the mighty purpose of the Eternal Spirit, touching this mundane sphere and its inhabitants, more complex in its nature, more far-reaching, and more glorious in its final denouement than any ever dreamed of by sages or philosophers. No one can understand the eternal purpose of God in Christ without feeling constrained to exclaim with the Apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God." The contemplation of these things of God fills the heart with love for Him, coupled with an earnest desire to see His glorious work on earth accomplished.

The Bible contains a national code—the Mosaic—which, though short and simple, was so framed as to be a perfect representation of the Truth, and at the same time it met all the varied wants of the people to be governed, in such a way as to insure their elevation from ignorance and slavery to real liberty and wisdom, in all of which this unique body of laws has not an equal in the statute books of the so-called civilized nations. Let scoffers consider this. Scanning the contents of this wonderful book we find that it furnishes a satisfactory explanation of many historical enigmas which perplex the minds of men; and it also presents a cheering solution of the many vexing

questions of the hour, whether political, social, religious or otherwise. The establishment of the kingdom of God under the whole heaven in the hands of Christ and His righteous brethren will for ever abate the Roman question, the Eastern question, the labor question, and, in fact, all other questions which now so sorely trouble those who are concerned with the politics of the nations. If the Bible reveals the origin of sin and its attendant evils, including death, the greatest of all evils, its pages also shine with sublime promises, the understanding and belief of which beget a living and a purifying hope of deliverance from this poor and imperfect state of being, in which the subjects of such deliverance shall be exalted to equality in nature with the deathless Son of God, and in rank or station to association with him in the stupendous work of lifting the race of Adam from the abyss of ignorance, degradation and woe, to a high and holy plane of existence. It is a source of joy and comfort to know that the precious promises which constitute the hope of our calling are certain to be fulfilled. The Almighty maker of the covenant will himself fulfill them. "To thee (Abraham) and to thy seed will I (Jehovah) give all the land of Canaan for an everlasting inheritance;" and "the Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." These are characteristic statements concerning the covenants, and they show that Yahweh pledges the fulfillment of his Word; therefore the things of our longing expectation can not fail. The word of God can not be broken. Appearances are deceptive. The cry of "Where is the promise of his coming?" and all similar cries proceed from a heart of ignorance and unbelief. The seeming delay has been occasioned by the preparation of a people whose intelligence of divine things, zeal therefor and obedience to the will of their Father in heaven, should fit to become His kings and priests, to exalt the majesty of His Name, to fill the earth with the knowledge of His glory and to bless all nations. *The set time to favor Zion will arrive, however much men may deride the assertion.*

The commandments of the Bible being the expression of the will of the Holy One, made known to those whom He has chosen to be His sons and daughters, for their guidance in the way of righteousness, peace and life, are free from the narrowing influence of selfish and corrupt lawgivers, and in their unexampled perfection they touch every phase of human character; so that looking into them collectively one may see himself as God sees him, and will be prepared to say with Paul, "I know that in me (that is in my flesh) dwelleth no good thing." Obedience to the will of God as expressed in his commands can have but one result if persisted in, namely, the elevation of the person so

obeying to the highest sphere of mental and moral being. Can as much be said of the so-called systems of ethics? I trow not. These systems of ethics are but empty shells. They have no power to renew a man in the spirit of his mind, to make him a new creature in Christ, with his affections set on the things above and with a spirit of submission which enables him to crucify his flesh, to depart from iniquity and to yield his members as instruments of righteousness unto God." What men proudly call ethics, if lived up to, would only produce an outwardly refined state of the animal man, while within all would continue to be rottenness and dead men's bones. The law of God as revealed in the Bible is the one power on earth which will effectually rectify the conduct of man by first purifying his mind and affections. As to the theology of the sects, it is but a shabby makeshift, a fig-leaf covering, which but poorly conceals the nakedness of those who use it from the eyes of intelligent men and women, much less from those all seeing eyes which always looking deeper than the surface, never fail to discern the true state of every man's case.

The Bible is unlike any book of human production in its indiscriminate denunciations of sin and sinners. There is no respect of persons shown, no tempering of the rod when it is to smite the back of a king, a high priest or other dignitary while the man of low estate gets the full force of the blow. There is an inflexible adherence to the principle that transgression of the law of God is sin, the end of which, if not forgiven, is death. Men are prone to cast the mantle of a hypocritical charity over the misdeeds of men, especially if they stand high in the public, but the Bible never. The exact truth concerning the condemned is stated in language both direct and vigorous, regardless of the standing of the person or persons so reprobated. Besides, every where in the Scripture the language of condemnation breathes the same spirit of holiness and of a consuming zeal for the things which God approves. The unanswerable conclusion to which this fact points is that this venerable volume emanates from the Almighty Creator, who has said, "I am the Lord; I change not."

S. H. OATMAN.

THE WORLD'S FAIR SUGGESTION.

REGARDING the notice in the December number of the **ADVOCATE** relative to the World's Fair and the suggestion that something be done by the brethren during its session, permit me to say, inquiries have been made of the writer and others which strengthens the conviction that some expression should proceed from

the scene or centre of the scheme, with the specific purpose of eliciting some definite idea of the minds of the brethren in the States and Canada on the subject.

One writes to Brother Leask "that every ecclesia of twenty-five members or more should be asked to raise \$100 and all smaller bodies pro rata, as a contribution to carry out the project, and then ask the friends on the other side of the ocean to contribute literature or money or both." Another has suggested that a levy be made upon every ecclesia of say equal to \$1 per member. Those unable to contribute this amount would, no doubt, be made up for by those who have "more abundance" of this world's mainspring—money. Another thinks \$1 per member would meet the wants, and believe that if the United States and Canadian brethren would subscribe that amount there would be no need for more. Much, of course, will depend upon the expense involved in the scheme, and we think it would be unwise to undertake this or any similar plan without "first counting the cost." If the brethren would only give expression to their thoughts on this matter early much might be done. It would be useless to think that the Jersey City and Chicago ecclesias could bear the expense alone. They, no doubt, will do their share.

If the Philadelphia Exposition is any guide as to details and arrangements for an exhibit we should bear in mind that before a site was granted a scale drawing, giving details of the stall, its rails, platform, casing, show cases, etc., had to be submitted and approved by the directory, then this had to be effected six months before the date of opening. As nothing has been done as to this (so far as we know) about the coming Fair, and there only remains some eleven months until the Exposition is opened, brethren will realize the urgency to act quickly.

Some have made inquiries about a fraternal gathering being held in or near Chicago during the session of the Fair; others have thought of having some lectures delivered with a view of arresting attention; others have spoken about distributing a large amount of our literature, while a few others have spoken of the probability of a number of brethren visiting the Fair, and would prefer to be near or among those of kindred hope and aspiration. There are other phases which will suggest themselves, each one of which should receive careful consideration, and, in order to insure this, time and organization are necessary; and if it is decided to make the effort spoken of by Brother Andrew, details could be attended to, i. e., a bureau for the receiving and distributing of literature; another for arrangements about the fraternal gathering; another for providing for lectures,

another for visitors. i. e., for brethren intending visiting Chicago during the Fair, who could communicate for securing of rooms, etc.

If only one or two brethren were appointed to attend to every detail besides earning their daily bread, it would be unreasonable to expect that perfection which could be made with several. Many willing hands make light work of what would be a burden to a few. One head might be appointed with the various branches under his inspection and direction.

It is the preliminary work which consumes the time; here are six months past since Brother Andrew wrote the brethren through the *ADVOCATE* and nothing done yet. I would suggest that each ecclesia have one of their members write to Brother Andrew stating their views and what assistance they could give. After some general expression from the brethren is secured the results might be made known through the *ADVOCATE*. Other details might also find a corner there.

Sincerely yours, CHAS. B. WALLS.

Chicago, Ill.

VOTING AND OFFICE HOLDING.

IN the March number of the *ADVOCATE* I see that you teach that it is wrong for brethren to vote. I will be very much pleased to learn where in the Scriptures such teaching has been recorded. On the contrary, I see that Paul made use of his right as a Roman citizen to escape the Jews, and that Daniel held a high office under the Babylonian and Medo-Persian dynasty, and Nehemiah under the Medo-Persian dynasty and Joseph in Egypt; but when they worshiped they were intendedly separated from these nations.

In the resurrection of the two witnesses prophesying in sackcloth a great voice was heard from heaven, saying, "Ascend hither; and they ascended into the heaven in a cloud and their enemies beheld them." From such premises would it not appear that it is better to let them vote who can, and those who cannot vote conscientiously let them stay at home. Why seek honor in the flesh, or to have something to boast of in the flesh?

You speak about an ecclesia as an organization. Is such ecclesia incorporated under the laws of the government where they exist, the same as the several churches? If so, it appears to me that they are annexed to the present aion. After the Spirit had vomited out the ecclesia as an outward organization and the sealing of the one hundred and forty-four thousand was enacted, we see it nowhere revealed that any ecclesia as an outward organization ever existed. In the

Laodicean, which was the last of the representative ecclesias, we see, as we believe, the apostasy of the "orthodox" churches. It seems strange to me that brethren in the true faith should make any such organization and thus go the way of the churches. Please enlighten me on this matter. I do not know much about your outward organization.

Yours in the hope of the kingdom to come,

ANTON ERICKSON.

Answer.

The commandments and precepts of the New Testament are given for the use of men and women who are enlightened in the elementary principles of the oracles of God and who are expected to be reasonable; hence right and wrong are pointed out under general headings. Only in a limited number of cases do we have the particular wrong specified and named.

As an illustration of what we mean by a general command, we refer to the words, "Abstain from all appearances of evil." It will be seen that in this command there is not a specification of what "all appearances of evil" are. Such a specification would be impossible. It is therefore left for the discernment of those who "by reason of use have their senses exercised to discern both good and evil."

Now it nowhere says in so many words that we shall not smoke tobacco, attend dances, opera houses, visit saloons, play cards, etc.; but a little use of reason, based upon the general commands of the Scriptures, will enable one to rightly reach the conclusion which Scripture premises yield; and it is with men and women capable of the use of such reason that the Truth deals.

We cannot point the writer of the foregoing letter to a verse in the Bible that says, "You shall not vote;" but we can point him to many that will answer the same purpose to a reasonable, God-fearing mind, and we have no reason to doubt that his is of that character. For instance, the Apostle Paul says, "Have no fellowship with the unfruitful works of darkness" (Eph. v: 11); "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? * * * Wherefore come out from among them, and be ye separate, saith the Lord" (I. Cor. vi: 14-16). These testimonies, with many others of like character, will be sufficient to show to those who realize that they are strangers and pilgrims in this evil state of things that it is not for them to participate in the corruptions of politics; and who can have anything to do with political matters without con-

tamination? For in what is corruption, fraud, deceit and vanity to be found more than in the political systems of our day?

Now with Scripture as a basis, in the general way indicated, there will be a sense of consistency that will suggest itself in the consideration of the subject. It will prompt the question, How can I participate in upholding a system which is pronounced unrighteous and which is filling up the cup of iniquity and fitting itself for destruction to give place to the righteous system of government with which I have identified myself and in the administration of which I am preparing to take part? How can I uphold with one hand that which I shall destroy with the other? How can I be an active part of a system that I am condemning in preaching the gospel?

As regards the question of ecclesial organization, when we spoke of a certain ecclesia being organized, we did not mean that it was incorporated under the laws of the state. To organize an ecclesia is for a number of brethren and sisters to agree to do, "decently and in order," what the Scriptures command them, namely, to assemble themselves together in fellowship, breaking of bread and in prayers and praise. This cannot be done without organization; but it is a righteous organization, in contradistinction to the many unrighteous ones in the world. There must be an agreement to meet; there must be a time and a place agreed upon; the manner of procedure must be arranged, etc., and when this is done there is organization.

I believe, however, that there are some ecclesias thus organized that have been incorporated according to the laws of the land; but this no more makes them a part of the political systems of the world than the enrollment of our names in the public records as taxpayers, or as having complied with the law of vaccination, etc.

The resurrection of the witnesses was the removal of the oppressive laws that deprived them of liberty. Among them were two classes—one active and the other passive; one who held part of the truth, but who held it in unrighteousness, and the other those who confessed themselves to be strangers and pilgrims. In a symbol representing their restoration to liberty the righteous exceptions of the passive element are obscured by the dominance of the actively political part. It would therefore be very unsafe to base a moral rule upon a symbol, which can only be expected to represent outlines.

The cases referred to of Old Testament times are not parallel with the duties under the new dispensation. The Old has given place to the New; and it is in the latter that we must look for guidance.

Paul's claiming citizenship and therefore demanding a fair trial in no way proves that he would do all that other citizens would do,

namely, vote, electioneer, take the sword and fight, etc. Where one renders to Cæsar the things that are Cæsar's and to God (and not to Cæsar) the things that are God's he has a right to claim protection and fair treatment according to the law he is under. This is what Paul did. But that is a different thing from voting and fighting for the government. The one is passive, the other is active; the one is a right that belongs to even a pilgrim, to whom the most of the rights of the citizen would be denied.

EDITOR.

A LETTER FROM JERUSALEM.

JERUSALEM, May 12, 1892.

DEAR BROTHER TICHENOR: Your good letter came all right and also the papers with the Metalics, for which I am so glad. I have just finished an Album for Baron Rothschild and could not have done it without the Metalics which make it so lovely. God bless and reward you; I hope in time to send you something to repay you for all this in part; I cannot wholly. I have earned enough to pay my rent for the coming year and have paid it already. If I keep well I hope to fulfill all my promises. Baron Rothschild's agent will arrive here next week, I suppose, to buy some land and build houses. There have been more tourists in this city this spring than ever came in one year before, and still they come. We have had the "latter rains" in April this year, which the oldest native never saw before. It poured down for three successive days and filled the cisterns and watered the crops, and the flowers are blooming like a paradise. It is a real blessing for the builders, who need so much water. (Yahweh is remembering his land.) Flour fell at once in price and all our vegetables are benefited.

Death and destruction fill the earth now. What an increase in crime in America! Murders, suicides, and robbery—the papers are filled with it. The people here are quiet, no drunken men, no murders, nor suicides. The Turks do not practice such things. The Lord has sent a good consul in Dr. Merrill. He is the kindest man in the world. I hope he will stay here. My health is good now. I have made twelve Cards for Mr. D. C. Joseph, the missionary. He has gone to London and said he should sell them for forty pounds, and will bring back a carving machine with him for the poor Jews to work. It will make some business for them. He is a Jew himself.

As ever, A. E. DAVIS.

Sister Tichenor, in sending the above, remarks as follows: "I send

you extracts from a letter received from Mrs. A. E. Davis in Jerusalem. Brother Tichenor has been told by many readers of the *ADVOCATE* that they find these letters so interesting that in some cases they turn to them and read them first of all; so with this assurance we always feel like sending them, even should they contain little that is new."

Yes, Brother Tichenor, the letters are interesting because of their associations; and the little details given help in an indirect way to a realization of what life in Jerusalem is. Mrs. Davis, in the course she has adopted in relation to the Jews, etc., manifests an admirable spirit of philanthropy. Her work commands the attention of the English press, as the following from an English paper will show:

"An interesting story is told about a lady missionary in Jerusalem. In the suburbs of Jerusalem, a little west of the city, towards Joppa, is the residence of Mrs. Alice E. Davis, who some years ago became a missionary and teacher at Jerusalem. She visits the poor, some of whom live in the old tombs about the city, scarcely able to exist, so destitute are they. Mrs. Davis cares for them, giving them all her means, and in the 'Talitha Cumi' mission she teaches their girls. When not otherwise engaged this earnest little woman makes sketches of the sacred places about the city, she being an accomplished artist, and sends her work to Europe and America, where it finds a ready sale.

"What has given her a considerable renown in England, however, are the albums of beautiful pressed flowers that she has gathered from historic places in Palestine. She arranges them artistically in albums of twelve leaves, where the flowers retain all their original beauty and color. Such albums often contain flowers gathered from Rachel's Tomb, the Garden of Gethsemane, the Mount of Olives, and other sacred places.

"The most beautiful of all her work is an album made expressly for the Queen of the Netherlands. It is to be presented to her by Mr. Rothschild, of London. It consists of twelve large cards, on which flowers are arranged to represent the Cave of Machpelah, Hebron, David's Well. The cover will be of olive-wood and lined with velvet. The coat-of-arms of Holland will be engraved on the outside. The flowers are daisies, larkspur, anemones, gladioli, besides many varieties not common in Europe. The Christmas cards, made in the same way, are well known."

AN agnostic is a man who does not know anything and glories in the fact. The atheist is a smart man who rejoices in making a fool of himself.

THE ADVOCATE BIBLE CLASS.

RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
- 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
- 3.—Every answer must give one, and not more than three references as proof.
- 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.

When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

Some claim that the "law of sin and death" spoken of in Rom. viii: 2 is the law given in Eden; others, that it is the penalty of that as it legally and physically affects the race; others, that it is the Mosaic law.

QUESTION.

What is the "law of sin and death" spoken of in Rom. viii: 2?

ANSWERS.

"By one man sin entered into the world, and *death by sin* and so death passed upon all men." "By one man's offence death reigned by one"—Rom v: 12, 17.

These two passages express a truth of general application to all of Adam born. It was to Jew and Gentile that Paul wrote and of them he speaks. Had he been referring particularly to the law of Moses it would have concerned none but the Jew, hence would have failed in being a source of rejoicing to the Gentile who had in Christ been made free from the law of sin and death. "God hath concluded all under sin that he might have mercy upon all;" for "until the law (of Moses) sin was in the world," and was added (to the covenant) only because of abounding transgression—Gal. iii: 19. C. C. V.

The unanimous decision of the Class is that the law of sin and death spoken of in Rom. viii: 2 is not the law of Moses, but the law of Eden. Brother Vredenburgh remarks that it is difficult to see the difference between the law of Eden and the penalty of that law. Perhaps it is obscure. Still, since the law when broken took effect in man physically, becoming a law of our nature, and since the penalty of that law stands against the race upon the record of the Divine court as it were, which is the "wrath of God," there is a distinction; for it seems that one can be removed and the other still remain. The

condemnation placed upon record, as it were, against man might be viewed as the cause and the physical disabilities and sufferings the effect. May not the former be cancelled upon the record and man restored to communion with God, while the latter still remains for a time?

We are now ready to pass on to other questions, and, as we are approaching a wide field, we will allow more space for answers, say double the usual space; and if you desire to add any remarks by way of further explanation, leaving the use of them to our discretion, we shall be pleased to do our best in selecting or summarizing with a view of giving the subject the ventilation it deserves. EDITOR.

QUESTIONS.

1.—Since every one is under Adamic condemnation by means of Adam's sin, when and by what means is that condemnation removed?

2.—How are we to understand the Apostle Paul in saying that the law of the Spirit of life in Christ Jesus "*hath* made me free" (Rom. viii: 2), while in Rom. vii: 24 he cries for deliverance?

Funny, False and True.

When Spurgeon died at Mentone, his congregation was notified by a dispatch, saying: "Our beloved pastor entered heaven this morning." And this was posted on the door of the tabernacle and published everywhere. Some days after, during a memorial service at the tabernacle, while the body was still in transit through France, the presiding clergyman was handed a foreign telegram in the pulpit. He opened it but somehow failed to read it aloud. It is related now that this dispatch, sent from some place in the Riviera, read: "Mr. Spurgeon not yet arrived."

Sanctification.

We see from Dan. xii: 10 many are to be sanctified (John xvii: 17) made clean (John xv: 3) or white (Dan. xii: 10) by the washing of the word (Eph. v: 26). But after this they are thrown into God's crucible (Mal. iii:3) and tried (Dan. xii: 10) and weighed in God's balances (Dan. v: 26, 27). May we be made (or manifested) to be the sons of God (Rom. viii: 23) without rebuke, that God may bestow on us the exceeding riches of his grace in the ages to come (Eph. ii: 7).

D. M.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

HEBREWS, ISRAELITES, JEWS.

NAMES HISTORIC AND PROPHETIC.

WASHINGTON *Evening Star*: It is not an unfrequent occurrence that I am asked which of the three appellations given to our people—Hebrews, Israelite or Jews—be the more correct or acceptable. I have no doubt that one or the other among you have had similar questions to answer, nor that you experienced some difficulty in shaping your reply. In books, periodicals and daily papers, in public meetings and private conversations, these words are used either indiscriminately or with an apparent doubt as to whether or not one or the other would be preferable or perhaps objectionable. In order to form a correct opinion it would appear necessary to have some knowledge of the etymology, origin and former usage of these terms.

Hebrews—in our sacred tongue called "Ibri"—is derived from "avar," "to cross," "come over." It was first applied by the ancient inhabitants of Palestine to the family of our ancestor, Abraham, who, migrating from Mesopotamia to Palestine, had to cross or pass over the River Euphrates. It was the name by which the Jews were known to foreigners in ancient days. Thus Joseph is spoken of by the Egyptians, and introduced himself to them as an "Ibri" or "Hebrew." Miriam asks Pharaoh's daughter whether she should go and call a "Hebrew" woman. Moses speaks to Pharaoh of the "God of the Hebrews," and the prophet Jonah tells the heathen mariners "I am a Hebrew."

The second term, "Israel," "Israelite," is to be traced to the story of Jacob wrestling with a mysterious being at Peniel, when he was told: "Thy name shall be called no more Jacob, but Israel," that is, "striving with God, victorious in God," or, as Gesenius translates it, "soldier (or champion) of God."

Thus the term Israel or Israelite points to the mission of the children of our race-- to wrestle with or battle against any forces hos-

tile to their sacred trust, at the same time foreshadowing their final triumph and victory.

The name "Israel" became the national name of the twelve tribes collectively. Later, after the division of the kingdom under Jeroboam, the name applied only to the ten seceding tribes forming the northern kingdom, known as the kingdom of Israel, in contradistinction to the southern kingdom, consisting chiefly of the tribes of Judah, Benjamin and Levi. After the destruction of the ten-tribe kingdom we find the old name Israel again used to designate the people of the kingdom of Judah, and the name "Israel," collectively, and "Israelite," individually, has to this day remained in common usage.

The third appellation, "Jehudi," or "Jew," originated in the name given by Jacob's wife, Leah, to her fourth son, "Judah," or "Jehudah," meaning praise or thanks to God. For at his birth the mother exclaimed, "This time I will give thanks unto the Lord." The name was worthily borne by the noble and sturdy son of Jacob, whose record throughout is without stain or blemish. The tribe of Judah, named after him, was the most numerous, enterprising and valiant among all the tribes of Israel. During the march through the desert Judah's place was in the van of the host. The traditional standard of the tribe was a lion's whelp, with the words, "Arise, Lord, and let thine enemies be scattered." Later the name "Jehudi," or "Jews," was applied to a member of the kingdom of Judah (after the separation of the kingdom of Israel), even to those not of the tribe of Judah, proof of which we find in the fact that in the Book of Esther, Mordecai, though of the tribe of Benjamin, is called "Ish Jehudi," a "Jehudi," or "Jew." After the return of the Babylonian captivity all the members of the new state were called Jehudim, Jews or Judeans, the name being extended to the remnants of the people scattered throughout the nations.

So much as to the etymology and historical significance of the names "Hebrew," "Israelite" and "Jew." From it it appears that among the three the first, "Hebrews," is the most ancient and remote. And as in ancient days by it the Jew was distinguished from foreigners, so to-day it would appear that in order to point out anything distinctively Jewish the word Hebrew is more properly applied. Thus we speak of a Hebrew language, Hebrew literature, Hebrew melodies, etc. Otherwise the appellations Israelite and Jew, or Israelitish and Jewish, are more frequently employed as more expressive and characteristic in their meaning and importance in history. Of the two the former is a name of honorable distinction, referring to the divine calling of Israel, the spiritual combat of Truth against

falsehood or light against darkness in which our people were enlisted as a nation, in which they were still engaged when, with the fall of Jerusalem and the destruction of the temple, they ceased to be a nation, and which will not terminate until, in the fullness of time, God's light and truth will finally triumph.

And with the name "Israelite" that of "Jew" the children of our race will ever proudly bear and cherish. They trace its origin to the noble ancestor and brave and distinguished tribe, whose name was perpetuated in the kingdom of Judah loyal and true to its ancestral faith and traditions.

And when the autonomy of Israel as a nation was destroyed its fragments—though scattered broadcast over the earth—were closely united by the strange spell of that ancient name, Jehudi, or Jew, by which, individually, we were and still are wont to call each other, and by which we are chiefly recognized by the world.

"Streams Shall Break Out in the Desert."

It is not at all unlikely that in the twentieth century the desert of Sahara will have disappeared as completely from the maps as the Great American Desert has done in the nineteenth. In the year 1857 the French engineer, M. Jus, demonstrated that the portion of the Sahara Desert included within the area of French Algeria contained large underground supplies of water, and the number of wells bored since that time in the departments of Algeria, Oran, and Constantine, amounts to more than 13,000. These wells vary from 100 to 400 feet in depth, and the pressure of the water forces it a couple of feet above the surface of the ground. It is then led to ditches, and is carried in this way to the vineyards, date trees, and wheat fields. No fewer than 12,000,000 acres of barren land have been made fruitful in this way, an enterprise representing perhaps the most remarkable example of irrigation by means of artesian wells which can any where be found. Algeria owes to this method of cultivation that it is becoming a most important wine-producing country, as may be gauged from the fact that in 1886 it sent to France 10,500,000 gallons.

Resurrection.

In the likeness of his death
 We were planted;
 Therefore, by his spirit's breath
 Resurrection life is granted;
 Resurrection beauty glowing,
 Resurrection power outflowing,
 Resurrection gladness cheering,
 Resurrection glory nearing.

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

LESSON FOR CLASS NO. 2—THOSE OVER TEN YEARS OF AGE.

- 1.—Give from the Bible the best reasons you can why you believe it to be the word of God; giving reasons why it must be regarded as true and free from error as at first produced.
- 2.—State how many books it is composed of, through what particular nation it has come to us, and about how long it was from the writing of the first part to that of the last.

LESSON FOR CLASS NO. 1—THOSE UNDER TEN.

- 1.—Who made all things? Give verses from the Bible to prove each answer.
- 2.—Where is God?
- 3.—How is He everywhere?
- 4.—Can he hear and see us in all that we say and do, and does He always know our thoughts?

We are pleased to learn that a good start has been made in the Sunday school. Brother Leask writes us as follows:

532 62nd St., ENGLEWOOD, Ill., May 26, 1892.

DEAR BROTHER WILLIAMS: In marking papers sent in answer to questions for Advocate Sunday-school I send you the average on each, 100 being for perfect. In Class No. 1 there are four who are perfect in their answers, while in Class No. 2 there are none that are quite perfect, although some come very close, and for a start I think they have all done very well. I send you two of the best papers in each class for publication if you can spare the room. The names and percentage are as follows:

CLASS NO. 2.

John F. Williams (age 18), St. Nicholas, Pa., 99; Percy Skinner (16), Meriden, Conn., 99; Rose E. Selley (13), Providence, R. I., 99; Maggie Winstanley (14), Toronto, Canada, 98; Wilfred Oldham (13), Providence, R. I., 98; Annie Seeley (10), Providence, R. I., 98;

Esther Barlow (14), Providence, R. I., 95; Charles Mason (10), Erie, Ill., 95; Frank Skinner (13), Meriden, Conn., 93; Hampson C. Frost (18), Paterson, N. J., 93; Annie Kirkwood (12), Chicago, Ill., 90; Pearl Eblin (13), Robards, Ky., 90; Fannie Barlow (10), Providence, R. I., 86; Gertrude Barlow (12), Providence, R. I., 88; Alma, C. Field (14), Providence, R. I., 88; Jessie Skinner (11), Meriden Conn., 88; Maud Cocke (13), Creal Springs, Ill., 88; Lizzie P. Hindmarsh (15), St. Nicholas, Pa., 85; Lawrence Field (11), Providence, R. I., 83; Marion Smith (12), Grantsburg, Wis., 83; Ethel Goss, (12), Toronto, Canada, 83; Chas. D. Wicks (14), Toronto, Canada, 83; Harpending Eblin (11), Robards, Ky., 83; Arthur M. Wicks (12), Toronto, Canada, 80; Della Putnam, (13), Greene, Iowa, 75; Willie L. Vanakin (10), Lackawaxen, Pa., 75; Charlie Hahn (13), Riverside Iowa, 63.

CLASS NO. 1.

Annie Roy (9), Chicago, Ill., 100; Jennie Smith (9), Grantsburg, Wis., 100; Homer J. Byrnes (8), no address, 100; Ethel Cocke (11), Creal Springs, Ill., 100; Mable Field (7), Providence, R. I., 99; Allie W. Taylor (10), Providence, R. I., 88; Allie Steinhart (8), Lackawaxen, Pa., 88; Walter Field (9), Providence, R. I., 81; Fred Putnam (9), Greene, Ia., 56.

BEST PAPER, CLASS NO. 1.

Ammie Roy, age 9 years.

CHICAGO, ILL: 1. God made all things (See Gen. i: 2). 2. God is in heaven (See Eccl. v: 2; Acts, vii: 59; Isa. lxvi: 1). 3. God is everywhere by His Spirit (See Psa. cxxxix: 7-12). 4. God can hear us and see us and He knows all our thoughts (See Psa. cxxxix: 2; Heb. iv: 13).

SECOND BEST PAPER, CLASS NO. 1.

GRANTSBURG, WIS: I would like to join your Sunday-school Class, No 1. I am nearly ten years of age. Answer to question No. 1: God made all things. "The Lord that made heaven and earth bless thee out of Zion"—Psa. cxxxiv: 3. No. 2. God is in heaven. "God is in heaven and thou art upon earth"—Eccl. v: 2. No. 3. God is everywhere, because His Spirit is everwhere—Psa. cxxxix: 7-12. No. 4. Yes, He can. Heb. iv: 13; Prov. xv: 3; Chron. xxi: 9.

Yours truly, JENNIE SMITH.

BEST PAPER, CLASS NO. 2.

ST. NICHOLAS, PA: I take pleasure in answering the questions

put forth in the *ADVOCATE*. I think the plan a good and instructive one to all the readers of the *ADVOCATE*. I am eighteen years old and belong to Class No. 2. My reason for believing the Bible to be the Word of God is based upon Heb. i: 1, 2, which shows that God has spoken through the prophets and Christ. II. Tim. iii: 16 shows it was given by inspiration of God and therefore free from error. The Bible is composed of sixty-six books. The Bible was first given to the Jews and then handed down to us through that nation. Moses wrote about 1491 B. C., as it was about this time when he received the tables of stone from God upon Mount Sinai; and John wrote the book of Revelation 96 A. D., making a period of about one thousand five hundred and eighty-seven years between the writings of Moses and John.

Yours Respectfully, JOHN F. WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

MERIDEN, CONN: These are my answers to the lessons of the Advocate Sunday-school: Answer No. 1. Paul says, speaking to Timothy (II Tim. iii: 15): "All scripture is given by inspiration of God." As Paul had the Spirit (see Acts. ix: 17; also I. Cor. xiv: 37), we have every reason to believe that it is true. To make this plainer, we will read, Titus ii: 2: "In hope of eternal life, which God, that cannot lie," etc. If God cannot lie, then what the Spirit says is true. This, I think, is a good reason for believing the Bible to be true. Again, if we look in Num. xxvii: 18, it will be seen that the Spirit was in Joshua, and it was with all the prophets (see Judges iii. 10; vi: 34, xi: 29; II. Kings ii: 9; xv: 16; I. Chron. xii: 18; II. Chron. xv: 1; xx: 14; xxiv: 20), and many others. If therefore it was in all the prophets and all these same prophets wrote the Bible, then it must be the Word of God, and if the Word of God then it must be true. Answer to No. 2. The Bible is composed of sixty-six books, thirty-nine in the Old Testament and twenty-eight in the New. Paul says to the Romans, speaking of his kinsmen, "Who are Israelites; to whom pertaineth the adoption, and the giving of the law, and the service of God, and the promises." The Jewish, then, is the nation through which the Bible was handed down to us. The Old Testament was begun by Moses one thousand four hundred and fifty years before Christ and finished by John ninety-years after Christ; thus making it nearly one thousand five hundred years from the writing of the first to the writing of the last book, though the time actually covered from Genesis to Revelation was a great deal longer.

PERCY SKINNER. Age, 16 years.

LESSON NO. 2 FOR CLASS NO. 2.

- 1.—Give the best proof you can that it is our duty to study the Scriptures.
- 2.—Give proof that the Bible is the only standard of authority on all matters of doctrine and duty.
- 3.—Is the Old Testament out of date, and are we to confine ourselves to the New Testament in arriving at the truth of doctrinal subjects?

LESSON NO. 2 FOR CLASS NO. 1.

- 1.—Who is Jesus Christ?
- 2.—Where and when was He born?
- 3.—In what part of the earth did He live, and how long?
- 4.—Where is He now?

ADDITIONAL NAMES RECEIVED.

Lizzie White, Edgar White, Arthur Wicks, Jessie Byrson, Agnes Byrson, James Byrson, Roy Bruce, Mattie Bruce, Lizzie White, Edgar White, Richard Williams, Tommie Connaway.

A Fraud Associated With the Truth.

Clippings from papers from various parts have been received, giving an account of two impostors, calling themselves Mordecai and Esther, who are deceiving many of the people on Beaver Island, Mich., with their pretended prophecies of the coming of the Lord. It is said that Chicago speculators have taken advantage of the circumstance to buy the property of the deluded followers of "Mordecai" and "Esther" at cheap rates. The vexing part of it, and the cause of complaint to those sending the clippings, is that either the impostors themselves have claimed, or the newspapers have given the name Christadelphian to the fraud. However, it is no use to fret; wherever there is a genuine there will be a counterfeit. The association of our name with devils now will do the Truth no more harm than that of the name of Christ with Beelzebub over eighteen hundred years ago. The "predictions" of fanatics and impostors, which are becoming numerous, bring the truth in regard to the coming of Christ into greater contempt; but that is to be expected, as a means of putting to the test the fidelity of the faithful and to give those who do not want to see and hear the Truth an excuse for continuing in strong delusion, preferring to believe a lie because they take pleasure in unrighteousness.

EDITOR.

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day, . . . therefore let us not sleep as do others; but let us watch and be sober."—PAUL.

THE FRANCO-RUSSIAN ALLIANCE IN ITS TRUE LIGHT.

FRANCE is destined to be the dissatisfied, disturbing power of the world; and any move she may make in the great national questions will be from selfish objects, and it always ends in disturbance if it succeeds at all. The *European Review*, a Moscow paper, exposes the true inwardness of France in allying with Russia. It says:

"The Franco-Russian alliance has quite a different meaning for France from what it has for ourselves. As we earnestly desire the maintenance of peace in Europe we have no interest in promoting the French hopes for assistance in the reconquest of Alsace-Lorraine. It is important and indispensable to dispel all illusions of the French in that respect from the beginning, so that there should be no misunderstanding as to the future. The critical phase we are passing through in consequence of the bad harvest is obliging even the most warlike of our patriots to reconcile themselves to the stanch peace policy of our foreign office. It is only very simple persons who believe that the French seek a rapprochement with us merely out of sympathy with the Russian state. The friendship of the French for Russia is prompted by very positive motives, well known to everybody. The idea of a Russian alliance will only be popular in France so long as it is coupled with the hope of military assistance from the northern empire in case of a collision with Germany. There has been no French minister who has been specially friendly to Russia. All French statesmen value the power of Russia from the standpoint of French interests, and a ministry that may be many years in office is as likely to change its views in altered circumstances as would be a government of short duration."

Peace When War Is Intended.

While the *European Review* talks of "the stanch peace policy of our foreign office," it is evident that **nothing will stop** the Russian preparation for the coming war. While other nations are **sending** food to her starving millions, and while national bankruptey stares

her in the face, Russia can find means to progress toward the one great end.

"The Russian Black Sea fleet continues to grow in spite of famine and impending national bankruptcy. The Twelve Apostles, built at Nicolaieff and launched seventeen months ago, has gone to Sevastopol, where she will receive her guns. She is built of steel and armored with a belt of fourteen inches. Her engines, which are from England, are of eight thousand five hundred horse-power, giving a speed of more than sixteen knots. She will carry six twelve-inch steel guns, six six-inch guns, as well as seven torpedo-guns and fourteen Hotchkiss quick-firing guns. Another battle-ship recently launched at Sevastopol, called the George Pobedonosets, will be in commission next year. Her armor-belt is sixteen inches thick, and she will carry six twelve-inch guns, as well as torpedo and quick-firing guns, and will have a speed of seventeen knots. Two more iron-clads have been laid down on the slips just vacated, and new gun-boats and torpedo-boats are in course of construction. The fortifications at Sevastopol have also been strengthened in accordance with modern ideas. All this activity becomes more noteworthy by contrast with the desolation reigning in Turkish dock-yards, where there is no sign of any preparation to meet the threatened danger."

The Czar's Visit to Berlin.

There are great issues involved in the coming visit of the Czar to Berlin. France will look on with an anxious and jealous eye, trembling with a fear that both the dual and triple alliance will be broken and a new dual alliance formed, and that too between the two great emperors of Russia and Germany. There is no telling what the impetuous King William might do, especially now that he is surrounded with so much internal trouble and is being snubbed by his own subjects and by the famous Bismarck. Cool, deliberate and designing, the Czar will play his game to win if he plays at all. Should these two powers unite how long would it take to set all the world ablaze? Germany would lose its credit and be regarded by the other nations as treacherous, while Russia would give her a bone to gnaw, while the vast hordes from the North were rushing down like a mighty torrent to fill up the waste places of Turkish desolation and to be ready for the day of decision, when Jehovah will plead on behalf of His people and His land with a force that shall overwhelm every contending foe.

Should matters not turn out as the Czar desires in his interview with Emperor William, his alternative is increased preparation for war. A dispatch from Vienna of May 27th says: "The commands of the Czar, it is said, will depend largely upon the nature of his interview with Emperor William. Should these not lead to the expected understanding, work on the great fortified camps, recently begun in Russian Poland, will be pressed forward with all possible speed and the massing of troops in that region will continue. Should the expected reconciliation of the sovereigns take place, the work will be checked in order that money may be saved for the relief of the famine-stricken."

INTELLIGENCE.

BARRINGTON, ILL.—You have, perhaps, heard of the death of my father, who fell asleep March 25th, in the full assurance of the Truth as it is in Jesus, and I will not mourn and lament; for I know he is at rest, and that it cannot be long before he will awake at the sound of the trumpet and we shall meet again. May we all find an entrance into the blessed kingdom.

Hoping it may be permitted me to see you all at the fraternal gathering at Waterloo, and with love to all, I remain,

Yours in the one hope,

C. H. KENNICOTT.

CAMP COLORADO, TEXAS.—I have a few names to report of persons who have rendered obedience in putting on the saving name and who are rejoicing in the hope of the glad tidings of the kingdom of God. Our little ecclesia numbers twenty-four at present. Sister Corrington (formerly Baptist) put on the saving name May 15, 1892, and the following are the rest: J. E. Wallace, L. J. Tyre, Mrs. L. J. Tyre, N. J. Wallace, L. A. Crisp, M. A. Bennett, S. F. Eubanks.

H. H. REYNOLDS.

CHICAGO, ILL.—Since our last Intelligence from here we have had two additions to our number; one, Bro. William Tellsley, by removal from Pittsburg, Pa., who has located here; the other by immersion, namely, Mrs. M. Lewis, who, after giving evidence of an intelligent understanding of the gospel of the kingdom and things of the name, was assisted to put on the sin-covering name in the appointed way on the afternoon of May 29th. Our young sister is a daughter of our Sister M. Fish.

J. LEASK.

DENMARK, ARK.—It has been some time since you have heard from the body at this place. Our meetings have not been regular this winter, health not being good among some of the brethren and others living some distance away. We have had no additions to our eccle-

sia for some time, the prospect being very gloomy at present. We have a trouble that has come upon us which has caused our hearts to ache and also caused us to pray to the Father of all good to direct us and help us to do all things right. Two highly-esteemed and beloved brethren have turned aside from the Truth and their former work of teaching to engage in politics, visiting what is called the People's Club, discussing the political issues with the opposing parties. The brethren have interviewed one of them once, but not having time to fully discuss the matter it was postponed, with the agreement to meet on the second Sunday in May and privately talk the matter over. It was hoped that one of them would discontinue his speeches until we could come to an understanding, but our hopes were in vain, which has caused me to write this to you. These brethren have both done excellent work for the Master, being zealous and faithful in teaching the things of the kingdom and the name; and we feel sorry to see them turn aside and forsake their first love.

Hoping that you will give us some aid in this our time of need, and that Deity will continue His goodness towards us, I remain, yours in the hope of eternal life,

JAMES WHITLOW.

[DEAR BROTHER WHITLOW: We have taken the liberty to omit the names of the brethren you refer to for the present until a definite conclusion is reached. We share in your disappointment and sorrow that brethren of so many years' experience and of more than ordinary ability should be turned from the abundance of good food in our Father's house to indigestible and dyspepsia producing husks of a fruitless and hopeless movement in the line of "political reform." How vain! how unbecoming for those who know the rottenness of all such movements! The whole body politic of the world, in all its various and multiplied forms and with its legion of names is a corrupt and corrupting system, only permitted for a short and evil time. What is the use for men who expect to participate in destroying it to try to sustain

it and to identify themselves with it?

Well, brethren, *do your duty*, whatever the consequences may be; and let us hope that a firm stand for true principle on your part may prove fruitful in *bringing the prodigals to themselves*. —Ed.]

LOWELL, MASS.—We have not sent any Intelligence for quite a while, but wish to let you know that there is still an ecclesia in Lowell, and that we are still trying to keep the light burning. We have changed our time of meeting, so that now our public meeting begins at 10:30 A. M. and the breaking of bread at 12. We have also a Bible study at 6:30 P. M. Not much interest appears to be manifested, but we still desire to be found at work when our Lord shall come.

I wish to make a statement in regard to our position on the labor union and secret society question. It has been represented (in spite of our repeated denials) that we advocate "instantaneous cutting off" from fellowship of brethren who become entangled in worldly organizations. This is false, and we hope that after this public denial we shall be no more misrepresented on that point. We believe that the eighteenth chapter of Matthew should be carried out in such cases as well as in other forms of disobedience, so that while on one hand we will have no fellowship with the unfruitful works of darkness, yet on the other hand we would do all in our power to save our brother. Hoping that such contentions with the necessity of them shall soon pass away, I am yours fraternally,

W. H. CLOUGH.

LAKE TAPPS, WASH.—DEAR BRO. WILLIAMS: I have been thinking for some time that I would soon be able to write to you and send the subscription price for the *ADVOCATE*. But as our circumstances are still rather too close, we will try to be content without it for awhile. Heretofore we have been accustomed to reading the *ADVOCATE* handed to us by Bro. John Banta, and from our great appreciation of it we

miss it very much. I would now through its pages notify those brethren who so kindly contributed to our necessities last fall, after we were burned out, that by their liberality our burden is made comparatively light and that we have rebuilt, are now again living on our homestead claim, which we would certainly have lost had we not been helped by the brethren. I believe we answered all or about all communications privately; but it will be a source of satisfaction to the brethren to know that their mite has helped us so much. And then the precious words of cheer and comfort received in their letters, *how strengthening, how consoling* the effect, though we were not overmuch cast down, being fully persuaded that all things work together for good to them that love God and to them who are the called according to his purpose. Truly there is no real pleasure in this life except to rejoice in the Truth and in hope of the life wherein distress and disappointment will be unknown.

Brethren, may the Lord reward you richly for your work of kindness in our behalf is the fervent prayer of your brother and sister in the one glorious hope. S. M. AND M. A. MAGILL.

P. S.—We received a package of second-hand clothing from some unknown ones in Portland, Oregon. We wish they knew that we appreciate them highly. They will please write us.

Address, S. M. MAGILL,
Lake Tapps, Wash.

POMONA, CAL.—I am happy to inform you that your visit to Pomona has not been in vain. My son, Addison, who has been dissatisfied with his baptism for a long time, has given assurance that he now fully understands the things concerning the kingdom of God and the name of Jesus Christ, and he was baptized May 8th. Also Mr. Stap, who attended the meetings, has put on Christ in baptism, being formerly neutral. Both are now rejoicing in the Truth. May they continue faithful to the end.

Sister Artie Eleam, who has remained away from the table for a long time,

has returned and seems to be quite refreshed, she, too, having attended your lectures. We now number seventeen and are expecting to be joined by the Sisters Anna and Kate Miller, from San Diego, in a short time.

The interest aroused by your lectures has not all died out. It seems to me if we had some one to give a few more able lectures there are some yet who might grope their way through the thick darkness to the light; but the feeble light we are able to hold out is not sufficient to draw them even to listen to what is said. We greatly rejoice for what God has been doing, and trust it will not stop here, but pray the Lord of the vineyard to send more laborers into the field.

Your sister in the one hope,
LUCY J. WHITE.

ROSE BUD, ARK.—The Rose Bud Ecclesia is moving on smoothly. We are endeavoring to hold forth the word of life in the midst of darkness, hoping that some of our neighbors may be attracted and brought in before the return of the Master. There is more interest manifested now than has ever been in this country to know what Christadelphians teach. I am just home from Searcy, where I spent two days and nights—one with Bro. and Sister Overstreet and one with Bro. and Sister Pilkington. Bro. Pilkington had arranged for meeting a few friends at his house. One was an ex-presiding elder of the Methodist Episcopal Church South, but for some cause to me unknown he failed to put in his appearance. Bro. Pilkington thinks he is very anxious to know something of the Truth. He says he has written to several of the leading papers of his church asking for light on certain subjects, but they evade his questions. I hope he will soon be able to see why they evade his questions.

J. M. LIVELY.

SPENCER, MASS.—Once more death has invaded our little ecclesia, reminding us that the creature is still subject to vanity, not willingly, but because of the good purpose of him who hath sub-

jected Him to vanity and also planted in him a hope of redemption from the same. Bro. Edward Turner, aged 56, passed from life May 23d from heart trouble, aggravated by an attack of *la grippe*. He was obliged to sit in a chair five weeks, not being able to lie down during that time. He suffered intense weariness and no slight bodily pain, but his patience was wonderful and his faith (to us) beautiful. It may be well said of him that he died in the faith, with the full knowledge that he must give an account of himself for the deeds done while he was a member of the body. He was born in Liverpool, England, in 1836, and came to this country in 1865. We meet as usual at the house with the sister wife, who mourns but not as they who have not the hope. We shall miss him from our little ecclesia, for his faith was of that constant, hearty sort, he never missing a meeting or an opportunity to give a reason for the hope that was in him. Bro. I. N. Jones, of Worcester, set forth the hope and faith of our brother, and a goodly number of the brethren from that city were present. We shall see our brother again.

Edward Stokoe, aged 72, came here from Port Oram, N. J., some two hundred and fifty miles, to see if he was qualified to become a member of the body. He is uncle to Bro. Edward Lowe of this place, and has for a year or more been reading works on the Truth and has been in constant correspondence with the brethren here for some time. We found him in love with the Truth and well qualified for immersion. The brethren at Worcester kindly assisting, he was buried in baptism in that city, and returned to his home full of hope and joy in the new-found faith.

ARTHUR L. BELLOWES.

TACOMA, WASH.—It has been some time since anything has appeared from this Sodomlike city on the Puget Sound.

Since my last communication our number has been diminished by the removal to Stockton, Cal., of Bro. and Sister Beattie and of Bro. and Sister Magill, to their homestead near Lake

Tapps. Before their removal from here Bro. and Sister Beattie manifested an inclination to accept and contend for the free life crotchet held by Mr. Bingley. I have written them on the subject for the purpose of trying to show them their error, but have not heard from them since. I trust that they may be led to see the Truth in its unadulterated simplicity and be made free thereby, for they are a kind-hearted and zealous brother and sister and seem to manifest a strong devotion for the cause of our Master.

We have recently discovered another brother and sister (Watson) in Tacoma; that is, they claim to be Christadelphians, and as far as we have investigated their claims for fellowship we find them sound in the one faith. We have not yet met with them at the Lord's table, but trust soon to be able to do so conscientiously and Scripturally. There is also a young man by the name of McDonald stopping with them who seems to manifest a deep interest in the Truth and is reading Christendom Astray and other Christadelphian publications. He is a man of more than ordinary talents.

We are making an effort to hold a fraternal gathering in Lewis county, Washington, this summer, the Lord willing.

Through the brotherly kindness of the faithful and generous-hearted members of the one body (to whom I again tender my thanks) I have been enabled to enjoy the company of my family again after a painful separation of a year and a half, and also to arrange my little financial matters so as to secure food and raiment by the blessing of Yahweh; and having these we should be content, even if they are limited to the bare necessities of life of a coarse grade.

My painful malady still clings to me and stubbornly resists all efforts to cure it. But while the hand of misfortune and incurable disease prevents me from labor, I am putting in my time as best I can in writing a book giving an account of my search after the Truth and how I came to find it; also a synopsis of the several discussions I have had

with Campbellite, Seventh-day Adventist and Latter Day Saints' preachers. I am now writing the seventh chapter, and hope to be able to finish it before the time for the fraternal gatherings this summer.

I would be pleased to have *The Truth Gleaner*—all the back numbers and the future ones too—and should the Lord favor me with the necessary means I will gladly send for it, as it will be a great help to me in writing the above-named book.

The signs in the East are rapidly increasing, and it is abundantly evident that the time of probation is soon to be brought to a close.

May we all be ready to meet the great and august Judge of the quick and dead, and have confidence and not be ashamed before him at his coming is the fervent prayer, through Christ, of your brother in the one hope of life eternal.

JOHN BANTA.

[Volume 1 of *The Truth Gleaner* will reach you in due time, and your name is entered for Volume 2. These are cheerfully sent free of charge, and you, dear brother, will please feel under no obligation to us; but if you derive any benefit, give thanks to Him to whom all praise is due.—Ed.]

TORONTO, ONT., CANADA.—Since last writing Bro. Charles Goss, a young man of much promise, has gone to his rest, awaiting the trumpet call that shall awaken the dead. Our numbers have been much reduced of late by removals caused by slack trade in these parts. We trust our brethren will be able to spread the seed wherever their lot may be cast, and bring forth fruit for the Master's use.

Yours fraternally, W. H. HARDY.

INTELLIGENCE from Auburn, N. Y., and London, Ont., is in type, but had to be held over till next month for want of space. An item (quite cheering) from Rochester, too late, will appear next month.

We are cheered and encouraged by the good news from Pomona. We hope to hear of more returning, especially one who, we think, ought to be able to easily see the error he has been led into.—Ed.

that town, in the form of a printed circular. The time will soon be here when all Jews who are worthy will be delivered from their persecutors.—Sundry tracts, by A. Darius Myers. Some of them are quite pointed in their denunciation of popular theology.—*The Sentinel* (Milwaukee,) with attention called to a letter written in defense of Postmaster General Wanamaker. The writer seems to lay considerable stress upon Mr. Wanamaker being a Presbyterian. He may be nothing the better for that. Still, so far as we know, he is a good citizen of the United States.—Sundry tracts by John W. Deem, Columbus, Kansas, quite severe on the popular theory of the conscious existence of the dead.—*Glad Tidings*.—*Brethren Evangelist*.—*The Citizen* (Boston), with mark at a notice to the effect that on a Sunday evening "Rev." F. C. Whitehead lectured to the Malden Reformed Catholics and that he was invited to come again. There are complaints about this, as Brother Whitehead allows himself to be advertised by the Reformed Catholics as a "Rev.," and that he seems to be too closely identified with them for the health of the Truth. At this distance it appears as if he was sailing quite close to a dangerous wind.—Various clippings from various sources, for which we are thankful.—Quite a number of questions for our Question and Answer department, which are crowded out but will find room soon.—Several acceptable contributions from Sister O. L. T.—The Book of the Covenant, by Sister Anna M. Byrnes, which will find a corner ere long.—*Spiritual Light*, by L. Passmore, with a little revision may be useful.—A tract entitled the Christadelphians, which is the work of Brother H. H. Rich, late of Boston. It is calculated to be useful in calling attention to the Truth.

LETTERS.

J. Cook, C. Williams, B. G. Coke, B. Hardy, J. W. Deen, C. J. Rechstiner, C. B. Walls, A. F. Blake, M. E. Bromm, S. Evison, J. Spencer, R. G. Huggins, J. M. Lively, P. A. Blackwell, T. McConnell, E. Crowell, T. W. Ladson, E. Cooke, A. Simpson, H. E. Hardy, S. B. Johnson, T. Turner, J. B. B. Frost, E. Cook, J. A. Cross, J. S. Kimes, M. Harless, A. Cole, S. Elsas, W. H. Fowler, M. Stocks, R. Stocks, H. R. Brinkerhoff, S. W. Baters, S. Erickson, C. C. Vredenburgh, L. C. Moore, W. Morrison, J. S. Smith, C. Boyd, H. Allen, A. M. Byrnes, F. Robins.

RECEIPTS.

C. W. Hunnicutt, A. Woodson, J. K. Terwilliger, J. Cooke (2), L. M. Thompson, H. Mills, Z. J. Fawn, T. W. Ladson, W. A. Hood, M. Conable, C. Connally, G. T. Washburne, C. Barron, A. G. Smith, C. H. Kennicott, W. Morrison, L. Mitchell, L. L. Renshaw, D. A. Hutchins, F. Chester, I. N. Jones, M. M. Hamilton, E. M. Gregory, A. Louis, J. J. Lee, F. C. Hindmarsh, J. Clark, A. Cole, G. R. Walden, A. Erickson, J. W. Edwards, J. W. Green, J. Leask, E. S. Calkins, E. E. Conwell, R. Thompson, W. H. Hardy, P. Snook, T. G. Ruth, S. Brown, M. M. Merry, A. F. Blake (2), T. Biggs, G. Pine, Sister J. E.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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TERMS.

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THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTES.

TO SEVERAL.—The fraternal gatherings in Texas and Arkansas are set for the same time as that of Waterloo. The time for the latter was set in last year's gathering at Wauconda, and we were therefore under obligations to it from that time. The fact, too, of it being here would reasonably demand that we be at home at the time.

A CATECHISM.—Brother J. U. Robertson has sent us the first installment of what promises to be an excellent help in the work of the Truth. It is proposed to give it place in the *ADVOCATE* and receive suggestions from brethren, especially those taking part in the Advocate Bible Class, additional proof-texts for each subject treated of to be sent to Brother J. U. Robertson, who will arrange and classify them if relevant. When this is done it is proposed to electrotype the matter as we go along, so that when completed we shall have an excellent book on the first principles of the Truth. We do not see our way clear yet to get the electrotyping done, but will arrange ere long.

THE FRATERNAL GATHERING AT WATERLOO, IOWA.—Remember that the gathering is to take place, the Lord willing, during the last week in July. Definite arrangements have not yet been made as to what the reduction in railroad rates will be; but we think we may safely say that there will be a reduction of two-thirds on return trip; that is, the rate will be one and one-third for the round trip. Quite a number have notified Brother Bickley of their intention to be present. Those who have not yet written please do so at once. Address Dr. J. G. Bickley, Waterloo, Iowa.

A. M. B.—Should we visit southern Kansas between now and next July (which at present seems quite questionable, as we have considerable on our hands), we will remember your wish and give you timely notice.

L. S.—Your letter was duly forwarded to Brother W. Andrew, whose address is 18 Canton street, Brooklyn, N. Y.

W. B. G.—We do not think your intelligence reached us. Please write and try again.

There was a mistake last month in the number in the address of the Rochester Ecclesia. It is as follows: No 127 East Main street, Room 18, Rochester, N. Y.

Now ready, a pamphlet of thirty-six pages, on Trine Immersion and Feet Washing, showing the practice to be unscriptural; in two lectures, by the Editor. (From short-hand report by Miss M. M. Merry, Topeka, Kansas.) Price, 15 cents, post free.

We have not yet heard from the box of books ordered some time since from Birmingham. Till it arrives we cannot fill orders for some of the works, such as hymn books, Declarations, Instructors, etc.

PAPERS PAMPHLETS, AND MSS. RECEIVED.

Evening Herald Shenandoah, Pa., from Brother Brittle, with mark at an account of a vulgar and outrageous attack upon the Jews of
(Continued on page 3 of cover.)

THE CHRISTADELPHIAN ADVOCATE.

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THE BIBLE, ITS POWER AND BEAUTY.

THE Bible is a whole library of the richest and rarest gems of knowledge, embraced in a single volume. It contains all that is truly valuable in ancient history, so arranged as to exhibit the relation of the events chronicled to the Divine scheme. It unfolds the mighty purpose of the Eternal Spirit, touching this mundane sphere and its inhabitants, more complex in its nature, more far-reaching, and more glorious in its final denouement than any ever dreamed of by sages or philosophers. No one can understand the eternal purpose of God in Christ without feeling constrained to exclaim with the Apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God." The contemplation of these things of God fills the heart with love for Him, coupled with an earnest desire to see His glorious work on earth accomplished.

The Bible contains a national code—the Mosaic—which, though short and simple, was so framed as to be a perfect representation of the Truth, and at the same time it met all the varied wants of the people to be governed, in such a way as to insure their elevation from ignorance and slavery to real liberty and wisdom, in all of which this unique body of laws has not an equal in the statute books of the so-called civilized nations. Let scoffers consider this. Scanning the contents of this wonderful book we find that it furnishes a satisfactory explanation of many historical enigmas which perplex the minds of men; and it also presents a cheering solution of the many vexing

questions of the hour, whether political, social, religious or otherwise. The establishment of the kingdom of God under the whole heaven in the hands of Christ and His righteous brethren will for ever abate the Roman question, the Eastern question, the labor question, and, in fact, all other questions which now so sorely trouble those who are concerned with the politics of the nations. If the Bible reveals the origin of sin and its attendant evils, including death, the greatest of all evils, its pages also shine with sublime promises, the understanding and belief of which beget a living and a purifying hope of deliverance from this poor and imperfect state of being, in which the subjects of such deliverance shall be exalted to equality in nature with the deathless Son of God, and in rank or station to association with him in the stupendous work of lifting the race of Adam from the abyss of ignorance, degradation and woe, to a high and holy plane of existence. It is a source of joy and comfort to know that the precious promises which constitute the hope of our calling are certain to be fulfilled. The Almighty maker of the covenant will himself fulfill them. "To thee (Abraham) and to thy seed will I (Jehovah) give all the land of Canaan for an everlasting inheritance;" and "the Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." These are characteristic statements concerning the covenants, and they show that Yahweh pledges the fulfillment of his Word; therefore the things of our longing expectation can not fail. The word of God can not be broken. Appearances are deceptive. The cry of "Where is the promise of his coming?" and all similar cries proceed from a heart of ignorance and unbelief. The seeming delay has been occasioned by the preparation of a people whose intelligence of divine things, zeal therefor and obedience to the will of their Father in heaven, should fit to become His kings and priests, to exalt the majesty of His Name, to fill the earth with the knowledge of His glory and to bless all nations. *The set time to favor Zion will arrive, however much men may deride the assertion.*

The commandments of the Bible being the expression of the will of the Holy One, made known to those whom He has chosen to be His sons and daughters, for their guidance in the way of righteousness, peace and life, are free from the narrowing influence of selfish and corrupt lawgivers, and in their unexampled perfection they touch every phase of human character; so that looking into them collectively one may see himself as God sees him, and will be prepared to say with Paul, "I know that in me (that is in my flesh) dwelleth no good thing." Obedience to the will of God as expressed in his commands can have but one result if persisted in, namely, the elevation of the person so

obeying to the highest sphere of mental and moral being. Can as much be said of the so-called systems of ethics? I trow not. These systems of ethics are but empty shells. They have no power to renew a man in the spirit of his mind, to make him a new creature in Christ, with his affections set on the things above and with a spirit of submission which enables him to crucify his flesh, to depart from iniquity and to yield his members as instruments of righteousness unto God." What men proudly call ethics, if lived up to, would only produce an outwardly refined state of the animal man, while within all would continue to be rottenness and dead men's bones. The law of God as revealed in the Bible is the one power on earth which will effectually rectify the conduct of man by first purifying his mind and affections. As to the theology of the sects, it is but a shabby makeshift, a fig-leaf covering, which but poorly conceals the nakedness of those who use it from the eyes of intelligent men and women, much less from those all seeing eyes which always looking deeper than the surface, never fail to discern the true state of every man's case.

The Bible is unlike any book of human production in its indiscriminate denunciations of sin and sinners. There is no respect of persons shown, no tempering of the rod when it is to smite the back of a king, a high priest or other dignitary while the man of low estate gets the full force of the blow. There is an inflexible adherence to the principle that transgression of the law of God is sin, the end of which, if not forgiven, is death. Men are prone to cast the mantle of a hypocritical charity over the misdeeds of men, especially if they stand high in the public, but the Bible never. The exact truth concerning the condemned is stated in language both direct and vigorous, regardless of the standing of the person or persons so reprobated. Besides, every where in the Scripture the language of condemnation breathes the same spirit of holiness and of a consuming zeal for the things which God approves. The unanswerable conclusion to which this fact points is that this venerable volume emanates from the Almighty Creator, who has said, "I am the Lord; I change not."

S. H. OATMAN.

THE WORLD'S FAIR SUGGESTION.

REGARDING the notice in the December number of the **ADVOCATE** relative to the World's Fair and the suggestion that something be done by the brethren during its session, permit me to say, inquiries have been made of the writer and others which strengthens the conviction that some expression should proceed from

the scene or centre of the scheme, with the specific purpose of eliciting some definite idea of the minds of the brethren in the States and Canada on the subject.

One writes to Brother Leask "that every ecclesia of twenty-five members or more should be asked to raise \$100 and all smaller bodies pro rata, as a contribution to carry out the project, and then ask the friends on the other side of the ocean to contribute literature or money or both." Another has suggested that a levy be made upon every ecclesia of say equal to \$1 per member. Those unable to contribute this amount would, no doubt, be made up for by those who have "more abundance" of this world's mainspring—money. Another thinks \$1 per member would meet the wants, and believe that if the United States and Canadian brethren would subscribe that amount there would be no need for more. Much, of course, will depend upon the expense involved in the scheme, and we think it would be unwise to undertake this or any similar plan without "first counting the cost." If the brethren would only give expression to their thoughts on this matter early much might be done. It would be useless to think that the Jersey City and Chicago ecclesias could bear the expense alone. They, no doubt, will do their share.

If the Philadelphia Exposition is any guide as to details and arrangements for an exhibit we should bear in mind that before a site was granted a scale drawing, giving details of the stall, its rails, platform, casing, show cases, etc., had to be submitted and approved by the directory, then this had to be effected six months before the date of opening. As nothing has been done as to this (so far as we know) about the coming Fair, and there only remains some eleven months until the Exposition is opened, brethren will realize the urgency to act quickly.

Some have made inquiries about a fraternal gathering being held in or near Chicago during the session of the Fair; others have thought of having some lectures delivered with a view of arresting attention; others have spoken about distributing a large amount of our literature, while a few others have spoken of the probability of a number of brethren visiting the Fair, and would prefer to be near or among those of kindred hope and aspiration. There are other phases which will suggest themselves, each one of which should receive careful consideration, and, in order to insure this, time and organization are necessary; and if it is decided to make the effort spoken of by Brother Andrew, details could be attended to, i. e., a bureau for the receiving and distributing of literature; another for arrangements about the fraternal gathering; another for providing for lectures,

another for visitors. i. e., for brethren intending visiting Chicago during the Fair, who could communicate for securing of rooms, etc.

If only one or two brethren were appointed to attend to every detail besides earning their daily bread, it would be unreasonable to expect that perfection which could be made with several. Many willing hands make light work of what would be a burden to a few. One head might be appointed with the various branches under his inspection and direction.

It is the preliminary work which consumes the time; here are six months past since Brother Andrew wrote the brethren through the *ADVOCATE* and nothing done yet. I would suggest that each ecclesia have one of their members write to Brother Andrew stating their views and what assistance they could give. After some general expression from the brethren is secured the results might be made known through the *ADVOCATE*. Other details might also find a corner there.

Sincerely yours, CHAS. B. WALLS.

Chicago, Ill.

VOTING AND OFFICE HOLDING.

IN the March number of the *ADVOCATE* I see that you teach that it is wrong for brethren to vote. I will be very much pleased to learn where in the Scriptures such teaching has been recorded. On the contrary, I see that Paul made use of his right as a Roman citizen to escape the Jews, and that Daniel held a high office under the Babylonian and Medo-Persian dynasty, and Nehemiah under the Medo-Persian dynasty and Joseph in Egypt; but when they worshiped they were intendedly separated from these nations.

In the resurrection of the two witnesses prophesying in sackcloth a great voice was heard from heaven, saying, "Ascend hither; and they ascended into the heaven in a cloud and their enemies beheld them." From such premises would it not appear that it is better to let them vote who can, and those who cannot vote conscientiously let them stay at home. Why seek honor in the flesh, or to have something to boast of in the flesh?

You speak about an ecclesia as an organization. Is such ecclesia incorporated under the laws of the government where they exist, the same as the several churches? If so, it appears to me that they are annexed to the present aion. After the Spirit had vomited out the ecclesia as an outward organization and the sealing of the one hundred and forty-four thousand was enacted, we see it nowhere revealed that any ecclesia as an outward organization ever existed. In the

Laodicean, which was the last of the representative ecclesias, we see, as we believe, the apostasy of the "orthodox" churches. It seems strange to me that brethren in the true faith should make any such organization and thus go the way of the churches. Please enlighten me on this matter. I do not know much about your outward organization.

Yours in the hope of the kingdom to come,

ANTON ERICKSON.

Answer.

The commandments and precepts of the New Testament are given for the use of men and women who are enlightened in the elementary principles of the oracles of God and who are expected to be reasonable; hence right and wrong are pointed out under general headings. Only in a limited number of cases do we have the particular wrong specified and named.

As an illustration of what we mean by a general command, we refer to the words, "Abstain from all appearances of evil." It will be seen that in this command there is not a specification of what "all appearances of evil" are. Such a specification would be impossible. It is therefore left for the discernment of those who "by reason of use have their senses exercised to discern both good and evil."

Now it nowhere says in so many words that we shall not smoke tobacco, attend dances, opera houses, visit saloons, play cards, etc.; but a little use of reason, based upon the general commands of the Scriptures, will enable one to rightly reach the conclusion which Scripture premises yield; and it is with men and women capable of the use of such reason that the Truth deals.

We cannot point the writer of the foregoing letter to a verse in the Bible that says, "You shall not vote;" but we can point him to many that will answer the same purpose to a reasonable, God-fearing mind, and we have no reason to doubt that his is of that character. For instance, the Apostle Paul says, "Have no fellowship with the unfruitful works of darkness" (Eph. v: 11); "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? * * * Wherefore come out from among them, and be ye separate, saith the Lord" (I. Cor. vi: 14-16). These testimonies, with many others of like character, will be sufficient to show to those who realize that they are strangers and pilgrims in this evil state of things that it is not for them to participate in the corruptions of politics; and who can have anything to do with political matters without con-

tamination? For in what is corruption, fraud, deceit and vanity to be found more than in the political systems of our day?

Now with Scripture as a basis, in the general way indicated, there will be a sense of consistency that will suggest itself in the consideration of the subject. It will prompt the question, How can I participate in upholding a system which is pronounced unrighteous and which is filling up the cup of iniquity and fitting itself for destruction to give place to the righteous system of government with which I have identified myself and in the administration of which I am preparing to take part? How can I uphold with one hand that which I shall destroy with the other? How can I be an active part of a system that I am condemning in preaching the gospel?

As regards the question of ecclesial organization, when we spoke of a certain ecclesia being organized, we did not mean that it was incorporated under the laws of the state. To organize an ecclesia is for a number of brethren and sisters to agree to do, "decently and in order," what the Scriptures command them, namely, to assemble themselves together in fellowship, breaking of bread and in prayers and praise. This cannot be done without organization; but it is a righteous organization, in contradistinction to the many unrighteous ones in the world. There must be an agreement to meet; there must be a time and a place agreed upon; the manner of procedure must be arranged, etc., and when this is done there is organization.

I believe, however, that there are some ecclesias thus organized that have been incorporated according to the laws of the land; but this no more makes them a part of the political systems of the world than the enrollment of our names in the public records as taxpayers, or as having complied with the law of vaccination, etc.

The resurrection of the witnesses was the removal of the oppressive laws that deprived them of liberty. Among them were two classes—one active and the other passive; one who held part of the truth, but who held it in unrighteousness, and the other those who confessed themselves to be strangers and pilgrims. In a symbol representing their restoration to liberty the righteous exceptions of the passive element are obscured by the dominance of the actively political part. It would therefore be very unsafe to base a moral rule upon a symbol, which can only be expected to represent outlines.

The cases referred to of Old Testament times are not parallel with the duties under the new dispensation. The Old has given place to the New; and it is in the latter that we must look for guidance.

Paul's claiming citizenship and therefore demanding a fair trial in no way proves that he would do all that other citizens would do,

namely, vote, electioneer, take the sword and fight, etc. Where one renders to Cæsar the things that are Cæsar's and to God (and not to Cæsar) the things that are God's he has a right to claim protection and fair treatment according to the law he is under. This is what Paul did. But that is a different thing from voting and fighting for the government. The one is passive, the other is active; the one is a right that belongs to even a pilgrim, to whom the most of the rights of the citizen would be denied.

EDITOR.

A LETTER FROM JERUSALEM.

JERUSALEM, May 12, 1892.

DEAR BROTHER TICHENOR: Your good letter came all right and also the papers with the Metalics, for which I am so glad. I have just finished an Album for Baron Rothschild and could not have done it without the Metalics which make it so lovely. God bless and reward you; I hope in time to send you something to repay you for all this in part; I cannot wholly. I have earned enough to pay my rent for the coming year and have paid it already. If I keep well I hope to fulfill all my promises. Baron Rothschild's agent will arrive here next week, I suppose, to buy some land and build houses. There have been more tourists in this city this spring than ever came in one year before, and still they come. We have had the "latter rains" in April this year, which the oldest native never saw before. It poured down for three successive days and filled the cisterns and watered the crops, and the flowers are blooming like a paradise. It is a real blessing for the builders, who need so much water. (Yahweh is remembering his land.) Flour fell at once in price and all our vegetables are benefited.

Death and destruction fill the earth now. What an increase in crime in America! Murders, suicides, and robbery—the papers are filled with it. The people here are quiet, no drunken men, no murders, nor suicides. The Turks do not practice such things. The Lord has sent a good consul in Dr. Merrill. He is the kindest man in the world. I hope he will stay here. My health is good now. I have made twelve Cards for Mr. D. C. Joseph, the missionary. He has gone to London and said he should sell them for forty pounds, and will bring back a carving machine with him for the poor Jews to work. It will make some business for them. He is a Jew himself.

As ever, A. E. DAVIS.

Sister Tichenor, in sending the above, remarks as follows: "I send

you extracts from a letter received from Mrs. A. E. Davis in Jerusalem. Brother Tichenor has been told by many readers of the *ADVOCATE* that they find these letters so interesting that in some cases they turn to them and read them first of all; so with this assurance we always feel like sending them, even should they contain little that is new."

Yes, Brother Tichenor, the letters are interesting because of their associations; and the little details given help in an indirect way to a realization of what life in Jerusalem is. Mrs. Davis, in the course she has adopted in relation to the Jews, etc., manifests an admirable spirit of philanthropy. Her work commands the attention of the English press, as the following from an English paper will show:

"An interesting story is told about a lady missionary in Jerusalem. In the suburbs of Jerusalem, a little west of the city, towards Joppa, is the residence of Mrs. Alice E. Davis, who some years ago became a missionary and teacher at Jerusalem. She visits the poor, some of whom live in the old tombs about the city, scarcely able to exist, so destitute are they. Mrs. Davis cares for them, giving them all her means, and in the 'Talitha Cumi' mission she teaches their girls. When not otherwise engaged this earnest little woman makes sketches of the sacred places about the city, she being an accomplished artist, and sends her work to Europe and America, where it finds a ready sale.

"What has given her a considerable renown in England, however, are the albums of beautiful pressed flowers that she has gathered from historic places in Palestine. She arranges them artistically in albums of twelve leaves, where the flowers retain all their original beauty and color. Such albums often contain flowers gathered from Rachel's Tomb, the Garden of Gethsemane, the Mount of Olives, and other sacred places.

"The most beautiful of all her work is an album made expressly for the Queen of the Netherlands. It is to be presented to her by Mr. Rothschild, of London. It consists of twelve large cards, on which flowers are arranged to represent the Cave of Machpelah, Hebron, David's Well. The cover will be of olive-wood and lined with velvet. The coat-of-arms of Holland will be engraved on the outside. The flowers are daisies, larkspur, anemones, gladioli, besides many varieties not common in Europe. The Christmas cards, made in the same way, are well known."

AN agnostic is a man who does not know anything and glories in the fact. The atheist is a smart man who rejoices in making a fool of himself.

THE ADVOCATE BIBLE CLASS.

RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
- 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
- 3.—Every answer must give one, and not more than three references as proof.
- 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.

When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

Some claim that the "law of sin and death" spoken of in Rom. viii: 2 is the law given in Eden; others, that it is the penalty of that as it legally and physically affects the race; others, that it is the Mosaic law.

QUESTION.

What is the "law of sin and death" spoken of in Rom. viii: 2?

ANSWERS.

"By one man sin entered into the world, and *death by sin* and so death passed upon all men." "By one man's offence death reigned by one"—Rom v: 12, 17.

These two passages express a truth of general application to all of Adam born. It was to Jew and Gentile that Paul wrote and of them he speaks. Had he been referring particularly to the law of Moses it would have concerned none but the Jew, hence would have failed in being a source of rejoicing to the Gentile who had in Christ been made free from the law of sin and death. "God hath concluded all under sin that he might have mercy upon all;" for "until the law (of Moses) sin was in the world," and was added (to the covenant) only because of abounding transgression—Gal. iii: 19. C. C. V.

The unanimous decision of the Class is that the law of sin and death spoken of in Rom. viii: 2 is not the law of Moses, but the law of Eden. Brother Vredenburgh remarks that it is difficult to see the difference between the law of Eden and the penalty of that law. Perhaps it is obscure. Still, since the law when broken took effect in man physically, becoming a law of our nature, and since the penalty of that law stands against the race upon the record of the Divine court as it were, which is the "wrath of God," there is a distinction; for it seems that one can be removed and the other still remain. The

condemnation placed upon record, as it were, against man might be viewed as the cause and the physical disabilities and sufferings the effect. May not the former be cancelled upon the record and man restored to communion with God, while the latter still remains for a time?

We are now ready to pass on to other questions, and, as we are approaching a wide field, we will allow more space for answers, say double the usual space; and if you desire to add any remarks by way of further explanation, leaving the use of them to our discretion, we shall be pleased to do our best in selecting or summarizing with a view of giving the subject the ventilation it deserves. EDITOR.

QUESTIONS.

1.—Since every one is under Adamic condemnation by means of Adam's sin, when and by what means is that condemnation removed?

2.—How are we to understand the Apostle Paul in saying that the law of the Spirit of life in Christ Jesus "*hath* made me free" (Rom. viii: 2), while in Rom. vii: 24 he cries for deliverance?

Funny, False and True.

When Spurgeon died at Mentone, his congregation was notified by a dispatch, saying: "Our beloved pastor entered heaven this morning." And this was posted on the door of the tabernacle and published everywhere. Some days after, during a memorial service at the tabernacle, while the body was still in transit through France, the presiding clergyman was handed a foreign telegram in the pulpit. He opened it but somehow failed to read it aloud. It is related now that this dispatch, sent from some place in the Riviera, read: "Mr. Spurgeon not yet arrived."

Sanctification.

We see from Dan. xii: 10 many are to be sanctified (John xvii: 17) made clean (John xv: 3) or white (Dan. xii: 10) by the washing of the word (Eph. v: 26). But after this they are thrown into God's crucible (Mal. iii:3) and tried (Dan. xii: 10) and weighed in God's balances (Dan. v: 26, 27). May we be made (or manifested) to be the sons of God (Rom. viii: 23) without rebuke, that God may bestow on us the exceeding riches of his grace in the ages to come (Eph. ii: 7).

D. M.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

HEBREWS, ISRAELITES, JEWS.

NAMES HISTORIC AND PROPHETIC.

WASHINGTON *Evening Star*: It is not an unfrequent occurrence that I am asked which of the three appellations given to our people—Hebrews, Israelite or Jews—be the more correct or acceptable. I have no doubt that one or the other among you have had similar questions to answer, nor that you experienced some difficulty in shaping your reply. In books, periodicals and daily papers, in public meetings and private conversations, these words are used either indiscriminately or with an apparent doubt as to whether or not one or the other would be preferable or perhaps objectionable. In order to form a correct opinion it would appear necessary to have some knowledge of the etymology, origin and former usage of these terms.

Hebrews—in our sacred tongue called "Ibri"—is derived from "avar," "to cross," "come over." It was first applied by the ancient inhabitants of Palestine to the family of our ancestor, Abraham, who, migrating from Mesopotamia to Palestine, had to cross or pass over the River Euphrates. It was the name by which the Jews were known to foreigners in ancient days. Thus Joseph is spoken of by the Egyptians, and introduced himself to them as an "Ibri" or "Hebrew." Miriam asks Pharaoh's daughter whether she should go and call a "Hebrew" woman. Moses speaks to Pharaoh of the "God of the Hebrews," and the prophet Jonah tells the heathen mariners "I am a Hebrew."

The second term, "Israel," "Israelite," is to be traced to the story of Jacob wrestling with a mysterious being at Peniel, when he was told: "Thy name shall be called no more Jacob, but Israel," that is, "striving with God, victorious in God," or, as Gesenius translates it, "soldier (or champion) of God."

Thus the term Israel or Israelite points to the mission of the children of our race-- to wrestle with or battle against any forces hos-

tile to their sacred trust, at the same time foreshadowing their final triumph and victory.

The name "Israel" became the national name of the twelve tribes collectively. Later, after the division of the kingdom under Jeroboam, the name applied only to the ten seceding tribes forming the northern kingdom, known as the kingdom of Israel, in contradistinction to the southern kingdom, consisting chiefly of the tribes of Judah, Benjamin and Levi. After the destruction of the ten-tribe kingdom we find the old name Israel again used to designate the people of the kingdom of Judah, and the name "Israel," collectively, and "Israelite," individually, has to this day remained in common usage.

The third appellation, "Jehudi," or "Jew," originated in the name given by Jacob's wife, Leah, to her fourth son, "Judah," or "Jehudah," meaning praise or thanks to God. For at his birth the mother exclaimed, "This time I will give thanks unto the Lord." The name was worthily borne by the noble and sturdy son of Jacob, whose record throughout is without stain or blemish. The tribe of Judah, named after him, was the most numerous, enterprising and valiant among all the tribes of Israel. During the march through the desert Judah's place was in the van of the host. The traditional standard of the tribe was a lion's whelp, with the words, "Arise, Lord, and let thine enemies be scattered." Later the name "Jehudi," or "Jews," was applied to a member of the kingdom of Judah (after the separation of the kingdom of Israel), even to those not of the tribe of Judah, proof of which we find in the fact that in the Book of Esther, Mordecai, though of the tribe of Benjamin, is called "Ish Jehudi," a "Jehudi," or "Jew." After the return of the Babylonian captivity all the members of the new state were called Jehudim, Jews or Judeans, the name being extended to the remnants of the people scattered throughout the nations.

So much as to the etymology and historical significance of the names "Hebrew," "Israelite" and "Jew." From it it appears that among the three the first, "Hebrews," is the most ancient and remote. And as in ancient days by it the Jew was distinguished from foreigners, so to-day it would appear that in order to point out anything distinctively Jewish the word Hebrew is more properly applied. Thus we speak of a Hebrew language, Hebrew literature, Hebrew melodies, etc. Otherwise the appellations Israelite and Jew, or Israelitish and Jewish, are more frequently employed as more expressive and characteristic in their meaning and importance in history. Of the two the former is a name of honorable distinction, referring to the divine calling of Israel, the spiritual combat of Truth against

falsehood or light against darkness in which our people were enlisted as a nation, in which they were still engaged when, with the fall of Jerusalem and the destruction of the temple, they ceased to be a nation, and which will not terminate until, in the fullness of time, God's light and truth will finally triumph.

And with the name "Israelite" that of "Jew" the children of our race will ever proudly bear and cherish. They trace its origin to the noble ancestor and brave and distinguished tribe, whose name was perpetuated in the kingdom of Judah loyal and true to its ancestral faith and traditions.

And when the autonomy of Israel as a nation was destroyed its fragments—though scattered broadcast over the earth—were closely united by the strange spell of that ancient name, Jehudi, or Jew, by which, individually, we were and still are wont to call each other, and by which we are chiefly recognized by the world.

"Streams Shall Break Out in the Desert."

It is not at all unlikely that in the twentieth century the desert of Sahara will have disappeared as completely from the maps as the Great American Desert has done in the nineteenth. In the year 1857 the French engineer, M. Jus, demonstrated that the portion of the Sahara Desert included within the area of French Algeria contained large underground supplies of water, and the number of wells bored since that time in the departments of Algeria, Oran, and Constantine, amounts to more than 13,000. These wells vary from 100 to 400 feet in depth, and the pressure of the water forces it a couple of feet above the surface of the ground. It is then led to ditches, and is carried in this way to the vineyards, date trees, and wheat fields. No fewer than 12,000,000 acres of barren land have been made fruitful in this way, an enterprise representing perhaps the most remarkable example of irrigation by means of artesian wells which can any where be found. Algeria owes to this method of cultivation that it is becoming a most important wine-producing country, as may be gauged from the fact that in 1886 it sent to France 10,500,000 gallons.

Resurrection.

In the likeness of his death
 We were planted;
 Therefore, by his spirit's breath
 Resurrection life is granted;
 Resurrection beauty glowing,
 Resurrection power outflowing,
 Resurrection gladness cheering,
 Resurrection glory nearing.

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

LESSON FOR CLASS NO. 2—THOSE OVER TEN YEARS OF AGE.

- 1.—Give from the Bible the best reasons you can why you believe it to be the word of God; giving reasons why it must be regarded as true and free from error as at first produced.
- 2.—State how many books it is composed of, through what particular nation it has come to us, and about how long it was from the writing of the first part to that of the last.

LESSON FOR CLASS NO. 1—THOSE UNDER TEN.

- 1.—Who made all things? Give verses from the Bible to prove each answer.
- 2.—Where is God?
- 3.—How is He everywhere?
- 4.—Can he hear and see us in all that we say and do, and does He always know our thoughts?

We are pleased to learn that a good start has been made in the Sunday school. Brother Leask writes us as follows:

532 62nd St., ENGLEWOOD, Ill., May 26, 1892.

DEAR BROTHER WILLIAMS: In marking papers sent in answer to questions for Advocate Sunday-school I send you the average on each, 100 being for perfect. In Class No. 1 there are four who are perfect in their answers, while in Class No. 2 there are none that are quite perfect, although some come very close, and for a start I think they have all done very well. I send you two of the best papers in each class for publication if you can spare the room. The names and percentage are as follows:

CLASS NO. 2.

John F. Williams (age 18), St. Nicholas, Pa., 99; Percy Skinner (16), Meriden, Conn., 99; Rose E. Selley (13), Providence, R. I., 99; Maggie Winstanley (14), Toronto, Canada, 98; Wilfred Oldham (13), Providence, R. I., 98; Annie Seeley (10), Providence, R. I., 98;

Esther Barlow (14), Providence, R. I., 95; Charles Mason (10), Erie, Ill., 95; Frank Skinner (13), Meriden, Conn., 93; Hampson C. Frost (18), Paterson, N. J., 93; Annie Kirkwood (12), Chicago, Ill., 90; Pearl Eblin (13), Robards, Ky., 90; Fannie Barlow (10), Providence, R. I., 86; Gertrude Barlow (12), Providence, R. I., 88; Alma, C. Field (14), Providence, R. I., 88; Jessie Skinner (11), Meriden Conn., 88; Maud Cocke (13), Creal Springs, Ill., 88; Lizzie P. Hindmarsh (15), St. Nicholas, Pa., 85; Lawrence Field (11), Providence, R. I., 83; Marion Smith (12), Grantsburg, Wis., 83; Ethel Goss, (12), Toronto, Canada, 83; Chas. D. Wicks (14), Toronto, Canada, 83; Harpending Eblin (11), Robards, Ky., 83; Arthur M. Wicks (12), Toronto, Canada, 80; Della Putnam, (13), Greene, Iowa, 75; Willie L. Vanakin (10), Lackawaxen, Pa., 75; Charlie Hahn (13), Riverside Iowa, 63.

CLASS NO. 1.

Annie Roy (9), Chicago, Ill., 100; Jennie Smith (9), Grantsburg, Wis., 100; Homer J. Byrnes (8), no address, 100; Ethel Cocke (11), Creal Springs, Ill., 100; Mable Field (7), Providence, R. I., 99; Allie W. Taylor (10), Providence, R. I., 88; Allie Steinhart (8), Lackawaxen, Pa., 88; Walter Field (9), Providence, R. I., 81; Fred Putnam (9), Greene, Ia., 56.

BEST PAPER, CLASS NO. 1.

Ammie Roy, age 9 years.

CHICAGO, ILL: 1. God made all things (See Gen. i: 2). 2. God is in heaven (See Eccl. v: 2; Acts, vii: 59; Isa. lxvi: 1). 3. God is everywhere by His Spirit (See Psa. cxxxix: 7-12). 4. God can hear us and see us and He knows all our thoughts (See Psa. cxxxix: 2; Heb. iv: 13).

SECOND BEST PAPER, CLASS NO. 1.

GRANTSBURG, WIS: I would like to join your Sunday-school Class, No 1. I am nearly ten years of age. Answer to question No. 1: God made all things. "The Lord that made heaven and earth bless thee out of Zion"—Psa. cxxxiv: 3. No. 2. God is in heaven. "God is in heaven and thou art upon earth"—Eccl. v: 2. No. 3. God is everywhere, because His Spirit is everwhere—Psa. cxxxix: 7-12. No. 4. Yes, He can. Heb. iv: 13; Prov. xv: 3; Chron. xxi: 9.

Yours truly, JENNIE SMITH.

BEST PAPER, CLASS NO. 2.

ST. NICHOLAS, PA: I take pleasure in answering the questions

put forth in the *ADVOCATE*. I think the plan a good and instructive one to all the readers of the *ADVOCATE*. I am eighteen years old and belong to Class No. 2. My reason for believing the Bible to be the Word of God is based upon Heb. i: 1, 2, which shows that God has spoken through the prophets and Christ. II. Tim. iii: 16 shows it was given by inspiration of God and therefore free from error. The Bible is composed of sixty-six books. The Bible was first given to the Jews and then handed down to us through that nation. Moses wrote about 1491 B. C., as it was about this time when he received the tables of stone from God upon Mount Sinai; and John wrote the book of Revelation 96 A. D., making a period of about one thousand five hundred and eighty-seven years between the writings of Moses and John.

Yours Respectfully, JOHN F. WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

MERIDEN, CONN: These are my answers to the lessons of the Advocate Sunday-school: Answer No. 1. Paul says, speaking to Timothy (II Tim. iii: 15): "All scripture is given by inspiration of God." As Paul had the Spirit (see Acts. ix: 17; also I. Cor. xiv: 37), we have every reason to believe that it is true. To make this plainer, we will read, Titus II: 2: "In hope of eternal life, which God, that cannot lie," etc. If God cannot lie, then what the Spirit says is true. This, I think, is a good reason for believing the Bible to be true. Again, if we look in Num. xxvii: 18, it will be seen that the Spirit was in Joshua, and it was with all the prophets (see Judges iii. 10; vi: 34, xi: 29; II. Kings ii: 9; xv: 16; I. Chron. xii: 18; II. Chron. xv: 1; xx: 14; xxiv: 20), and many others. If therefore it was in all the prophets and all these same prophets wrote the Bible, then it must be the Word of God, and if the Word of God then it must be true. Answer to No. 2. The Bible is composed of sixty-six books, thirty-nine in the Old Testament and twenty-eight in the New. Paul says to the Romans, speaking of his kinsmen, "Who are Israelites; to whom pertaineth the adoption, and the giving of the law, and the service of God, and the promises." The Jewish, then, is the nation through which the Bible was handed down to us. The Old Testament was begun by Moses one thousand four hundred and fifty years before Christ and finished by John ninety-years after Christ; thus making it nearly one thousand five hundred years from the writing of the first to the writing of the last book, though the time actually covered from Genesis to Revelation was a great deal longer.

PERCY SKINNER. Age, 16 years.

LESSON NO. 2 FOR CLASS NO. 2.

- 1.—Give the best proof you can that it is our duty to study the Scriptures.
- 2.—Give proof that the Bible is the only standard of authority on all matters of doctrine and duty.
- 3.—Is the Old Testament out of date, and are we to confine ourselves to the New Testament in arriving at the truth of doctrinal subjects?

LESSON NO. 2 FOR CLASS NO. 1.

- 1.—Who is Jesus Christ?
- 2.—Where and when was He born?
- 3.—In what part of the earth did He live, and how long?
- 4.—Where is He now?

ADDITIONAL NAMES RECEIVED.

Lizzie White, Edgar White, Arthur Wicks, Jessie Byrson, Agnes Byrson, James Byrson, Roy Bruce, Mattie Bruce, Lizzie White, Edgar White, Richard Williams, Tommie Connaway.

A Fraud Associated With the Truth.

Clippings from papers from various parts have been received, giving an account of two impostors, calling themselves Mordecai and Esther, who are deceiving many of the people on Beaver Island, Mich., with their pretended prophecies of the coming of the Lord. It is said that Chicago speculators have taken advantage of the circumstance to buy the property of the deluded followers of "Mordecai" and "Esther" at cheap rates. The vexing part of it, and the cause of complaint to those sending the clippings, is that either the impostors themselves have claimed, or the newspapers have given the name Christadelphian to the fraud. However, it is no use to fret; wherever there is a genuine there will be a counterfeit. The association of our name with devils now will do the Truth no more harm than that of the name of Christ with Beelzebub over eighteen hundred years ago. The "predictions" of fanatics and impostors, which are becoming numerous, bring the truth in regard to the coming of Christ into greater contempt; but that is to be expected, as a means of putting to the test the fidelity of the faithful and to give those who do not want to see and hear the Truth an excuse for continuing in strong delusion, preferring to believe a lie because they take pleasure in unrighteousness.

EDITOR.

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day, . . . therefore let us not sleep as do others; but let us watch and be sober."—PAUL.

THE FRANCO-RUSSIAN ALLIANCE IN ITS TRUE LIGHT.

FRANCE is destined to be the dissatisfied, disturbing power of the world; and any move she may make in the great national questions will be from selfish objects, and it always ends in disturbance if it succeeds at all. The *European Review*, a Moscow paper, exposes the true inwardness of France in allying with Russia. It says:

"The Franco-Russian alliance has quite a different meaning for France from what it has for ourselves. As we earnestly desire the maintenance of peace in Europe we have no interest in promoting the French hopes for assistance in the reconquest of Alsace-Lorraine. It is important and indispensable to dispel all illusions of the French in that respect from the beginning, so that there should be no misunderstanding as to the future. The critical phase we are passing through in consequence of the bad harvest is obliging even the most warlike of our patriots to reconcile themselves to the stanch peace policy of our foreign office. It is only very simple persons who believe that the French seek a rapprochement with us merely out of sympathy with the Russian state. The friendship of the French for Russia is prompted by very positive motives, well known to everybody. The idea of a Russian alliance will only be popular in France so long as it is coupled with the hope of military assistance from the northern empire in case of a collision with Germany. There has been no French minister who has been specially friendly to Russia. All French statesmen value the power of Russia from the standpoint of French interests, and a ministry that may be many years in office is as likely to change its views in altered circumstances as would be a government of short duration."

Peace When War Is Intended.

While the *European Review* talks of "the stanch peace policy of our foreign office," it is evident that **nothing will stop** the Russian preparation for the coming war. While other nations are **sending** food to her starving millions, and while national bankruptey stares

her in the face, Russia can find means to progress toward the one great end.

"The Russian Black Sea fleet continues to grow in spite of famine and impending national bankruptcy. The Twelve Apostles, built at Nicolaieff and launched seventeen months ago, has gone to Sevastopol, where she will receive her guns. She is built of steel and armored with a belt of fourteen inches. Her engines, which are from England, are of eight thousand five hundred horse-power, giving a speed of more than sixteen knots. She will carry six twelve-inch steel guns, six six-inch guns, as well as seven torpedo-guns and fourteen Hotchkiss quick-firing guns. Another battle-ship recently launched at Sevastopol, called the George Pobedonosets, will be in commission next year. Her armor-belt is sixteen inches thick, and she will carry six twelve-inch guns, as well as torpedo and quick-firing guns, and will have a speed of seventeen knots. Two more iron-clads have been laid down on the slips just vacated, and new gun-boats and torpedo-boats are in course of construction. The fortifications at Sevastopol have also been strengthened in accordance with modern ideas. All this activity becomes more noteworthy by contrast with the desolation reigning in Turkish dock-yards, where there is no sign of any preparation to meet the threatened danger."

The Czar's Visit to Berlin.

There are great issues involved in the coming visit of the Czar to Berlin. France will look on with an anxious and jealous eye, trembling with a fear that both the dual and triple alliance will be broken and a new dual alliance formed, and that too between the two great emperors of Russia and Germany. There is no telling what the impetuous King William might do, especially now that he is surrounded with so much internal trouble and is being snubbed by his own subjects and by the famous Bismarck. Cool, deliberate and designing, the Czar will play his game to win if he plays at all. Should these two powers unite how long would it take to set all the world ablaze? Germany would lose its credit and be regarded by the other nations as treacherous, while Russia would give her a bone to gnaw, while the vast hordes from the North were rushing down like a mighty torrent to fill up the waste places of Turkish desolation and to be ready for the day of decision, when Jehovah will plead on behalf of His people and His land with a force that shall overwhelm every contending foe.

Should matters not turn out as the Czar desires in his interview with Emperor William, his alternative is increased preparation for war. A dispatch from Vienna of May 27th says: "The commands of the Czar, it is said, will depend largely upon the nature of his interview with Emperor William. Should these not lead to the expected understanding, work on the great fortified camps, recently begun in Russian Poland, will be pressed forward with all possible speed and the massing of troops in that region will continue. Should the expected reconciliation of the sovereigns take place, the work will be checked in order that money may be saved for the relief of the famine-stricken."

INTELLIGENCE.

BARRINGTON, ILL.—You have, perhaps, heard of the death of my father, who fell asleep March 25th, in the full assurance of the Truth as it is in Jesus, and I will not mourn and lament; for I know he is at rest, and that it cannot be long before he will awake at the sound of the trumpet and we shall meet again. May we all find an entrance into the blessed kingdom.

Hoping it may be permitted me to see you all at the fraternal gathering at Waterloo, and with love to all, I remain,

Yours in the one hope,

C. H. KENNICOTT.

CAMP COLORADO, TEXAS.—I have a few names to report of persons who have rendered obedience in putting on the saving name and who are rejoicing in the hope of the glad tidings of the kingdom of God. Our little ecclesia numbers twenty-four at present. Sister Corrington (formerly Baptist) put on the saving name May 15, 1892, and the following are the rest: J. E. Wallace, L. J. Tyre, Mrs. L. J. Tyre, N. J. Wallace, L. A. Crisp, M. A. Bennett, S. F. Eubanks.

H. H. REYNOLDS.

CHICAGO, ILL.—Since our last Intelligence from here we have had two additions to our number; one, Bro. William Tellsley, by removal from Pittsburg, Pa., who has located here; the other by immersion, namely, Mrs. M. Lewis, who, after giving evidence of an intelligent understanding of the gospel of the kingdom and things of the name, was assisted to put on the sin-covering name in the appointed way on the afternoon of May 29th. Our young sister is a daughter of our Sister M. Fish.

J. LEASK.

DENMARK, ARK.—It has been some time since you have heard from the body at this place. Our meetings have not been regular this winter, health not being good among some of the brethren and others living some distance away. We have had no additions to our eccle-

sia for some time, the prospect being very gloomy at present. We have a trouble that has come upon us which has caused our hearts to ache and also caused us to pray to the Father of all good to direct us and help us to do all things right. Two highly-esteemed and beloved brethren have turned aside from the Truth and their former work of teaching to engage in politics, visiting what is called the People's Club, discussing the political issues with the opposing parties. The brethren have interviewed one of them once, but not having time to fully discuss the matter it was postponed, with the agreement to meet on the second Sunday in May and privately talk the matter over. It was hoped that one of them would discontinue his speeches until we could come to an understanding, but our hopes were in vain, which has caused me to write this to you. These brethren have both done excellent work for the Master, being zealous and faithful in teaching the things of the kingdom and the name; and we feel sorry to see them turn aside and forsake their first love.

Hoping that you will give us some aid in this our time of need, and that Deity will continue His goodness towards us, I remain, yours in the hope of eternal life,

JAMES WHITLOW.

[DEAR BROTHER WHITLOW: We have taken the liberty to omit the names of the brethren you refer to for the present until a definite conclusion is reached. We share in your disappointment and sorrow that brethren of so many years' experience and of more than ordinary ability should be turned from the abundance of good food in our Father's house to indigestible and dyspepsia producing husks of a fruitless and hopeless movement in the line of "political reform." How vain! how unbecoming for those who know the rottenness of all such movements! The whole body politic of the world, in all its various and multiplied forms and with its legion of names is a corrupt and corrupting system, only permitted for a short and evil time. What is the use for men who expect to participate in destroying it to try to sustain

it and to identify themselves with it?

Well, brethren, *do your duty*, whatever the consequences may be; and let us hope that a firm stand for true principle on your part may prove fruitful in *bringing the prodigals to themselves*. —Ed.]

LOWELL, MASS.—We have not sent any Intelligence for quite a while, but wish to let you know that there is still an ecclesia in Lowell, and that we are still trying to keep the light burning. We have changed our time of meeting, so that now our public meeting begins at 10:30 A. M. and the breaking of bread at 12. We have also a Bible study at 6:30 P. M. Not much interest appears to be manifested, but we still desire to be found at work when our Lord shall come.

I wish to make a statement in regard to our position on the labor union and secret society question. It has been represented (in spite of our repeated denials) that we advocate "instantaneous cutting off" from fellowship of brethren who become entangled in worldly organizations. This is false, and we hope that after this public denial we shall be no more misrepresented on that point. We believe that the eighteenth chapter of Matthew should be carried out in such cases as well as in other forms of disobedience, so that while on one hand we will have no fellowship with the unfruitful works of darkness, yet on the other hand we would do all in our power to save our brother. Hoping that such contentions with the necessity of them shall soon pass away, I am yours fraternally,

W. H. CLOUGH.

LAKE TAPPS, WASH.—DEAR BRO. WILLIAMS: I have been thinking for some time that I would soon be able to write to you and send the subscription price for the *ADVOCATE*. But as our circumstances are still rather too close, we will try to be content without it for awhile. Heretofore we have been accustomed to reading the *ADVOCATE* handed to us by Bro. John Banta, and from our great appreciation of it we

miss it very much. I would now through its pages notify those brethren who so kindly contributed to our necessities last fall, after we were burned out, that by their liberality our burden is made comparatively light and that we have rebuilt, are now again living on our homestead claim, which we would certainly have lost had we not been helped by the brethren. I believe we answered all or about all communications privately; but it will be a source of satisfaction to the brethren to know that their mite has helped us so much. And then the precious words of cheer and comfort received in their letters, *how strengthening, how consoling* the effect, though we were not overmuch cast down, being fully persuaded that all things work together for good to them that love God and to them who are the called according to his purpose. Truly there is no real pleasure in this life except to rejoice in the Truth and in hope of the life wherein distress and disappointment will be unknown.

Brethren, may the Lord reward you richly for your work of kindness in our behalf is the fervent prayer of your brother and sister in the one glorious hope. S. M. AND M. A. MAGILL.

P. S.—We received a package of second-hand clothing from some unknown ones in Portland, Oregon. We wish they knew that we appreciate them highly. They will please write us.

Address, S. M. MAGILL,
Lake Tapps, Wash.

POMONA, CAL.—I am happy to inform you that your visit to Pomona has not been in vain. My son, Addison, who has been dissatisfied with his baptism for a long time, has given assurance that he now fully understands the things concerning the kingdom of God and the name of Jesus Christ, and he was baptized May 8th. Also Mr. Stap, who attended the meetings, has put on Christ in baptism, being formerly neutral. Both are now rejoicing in the Truth. May they continue faithful to the end.

Sister Artie Eleam, who has remained away from the table for a long time,

has returned and seems to be quite refreshed, she, too, having attended your lectures. We now number seventeen and are expecting to be joined by the Sisters Anna and Kate Miller, from San Diego, in a short time.

The interest aroused by your lectures has not all died out. It seems to me if we had some one to give a few more able lectures there are some yet who might grope their way through the thick darkness to the light; but the feeble light we are able to hold out is not sufficient to draw them even to listen to what is said. We greatly rejoice for what God has been doing, and trust it will not stop here, but pray the Lord of the vineyard to send more laborers into the field.

Your sister in the one hope,
LUCY J. WHITE.

ROSE BUD, ARK.—The Rose Bud Ecclesia is moving on smoothly. We are endeavoring to hold forth the word of life in the midst of darkness, hoping that some of our neighbors may be attracted and brought in before the return of the Master. There is more interest manifested now than has ever been in this country to know what Christadelphians teach. I am just home from Searcy, where I spent two days and nights—one with Bro. and Sister Overstreet and one with Bro. and Sister Pilkington. Bro. Pilkington had arranged for meeting a few friends at his house. One was an ex-presiding elder of the Methodist Episcopal Church South, but for some cause to me unknown he failed to put in his appearance. Bro. Pilkington thinks he is very anxious to know something of the Truth. He says he has written to several of the leading papers of his church asking for light on certain subjects, but they evade his questions. I hope he will soon be able to see why they evade his questions.

J. M. LIVELY.

SPENCER, MASS.—Once more death has invaded our little ecclesia, reminding us that the creature is still subject to vanity, not willingly, but because of the good purpose of him who hath sub-

jected Him to vanity and also planted in him a hope of redemption from the same. Bro. Edward Turner, aged 56, passed from life May 23d from heart trouble, aggravated by an attack of *la grippe*. He was obliged to sit in a chair five weeks, not being able to lie down during that time. He suffered intense weariness and no slight bodily pain, but his patience was wonderful and his faith (to us) beautiful. It may be well said of him that he died in the faith, with the full knowledge that he must give an account of himself for the deeds done while he was a member of the body. He was born in Liverpool, England, in 1836, and came to this country in 1865. We meet as usual at the house with the sister wife, who mourns but not as they who have not the hope. We shall miss him from our little ecclesia, for his faith was of that constant, hearty sort, he never missing a meeting or an opportunity to give a reason for the hope that was in him. Bro. I. N. Jones, of Worcester, set forth the hope and faith of our brother, and a goodly number of the brethren from that city were present. We shall see our brother again.

Edward Stokoe, aged 72, came here from Port Oram, N. J., some two hundred and fifty miles, to see if he was qualified to become a member of the body. He is uncle to Bro. Edward Lowe of this place, and has for a year or more been reading works on the Truth and has been in constant correspondence with the brethren here for some time. We found him in love with the Truth and well qualified for immersion. The brethren at Worcester kindly assisting, he was buried in baptism in that city, and returned to his home full of hope and joy in the new-found faith.

ARTHUR L. BELLOWS.

TACOMA, WASH.—It has been some time since anything has appeared from this Sodomlike city on the Puget Sound.

Since my last communication our number has been diminished by the removal to Stockton, Cal., of Bro. and Sister Beattie and of Bro. and Sister Magill, to their homestead near Lake

Tapps. Before their removal from here Bro. and Sister Beattie manifested an inclination to accept and contend for the free life crotchet held by Mr. Bingley. I have written them on the subject for the purpose of trying to show them their error, but have not heard from them since. I trust that they may be led to see the Truth in its unadulterated simplicity and be made free thereby, for they are a kind-hearted and zealous brother and sister and seem to manifest a strong devotion for the cause of our Master.

We have recently discovered another brother and sister (Watson) in Tacoma; that is, they claim to be Christadelphians, and as far as we have investigated their claims for fellowship we find them sound in the one faith. We have not yet met with them at the Lord's table, but trust soon to be able to do so conscientiously and Scripturally. There is also a young man by the name of McDonald stopping with them who seems to manifest a deep interest in the Truth and is reading Christendom Astray and other Christadelphian publications. He is a man of more than ordinary talents.

We are making an effort to hold a fraternal gathering in Lewis county, Washington, this summer, the Lord willing.

Through the brotherly kindness of the faithful and generous-hearted members of the one body (to whom I again tender my thanks) I have been enabled to enjoy the company of my family again after a painful separation of a year and a half, and also to arrange my little financial matters so as to secure food and raiment by the blessing of Yahweh; and having these we should be content, even if they are limited to the bare necessities of life of a coarse grade.

My painful malady still clings to me and stubbornly resists all efforts to cure it. But while the hand of misfortune and incurable disease prevents me from labor, I am putting in my time as best I can in writing a book giving an account of my search after the Truth and how I came to find it; also a synopsis of the several discussions I have had

with Campbellite, Seventh-day Adventist and Latter Day Saints' preachers. I am now writing the seventh chapter, and hope to be able to finish it before the time for the fraternal gatherings this summer.

I would be pleased to have *The Truth Gleaner*—all the back numbers and the future ones too—and should the Lord favor me with the necessary means I will gladly send for it, as it will be a great help to me in writing the above-named book.

The signs in the East are rapidly increasing, and it is abundantly evident that the time of probation is soon to be brought to a close.

May we all be ready to meet the great and august Judge of the quick and dead, and have confidence and not be ashamed before him at his coming is the fervent prayer, through Christ, of your brother in the one hope of life eternal.

JOHN BANTA.

[Volume 1 of *The Truth Gleaner* will reach you in due time, and your name is entered for Volume 2. These are cheerfully sent free of charge, and you, dear brother, will please feel under no obligation to us; but if you derive any benefit, give thanks to Him to whom all praise is due.—Ed.]

TORONTO, ONT., CANADA.—Since last writing Bro. Charles Goss, a young man of much promise, has gone to his rest, awaiting the trumpet call that shall awaken the dead. Our numbers have been much reduced of late by removals caused by slack trade in these parts. We trust our brethren will be able to spread the seed wherever their lot may be cast, and bring forth fruit for the Master's use.

Yours fraternally, W. H. HARDY.

INTELLIGENCE from Auburn, N. Y., and London, Ont., is in type, but had to be held over till next month for want of space. An item (quite cheering) from Rochester, too late, will appear next month.

We are cheered and encouraged by the good news from Pomona. We hope to hear of more returning, especially one who, we think, ought to be able to easily see the error he has been led into.—Ed.

that town, in the form of a printed circular. The time will soon be here when all Jews who are worthy will be delivered from their persecutors.—Sundry tracts, by A. Darius Myers. Some of them are quite pointed in their denunciation of popular theology.—*The Sentinel* (Milwaukee,) with attention called to a letter written in defense of Postmaster General Wanamaker. The writer seems to lay considerable stress upon Mr. Wanamaker being a Presbyterian. He may be nothing the better for that. Still, so far as we know, he is a good citizen of the United States.—Sundry tracts by John W. Deem, Columbus, Kansas, quite severe on the popular theory of the conscious existence of the dead.—*Glad Tidings*.—*Brethren Evangelist*.—*The Citizen* (Boston), with mark at a notice to the effect that on a Sunday evening "Rev." F. C. Whitehead lectured to the Malden Reformed Catholics and that he was invited to come again. There are complaints about this, as Brother Whitehead allows himself to be advertised by the Reformed Catholics as a "Rev.," and that he seems to be too closely identified with them for the health of the Truth. At this distance it appears as if he was sailing quite close to a dangerous wind.—Various clippings from various sources, for which we are thankful.—Quite a number of questions for our Question and Answer department, which are crowded out but will find room soon.—Several acceptable contributions from Sister O. L. T.—The Book of the Covenant, by Sister Anna M. Byrnes, which will find a corner ere long.—Spiritual Light, by L. Passmore, with a little revision may be useful.—A tract entitled the Christadelphians, which is the work of Brother H. H. Rich, late of Boston. It is calculated to be useful in calling attention to the Truth.

LETTERS.

J. Cook, C. Williams, B. G. Coke, B. Hardy, J. W. Deen, C. J. Rechstiner, C. B. Walls, A. F. Blake, M. E. Bromm, S. Evison, J. Spencer, R. G. Huggins, J. M. Lively, P. A. Blackwell, T. McConnell, E. Crowell, T. W. Ladson, E. Cooke, A. Simpson, H. E. Hardy, S. B. Johnson, T. Turner, J. B. B. Frost, E. Cook, J. A. Cross, J. S. Kimes, M. Harless, A. Cole, S. Elsas, W. H. Fowler, M. Stocks, R. Stocks, H. R. Brinkerhoff, S. W. Baters, S. Erickson, C. C. Vredenburgh, L. C. Moore, W. Morrison, J. S. Smith, C. Boyd, H. Allen, A. M. Byrnes, F. Robins.

RECEIPTS.

C. W. Hunnicutt, A. Woodson, J. K. Terwilliger, J. Cooke (2), L. M. Thompson, H. Mills, Z. J. Fawn, T. W. Ladson, W. A. Hood, M. Conable, C. Connally, G. T. Washburne, C. Barron, A. G. Smith, C. H. Kennicott, W. Morrison, L. Mitchell, L. L. Renshaw, D. A. Hutchins, F. Chester, I. N. Jones, M. M. Hamilton, E. M. Gregory, A. Louis, J. J. Lee, F. C. Hindmarsh, J. Clark, A. Cole, G. R. Walden, A. Erickson, J. W. Edwards, J. W. Green, J. Leask, E. S. Calkins, E. E. Conwell, R. Thompson, W. H. Hardy, P. Snook, T. G. Ruth, S. Brown, M. M. Merry, A. F. Blake (2), T. Biggs, G. Pine, Sister J. E.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
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NOTES.

THE FRATERNAL GATHERING AT WATERLOO.—We have delayed the issue of this number of the *ADVOCATE* awaiting a decision of the Western Passenger Association as to rates; and at last it turned out that we could not promise attendants enough to entitle us to the one-and-one-third rates from that company.

However, we have a definite promise from one railroad that if there are fifty from Chicago over that road the one-and-one-third rate will be granted; and we have also a promise, not quite definite, that the same road will give the same rate from all points on their line.

~~Notice.~~ Notice. You will pay full fare coming, for which ask the agent to whom you pay your fare for a receipt. Those who can had better go to Chicago and come with the company from there under the leadership of Brother Leask. All others will try and come via the C. R. I. & P., and the B. C. R. & N. All who observe this, we think, will be able to return at one-third rate.

The meetings commence Saturday, July 30th, and continue till Monday night, August 1st. Should it be thought best to continue longer it can be determined at the meeting.

EXPLANATION AND PROTEST.—Brother A. Weir, of Taunton, Mass., individually, and Brother A. T. Bruce, of Boston, on behalf of the brethren of Forest Hill district, write us letters, both making sixteen pages, of explanation and protest regarding our remarks on the notice in *The Citizen* relative to Brother Whitehead and the Reformed Catholics. Really, brethren, we cannot see what there is in our remarks to call for such ado and such a reprimanding. A brother is sailing his ship; another brother on the shore says, Don't you think he is sailing rather close to a dangerous wind? and the reply is, Yes, it does appear so at this distance. Now this is all there is in our remarks; and nobody on the shore would see anything in them to take offense at. The remarks reach the ears of the captain and his crew, and some of the latter become so offended that they cry out, How deeply you have hurt the captain of our ship! You have dealt the most severe and undeserved cut—so much so that he is seriously thinking of abandoning the ship, and if he does your words will have helped in no small degree to that end. You have violated the very principles of justice, etc., etc. Now is not this making much out of nothing? Why surmise that a brother sent us the paper from evil motives, when you do not know whether it was a brother? We do not. It was all public property and there was no crime charged; there was no abuse. There was nothing said but what was properly within the limits of the right of an editor in acknowledging the receipt of, and reviewing papers. When our pen does slip to the injury of a brother we shall be ready to make amends, as much so with Brother Whitehead, whom we highly esteem, as anyone; but we are no cringer to heated imagination and surmise.

Culled from the sixteen pages of manuscript is the following explanation, which is all that we can see the case calls for: The "Rev." was imposed upon Brother Whitehead. His attending the meetings of the Reformed Catholics was with the hope of teaching some of them the Truth. He presented the Truth boldly; so much so that

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THE STRAIT GATE AND NARROW WAY.

A SISTER OF THE NARROW WAY TO A FRIEND OF THE BROAD WAY.

In the eyes of the world to be narrow-minded is a grave offense. To say, "I have the Truth and all other beliefs are false," is looked upon as arrogance.

If believing God rather than men is narrow-minded, then I am willing to be regarded in that light. "Let God be true though all men are liars."

We know that the decrees of the Almighty are unalterable and His word "shall not return unto Him void, but shall accomplish that which He pleases (Isa. lv: 11). You and I have no voice in the matter; our wishes weigh not one atom in the scale of divine justice. It is wisdom on our part to recognize this before we attempt to understand what His decrees are. He that sitteth upon the circle of the earth looks upon its inhabitants as grasshoppers (Isa. xl: 22).

Shall we who are so small in His sight dictate to the Creator of all things? Nay, rather let us hide our faces in the dust and cry, "Be merciful unto us." "Shall not the judge of all the earth do right?" (Gen. xviii: 25).

God has marked out a plan of salvation, and He is not willing that any should perish (II. Pet. iii: 9); but the consequences to us rest upon our own actions. Would you neglect your own salvation

because certain details of His plan are not just to your liking? Would you continue in the "broad" way for the sake of accompanying your friends to destruction? You say I am narrow-minded? Is it because I believe the Christ when He says, "I am the way, the Truth and the life. No man cometh unto the Father but by me;" and again, "He that entereth not by the door but climeth up some other way, the same is a thief and a robber?" (John x: 1). Some are trying to enter into the fold by the way of morality. Should one cry, "Stop thief!" he will at once be branded as narrow-minded.

If any system of morality nullifies the Word of God, it must have a destroying and not a saving effect: for the thief cometh not, but for to steal and to kill and to destroy" (John x: 10) If there is salvation in morality then we need no Saviour; hence the sufferings and death of Christ were unnecessary and God's Word is made of none effect. The learned claim for the systems of morals taught by a Confucius or a Brahmin a priority and a resemblance to the doctrines of Christ. Barring the question whether conscience, or the faculty of the mind that determines right and wrong, is inherent, or whether their beliefs were a matter of education coming from tradition handed down, possibly from Abraham's time (as philologists claim in the case of Brahminism), in any case it is as the borrowed light of a dead moon compared with the life-giving light and heat of the sun.

Infidelity presents many specious plans for the uplifting of the human race, the brotherhood of man and the federation of the world; and standing in the presence of the arch-enemy, Death, tells awe-stricken humanity that "Listening Hope can hear the rustle of a wing."

Coming nearer to our own beliefs, there are those who tell us by word or action that it does not matter what one believes if he does right. *Can* one do right and not believe what God says? "He that believeth not God hath made Him a liar" (I. John v: 10). It is not altogether uprightness towards the world but what is my attitude towards God. Is He first in all my thoughts? Am I willing to believe a "Thus saith the Lord?" If He says, "The soul that sinneth it shall die," shall I believe that or the serpent's lie, "There is no death?" When he says, "As truly as I live all the earth shall be filled with the glory of the Lord" (Num. xiv: 21), shall I believe it or shall I believe that heaven alone is to be filled with His glory and that I must go there to enjoy it? When He says, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. ii: 22); "They shall be as though they had not been" (Oba. i: 16), shall I believe it, or shall I believe they are to suffer eternal

torment or else all at last be saved? God's Word teaches that it is necessary to believe the gospel of the kingdom, which was preached to Abraham, or I must remain an alien from the commonwealth of Israel, and a stranger to the covenants of promise, having no hope, and without God in the world" (Eph. ii: 12).

I have no moral right to reason incorrectly, for false reasoning is the foundation of wrong living and is the parent of crime and misery.

The lines of demarkation between truth and untruth are plainly drawn, and the way is narrow that leadeth unto life. Whenever we cross those lines we are in the "broad" way, if it is only to extend the hand of fellowship to error. "If there come any unto you, and bring not this doctrine (of Christ, see context), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II. John x: 11). One must be narrow-minded in the eyes of the world if he walks in this narrow way. No doubt Noah was narrow-minded when he built the ark just for himself and family. Although he preached one hundred and twenty years, all others were too broad-minded or liberal in their views to take any precaution against the threatened danger. The patriarchs, too, must have been narrow-minded to take no part in the affairs of the nations about them, but acknowledged themselves pilgrims and strangers in the land of promise. Christ was not broad enough in his views to please the Jews, because His teachings excluded them from the glories of His kingdom; hence their attempts to stone him and finally to accomplish His death.

Again, I am narrow-minded because people who believe what I call the Truth are not found among the wise and learned of the world. Peter and John were "unlearned and ignorant men" (Acts iv: 13) but yet were chosen apostles.

Paul says, "Not many wise men after the flesh, not many mighty, not many noble are called. God hath chosen the weak things of the world to confound the mighty, that no flesh should glory in his presence."

You say I am narrow-minded, because I take no part in the social and political affairs of the world. Think you, if one were an aspirant for the highest honors that it is in the power of a nation to bestow, he would trouble himself about any petty office, thereby lessening his chances for the higher position? I have aspirations for honors greater than any worldly authority can give. My hope is to become a member of the "royal house" that is to govern the world in righteousness for a thousand years. It is but fitting that I should spend my time preparing myself, that I may be ready when my elder brother returns to gather his jewels.

Would you have me lesson my chances by becoming entangled with the transitory things of this life? You say, if everyone should think as I do how would the world's work be carried on? When the time comes that everyone believes as I believe, the present arrangement of things will have passed away, a divine government will again be established in the earth, and God will be all and in all. I. N.

EDITOR'S TOUR TO CALIFORNIA.

IT would probably be interesting to give an elaborate account of our journey to the Pacific coast, and we had thought of giving it, but we find our space too limited to admit of it; and so we must confine ourselves to those matters which are of most importance, namely, such as concern the Truth in a special sense.

For about two years we had been receiving suggestions as to the advisability of making a tour to the western part of the continent; and finally, through the brethren and sisters of Pomona, particularly Sister White and Brother Howell, the project assumed practical shape, and we consented to go as soon as we could find a gap in the demands pressing upon us. Through the assistance of Brother Dr. Bennett, who had, several years past, made the trip, we received considerable help in making such arrangements as proved free from the annoyances which often accompany traveling in strange parts. The agent of the B. C. R. & N. Railway, at Waterloo, was good enough to give special attention to the preparation of all the details of our ticket, which in length resembled that of the journey we were to make, and he also kindly placed in our hands a letter of introduction to the railroad officials that secured special attention to our care and comfort. Our ticket was what is called a "tourist" ticket, and was to cover all the route, embracing some half dozen different railroads and good for six months.

On March 14th, at 7 P. M., the time had arrived for the start from Waterloo. The brethren and sisters and the children were all at the depot to cheer us with hearty expressions of their good wishes for our safety and the success of the object for which we journeyed. The bell rang, the train started, adieus were signaled by waving handkerchiefs and we were off. We began to realize that the rushing train was to be our home for five or six days. Considerable work must be done while wending our way, for in these days of running to and fro time is very precious. The printer must have copy, some of which must be written and some revised and prepared, and so we must see what the arrangements are in the way of admitting of such work.

An accommodating porter is present to attend to all that anyone can reasonably ask for; our berth affords ample room for attaching a table in front of our seat, and the table is at hand too. Everything convenient and comfortable is provided for sleeping at night, and so we make ourself at home.

We pass through every variety of country and scenery imaginable and experience many changes in the weather—sometimes warm, sometimes cold; rain, snow and hail. If change is one of the spices of life we had no scarcity of spice. Of the numerous races and nationalities of human beings many varieties were to be seen; and the more one saw of them the more was he impressed with the depravity to which a vast portion of Adam's family has degenerated. What a wonderful power and marvelous wisdom it will require to so manipulate matters as to restore the earth and its creatures to that state which we are justified in expecting! But there will be power and wisdom equal to the task; for the word has gone forth, "As truly as I live the whole earth shall be filled with my glory."

In five days we reached Pomona, where Brother Moore met us at the depot and conveyed us in his buggy to the new home of himself and wife and Sister Lilly. We say new home, because it is not long since Brother Moore removed from Topeka, Kansas, to these parts. In Pomona it seemed as if we were in a new world. Only a day or so before we were in a vast and desolate country partially covered with snow. Now we look out over a country that seems to be bursting with the laughter of real joy under the smiles of a shining sun, while nature all around seems to remind us that she has just come out of her toilet dressed in her most beautiful robes of various colors and hues and emitting a fragrance of the sweetest perfume. Truly this is a paradise; and to behold it makes one's heart leap with joyous hope of the time when the Lord will comfort Zion and all her waste places and make her like the garden of Eden.

Preparations had been made for our temporal comforts at the home of Brother and Sister Howell, whom we had met some years since in Owen Sounds, Ont., Canada. From their hospitable home as our central point we radiated among the brethren and sisters in the different parts of the town. Several whose names had become familiar to us through correspondence, etc., came from other parts—Sisters Reith, Rutherford, and Sheils from Ventura county, and Brother Green, late of the same county, but now living some distance south of Pomona. Our Sisters Anna and Kate Miller, who learned and obeyed the Truth in Waterloo some eight years since, came from San Diego, where they now reside, and their familiar faces almost made

us forget we were so far from home. Also Brethren John and William Holman, whom we had met in Mahoney City, Pa., and Scammon, Kansas, were present from Elsinore, some forty miles from Pomona. The fact that all these had held firmly fast to the Truth through several storms that had swept some off the deck was a source of gratification to us and made our meeting all the more pleasant.

Well, we were there for work, and a look over the field showed that there was considerable to be done—some of a pleasant nature and some otherwise. The Opera House had been engaged for two lectures on Sunday and the matter had been industriously brought to the attention of the people. The result was a good audience. It being too expensive to engage the Opera House for the whole course of lectures, after Sunday we had the use of the Universalist church and the meetings were well attended all through. Quite an interest was awakened, as was manifest from the many questions asked at the close of each lecture and the talk around town. While we had to work hard in this branch of our labor it was pleasant, because it was encouraging. There was other work, however, which was far from pleasant and yet it made demands that duty could not faithfully refuse attention to. It will be remembered that a few years since Dr. Usher removed from Walkerton, Ont., Canada, to Pomona, Cal. His name had been associated with the Truth for a long time, and reports had been circulated in regard to his doctrinal soundness on the nature and sacrifice of Christ, some quite unfavorable and others not so much so. The doctor's settling in Pomona was the cause of several others, from different parts of Canada, doing the same. Matters went along for a time without any visible cause of trouble, until Dr. Usher commenced to give vent to the pent-up foulness of "free life" heresy. Brother Moore and others had been closely in touch with the history of that pernicious theory, and were therefore quickly able to see that faithfulness demanded protest at their hands; and they bravely faced the enemy and fought the battle, saving the ecclesia from ruin and maintaining the honor of the flag of truth which it is their privilege to hold aloft. The enemy, however, in retreating, succeeded in raising sufficient dust to blind the eyes of some, among whom were a few whose intelligence inspired the hope that by a careful use of the sword of the Spirit the bands of delusion could be cut and they could be rescued. To do this was the unpleasant but necessary work.

Our readers will not have forgotten the account given in the *ADVOCATE* of this upheaval in Pomona, and Dr. Usher's attempt to justify his position that, while Christ was born under the condemna-

tion of the Adamic race, He was freed from it at his baptism, and that His death, so far as He was concerned, was unnecessary. It will be remembered that we replied to the doctor's arguments and then closed the discussion, refusing to publish a long repetition from his pen; and this evoked his wrath upon us in terms not the most elegant and that would have been of no credit to their author had they emanated from the slums of the outer courts. We could not understand the matter, being impressed with the thought that one who had received the necessary training to become a doctor would naturally pass through channels that would yield a measureable degree of refinement, especially with years of association with the Truth—the most powerful refiner in the world. However, so it was and so it continued; for we had not been in Pomona long till slangy remarks and a challenge couched in the same kind of language came to our ears. It is not always unpleasant to engage in discussion; it depends upon the kind of man one has to meet. If he is of good breeding, and, more than all, if he has the fear of God and has been rubbed down to some extent by the power of divine precepts, an encounter on behalf of truth is refreshing and helpful. In the present case it was a matter of unpleasant duty, for the sake of some worth considering, to reach whom there seemed no other way than to expose the enemy and give him an opportunity to expose himself in their presence. With this in view we prolonged our stay two days, and after considerable fruitless effort to submit propositions that would declare the issue to be discussed, the doctor himself stumbled into them and two nights' discussion took place, resulting in the rescue of two, if not more, from the snares of delusion. In the interview for arranging for the discussion we found that the doctor had abandoned his previous views that Christ was under Adamic condemnation till His baptism and had leaped back into the original mire of renunciationism.

Mr. White, a son of Brother and Sister White, who is court reporter in Pomona, took a short-hand report of the discussion; and as soon as he can find time to transform it into longhand we will, the Lord willing, publish it, either in the *ADVOCATE* or in pamphlet form.

The brethren were very much cheered by the discussion, as it fully justified the attitude they had dutifully yet sorrowfully maintained; and at the close they kindly placed in our hands an expression of the gratitude and satisfaction they felt in the fact that the Truth had been vindicated against the most provoking assault, and yet the true spirit of meekness and godly fear had been maintained unruffled. It is cheering to receive the hearty commendation of those who are in earnest and who have the Truth at heart, especially when one has exhausted nearly all the vitality he has and is thereby tottering upon the verge of despondency. What a delightful sensation will thrill our hearts if we can but receive the commendation of Him whose smile will decide our eternal destiny!

While at Pomona we received an invitation to go to Ventura county and give two or three lectures, but the way did not seem clear, the prospect of good results not being very inviting for a short visit; and not having time for one sufficiently extended we thought best to ask to be excused. So we bade adieu to the brethren and sisters and friends at Pomona and took the train for San Francisco, via Los Angeles, leaving the latter place at about 2 P. M. There was a very threatening sky, and great fears were entertained that dangerous storms, washouts and landslides would be encountered during the night. This, added to the fact that the convulsions of the heavens in these parts are liable at any time to be answered by quakes and rumblings in the earth, was not calculated to make one feel that life was very secure, especially with the uncertainties incident to railroad travel. However, it is no use harboring forebodings of disasters that might come; for if they do come what can poor worms of the earth do in the grasp of nature's angry convulsions? It is no use reaching forward for trouble and anxiety; there is always enough with the passing moments. All that wisdom bids us do is, Make your peace with God and see that it is not marred; and if marred, see that the cause is removed in the way directed in Wisdom's Guide, and then press on, press on, come what will.

As our train wended its way, the dark shadows of night came upon us, intensified by black and angry clouds that seemed to threaten dire destruction upon everything within their reach. Feeling weary and worn, however, we had our berth prepared and retired, soon passing into the embrace of a sweet sleep that was oblivious of all dangers. It was not until the next morning at 7 o'clock that we were aware that we had almost been deluged with rain and had just in the nick of time been stopped by swinging lanterns from running into a landslide that took three hours to be cleared from the track before our train could resume its journey. In thirty-three hours we made the trip from Pomona to San Francisco, where we, by pre-arrangement, called on Brother Pym, who, some four years since, resided in Waterloo. We found him at his working-place, the furniture house of Brother W. Clark, who some twelve years ago was also a resident of Waterloo, but whom we had never met, but expected to meet at this time. He was, however, out of the city, and as we made a short stay—only twenty-four hours—we failed to see him.

Well, why did we make such a short stay in the largest city on the Pacific coast? The question is answered in one word—Laodicea. Worldly enchantments and spiritual neutrality had compromised what little truth there was with some of the associations that have eaten as a canker. There is no backbone where there seems a love of spiritual things; and where, in a sense, there is backbone, there is a lack of those characteristics necessary to command sufficient respect to obtain the attention that the Truth deserves and receives in many parts. With a barrenness of spiritual things, a cold and heavy rain and a disagreeable gale blowing in from the ocean, the entire situation seemed quite unpleasant, and so we hurried off towards the rising sun, with Denver as our next objective point.

(To be continued.)

EVENING SHADES AND MORNING LIGHT.

These Gentile times, now in their eventide,
 With solemn tread
 Their dark'ning shadows mark the mountain's side
 With fear and dread;
 The boding clouds conceal a cheering light,
 That tells of morning coming on the darkened night—
 Long night, that man in pride and wrong hath reigned
 And sin blazed high;
 While they blasphemed the sons of God complained.
 To heaven they cry:
 O Lord! bring thou the day that sets the doom
 Of Gentile times. Come, Lord Jesus, come.
 Yet, while the trumpet sounds the coming woe,
 They make mad mirth;
 Pride lights the festive chamber and they grow
 Wanton on earth.
 They plant, they build, choose Sodom's smiling lot,
 And in derision cry, "Why comes He not?"
 O man of earth! fear surely comes on thee—
 The pit, the snare;
 Thy heavens blackness, thy waves a troubled sea,
 O'er all despair.
 Dimness of anguish on the world shall fall,
 While dread and fear with darkness cover all.
 But lo! a gleaming from the watch-tower seen,
 The star of dawn;
 Long, wild and weary hath the darkness been,
 'Twill soon be gone.
 That treasured ray, that burned through all the night,
 At last is kindling into morning light.
 Yes; to the bride no day has dawned as yet
 To soothe her fears.
 Her path to glory hath been dark and wet
 With cries and tears;
 Her eyes nigh failed with looking for the day
 That is so fair yet seemed so far away.
 Yes; the times grow darker, and she sings, 'Tis well
 He cometh now;
 The winds that smite the cedar only swell
 The joy to brow.
 And as the heaven's darken her's grows bright,
 Their cloud of darkness is her pillared light.
 Sing, then, thou watcher, at the door of hope,
 Thy last by night;
 Dark is the threshold, but the portals ope
 A heavenly sight.
 He comes—the Bridegroom comes to give
 The life, the beauty, that His bride may live.

Selected and adapted by

R. W. C.

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day, . . . therefore let us not sleep as do others; but let us watch and be sober."—PAUL.

TURKEY SUCCOMBS TO RAILROAD ENTERPRISE.

IN the New York *Post* of June 4th appeared the following news of railroad development in the Abrahamic estate:

"The Turkish government at last has granted a concession to an English contractor for the immediate construction of a railroad from Acre, across the Jordan, to Damascus. The road will have two starting-places, Acre and Haifa, and will run along the eastern foot of Mount Carmel, thence across the Esdraelon Plain by Nazareth, Nain, Jezreel and Beisen, to the river Jordan, along the eastern shores of the Sea of Galilee to the Hauran plateau or Plains of Bashan, and thence across the Plain of Damascus, skirting the eastern base of Mount Hermon, to the southern gate of the city.

"For the time being this will form the terminus of the line, which may be indefinitely extended hereafter, becoming a trunk railway connecting the Mediterranean and the Persian Gulf and a direct route to India. The present road will be about 120 miles in length, 110 of which will run over plains, leaving 10 miles of rough work. The gauge will be the English standard of four feet eight and one-half inches. The cost of construction is estimated at less than £2,000,000. The country is fertile and productive, being specially adapted for the growth of grain, cotton, wool, silk, fruits, olives and tropical and temperate products of all kinds.

"Valuable mines of bitumen, petroleum and stone also exist in various parts of the surrounding country. The harvest of this district now exceeds 200,000 tons of cereals annually, of which not less than 125,000 are exported. All this is carried on the backs of camels to Damascus and the coast at a cost which adds thirty-three to fifty per cent. to the original price of the grain. The engineers are now engaged upon the final surveys and the work of construction will begin with the least possible delay."

Believes We are on the Eve of Resurrection.

Bro. J. W. Tichenor, speaking of the many great men who have recently fallen victims to the enemy death, and referring to "London in mourning" over the death of the Duke of Clarence, says:

I believe we are on the eve of the resurrection and may expect the angelic messenger's visit to summon the saints to the tribunal of Christ at Sinai. What then? Each one for himself must render his account. Will it not be wise for every living saint to look over his account now and be sure he has the leaven of love in his faith? "These three," says Paul, "faith, hope and love, but the greatest of these is love" (II. Cor. xiii: 13). Love covers other's faults, var. "Behold I come and my reward is with me, to render to each man as his work is" (Rev. xxii: 12). The Jews in Jerusalem are praying daily for the Messiah. Let us also give heed. "Watch and pray, that we may escape the things coming and to stand before the Son of man" (Luke xxi: 34-36).

NOTES ON NICHOLS.

(Continued from page 89.)

NICHOLS.—We ask, Could death possibly be the penalty for breaking any law if mankind were not mortal or subject to death? All men of reason must answer it could not.

NOTE.—If it were of any use we would ask you, Could the law of the land inflict the penalty of death upon a man who was already the subject of the infliction of such a penalty? The natural death of which man is now a subject admits of the law of nations inflicting violent and instantaneous death, but only once. If he is already under the penalty, then it cannot be inflicted upon him. So the penal death that was passed upon Adam and the race in him placed us all under or subject to the death common to the race; and the fact that it was inflicted upon Adam and he made a subject of it, instead of proving the absurdity that he was already subject to it, proves the contrary—to reason, and that is all we can expect to deal with profitably.

NICHOLS.—Paul discoursing to the Corinthian brethren (I. Cor. xv: 44) says: “There is a natural body, and there is a spiritual body.” How many kinds of bodies does Paul tell us there is? (we quote verbatim at the expense of grammar.—T. W.). Just two and no more. What are they? One kind a natural body and the other a spiritual body.

NOTE.—Here again you fail to see what you are reading. Did you ever hear of anyone who denied that Adam was created a *natural* body? You are again confounding *natural* with *mortal*, failing to see that the former is a word used to describe the body and the latter is a word which describes a *state* of that body. Adam was a “*natural* body” and yet “very good” when created and before he sinned; but after he sinned, while he was still a “*natural* body,” he was so in the *mortal* state, and therefore was no longer “very good.”

NICHOLS.—Who would ever think because a man transgressed a law which had death for its penalty that his transgression would change his nature? Because a man murders another and is sentenced to be hung does it make him mortal?

NOTE.—Everybody knows that if a man transgresses a law and receives the penalty of death it changes the conditions of his nature, and ultimately not only changes his nature, but destroys it. And everybody that has any reason knows that when a man is sentenced to be hanged that he is by that law destined to die; and since “des-

tined to die" is one of the meanings of the word mortal, in that sense the man becomes mortal by being sentenced to be hanged. You probably do not know that the word mortal is used to describe a condition into which one who is already mortal may pass. All men are now mortal, but some men entail "mortal diseases;" and one who is mortal and yet entails a "mortal disease" may, by the fall of a brick or otherwise, receive a "mortal blow." In this sense perhaps you may be able to see that according to the common uses of the word a man may become mortal in a three-fold sense—first, by nature from Adam; second, by disease; and third, by accident.

NICHOLS.—Again (see *Christadelphian*, November, 1880, page 510) the writer says: "The fact of God placing Adam in the garden of Eden and telling him if he eat of the tree of life he should die, is enough to prove that Adam was not mortal." * * * Where did the writer ever read that God told Adam the day he ate of the tree of life he should die? Truly men are befogged when they make such wild statements. It was the tree of knowledge of good and evil (and not the tree of life as stated on page 510 of November number of *Christadelphian*) that Adam, by eating or touching, was told he should die.

NOTE.—This would not be worth noticing were it not that it shows the kind of a man this piece of human vanity is. One seeking the truth and disposed and able to be reasonable would have known that the quotation given was either a slip of the pen or a typographical error; and he would have had sufficient respect for himself not to condescend to ridicule the writer on what was so palpably clear he did not intend to say. Such a meanness as would take advantage of such a case is really distressing when seen in any way associated with things pertaining to the Bible. If Mr. Nichols could see himself as he appears in his book to all who have ordinary knowledge of the common use of words and phrases he would have enough to do to ridicule his own mistakes that are real without snatching at such a trifle as he has in the above quotation. He shows, however, what he is capable of and how hard pressed he is to find a hare bone to gnaw at. He will find another if he will read on page 107, where he says, "R. Roberts *insults* Dr. Usher's letter." Perhaps he will see that he is "befogged" in allowing "insult" to take the place of insert.

NICHOLS.—First, notice that Dr. Thomas has made a little Bible. He says: "Adam was placed between a tree of life and a tree of death." Go back to Gen. ii: 9, 16, and see if you can find any such tree as the tree of death. * * * Adam was placed in the garden with free access to all the trees save one, and that was not the tree of death, but the tree of knowledge of good and evil. Neither was

it life to eat of one, nor without disobedience would it have been death to eat of the other.

NOTE.—Is it that you will not, or that you cannot understand plain language? As well might you deny the statement, “There is death in the pot” (II. Kings iv: 40) as to quibble about the phrase, “The tree of death.” Do you deny that Adam’s eating of the tree brought death, in the face of the fact that it is said “And he did eat,” and “because thou hast done this?” etc. Did it not prove to be a tree of death to him? You say that without disobedience it would not have been death to eat of the tree of knowledge of good and evil. What folly! Since the eating of the tree was forbidden, how could he eat of it without disobedience? It being forbidden to be used for life, and the result of eating being death, what was it but a “tree of death?” Surely you are getting still harder pressed for something to quibble about. “Neither was it life to eat of one” is what you say of the tree of life, in which you show your stubborn resistance of God’s word, which calls it the “tree of *life*,” and says man was prevented putting forth his hand and taking thereof lest he *live* for ever.

NICHOLS.—If condemnation came by sin, then before sin there was no condemnation. And as Paul has told us that “by one man sin entered into the world, and death by sin,” it is evident that because of Adam’s transgression he was condemned to death. But would he have matured and died naturally? Most assuredly he would.

NOTE.—Exactly so; and therefore his death came by sin and he was not subject to death before he sinned. But your claim is that he would have died if he had not sinned. In that case he would have been punished with death before he came under condemnation. And again we ask, Why take his life when he had done nothing to deserve it? If you would only abide by the words you quote, you would then have a little truth. They are plain and there is no difficulty for anyone having a knowledge of the common use of language to understand them. They show that sin was the cause of punishment and that the punishment was death; that wherever death is found it is traceable to sin as its cause. You, however, stultify yourself and deny the Scriptures by saying that Adam was stricken with death before he sinned, and that he would have died if he had led a perfectly obedient life, which amounts to saying, If Adam proved perfectly obedient he would suffer death, and if he proved disobedient he would suffer death. You say Adam would have “matured and died naturally,” if he had not sinned. Is not that just what men do now? And did not Adam live nine hundred and thirty years, and therefore “mature and die naturally?” And was not the death he died after nine hundred

and thirty years, or after "maturing," the penalty that was pronounced in the words, "In sorrow shalt thou eat of it all the days of thy life, * * * for dust thou art and unto dust shalt thou return?"

NICHOLS. What, then, would have been the difference between Adams's death free from sin or transgression and death by sin? There would have been the same difference that there is now between the death of the righteous and the death of the wicked.

NOTE.—Did you ever know or hear of death absolutely free from sin and having nothing whatever to do with sin? You are assuming the very question you seek to prove. Can you point to a single case of death that is not the result of sin, either in the person who dies or his ancestors? And pray what is the difference between the *death of the righteous* and that of the wicked? Do they not die alike? Do they not suffer the pains of death alike? Is it not death, the cessation of life in both? Is not death an enemy to both? It will be safe to take the death of Christ as the death of a righteous man. Now do you mean to say that the death you claim Adam would have died if he had never sinned would have been the same as the *death of Christ*? Would he have suffered as much? Would he, like Christ, "with strong crying and tears," have prayed "to him that was able to save him from that death?" If so, then Adam was in as bad a plight before he sinned as he was after. Who is said to have the power of death? Is it not the devil? When Christ suffered death did He not enter into conflict with the devil and gain a victory over him by breaking the bands of death and the jaws of hades? When he did this, did he gain a victory over evils that God had planted in man before he sinned, or over evils that came by sin? Was the death of Christ a case of what you call "natural death," or was it a death that came upon the race by sin? You say that Christ was free from Adamic condemnation; and you know He was righteous. Therefore you must say that His death was "natural death;" and surely your "natural death" is worse than many cases of "penal death." You do not seem able to see that the difference between the righteous and the wicked is not in their death, but in the fact that one dies with a hope and the other with no hope, but it is death in both. The righteous will be delivered, for "the gates of hades shall not prevail against them;" while the wicked will not be delivered. So Christ was delivered; but delivered from what? From a death that God planted in man without sin? Blasphemy!

(To be continued.)

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

JUDEA FOR THE JEWS.

DREAMS OF A FUTURE HOME FOR THE CHOSEN PEOPLE.

A SKETCH OF THE WONDERFUL RACE WHICH HAS NO ABIDING PLACE, YET WHICH STILL IS A POWER IN THE WORLD AND HAS CONTROLLED THE FINANCES OF EVERY COUNTRY—WITH THE DISMEMBERMENT OF TURKEY PALESTINE MAY BE GIVEN TO THE JEWS.

YOU have been in Jerusalem?" the question was asked of Prof. John L. Stoddard. "Yes," he replied. "I was there in 1875. But so much has been written and said about the Jews since that I have made it a point to keep in touch with travelers and writers who have seen and talked with the people of that race in Europe as well as in the United States."

In a general way Professor Stoddard was asked what destiny had in store for those people who had been without a country ever since Nebuchadnezzar stormed the city of Jerusalem, plundered the temple, put out the eyes of King Hezekiah, and carried the remaining inhabitants into the confines of Babylon.

"You will find," Professor Stoddard replied, "that the study of this race will grow the more it is contemplated. One encounters a prejudice everywhere against the race, even among intelligent people. For more than a thousand years the race has been hunted and driven out. The hand of every nation almost has been turned against this people. I think that in order to understand the question one should take a glance at the treatment which the Jews have received at the hands of other nations."

The speaker then related the universal chase that has been kept up on the Jews. He showed how they had excelled in statecraft, strategy, learning, refinement and artisan work, from the time they were given a chance; that is, from the time they were driven out of Jerusalem and forced to settle in Greece by Ptolemy, one of Alexander's generals. The Greeks gave them freedom to exercise their own abil-

ity, and the Jews reached the highest eminence in science and art. It is a historical fact that whenever and wherever the Jews were encouraged they became eminent in whatsoever they undertook. It is also a fact that whenever and wherever they undertook these progressive steps they were set upon by the nations in which they were sojourning. At one time the whole of Judea was reduced to a desert. Nearly one thousand of its towns were laid in ashes, and even the name of their beloved Jerusalem was wiped from the map, the name being changed. A heathen colony was placed in possession of the holy city and every Jew was debarred from entering therein. As Christianity ascended in Europe the Jews suffered. Imperial and ecclesiastical decrees were hurled at them. In Spain, for instance, they were prohibited from invoking the divine blessing on the country and from marrying Christian women. Under the reign of Julian the Apostate there gleamed for them momentarily a faint hope. In this interval of light they began what in this age of the world would entitle them to encouragement—the rebuilding of the temple. The death of the emperor frustrated their designs. Their persecutions began again.

In Moorish Spain they had shown remarkable advancement. They had increased in population; they had become counselors, astrologers, poets, orators, and through them the spreading of ancient and classical literature in Europe was accomplished. And yet they were persecuted there and driven out.

In like manner had they made advancement in France. But no sooner had they evinced ability that would encourage the civilized nations of the earth to-day to want them for citizens than the old persecution followed them. From the eleventh to the fourteenth centuries their history was "a carnival of massacres." All manner of accusation was made against them. They were hated for their religion, for their thrift in making money and for their general advancement. A plague broke out in France and the Jews were accused of that. Then they were burned at the stake, the same as Christian martyrs, but they went to the stake singing hymns and were apparently as joyful as if they were at a banquet. They never renounced their religion. Finally they were banished from France.

ENGLAND STRIKES THE FALLEN.

As soon as they appeared in England they began to grow rich and were a good class of citizens, but as they advanced in those things which civilization is supposed to encourage they became hated. On the coronation of Richard the Lion-Hearted they were excluded from participating in the ceremonies, and the populace being encouraged

by this burned the houses of Jews, pillaged them, and some were hung. This was in 1189 A. D. In 1290 they were driven from the shores of England. In Germany they were a commercial commodity in the eighth and tenth centuries. They were sold and bartered like cattle. One of the pastimes of the citizens of a German city was to raid a Jew.

Their expulsion from Spain in 1492 by Ferdinand and Isabella is one of the saddest chapters in the history of the race. It is considered by some as a greater calamity than the destruction of Jerusalem. To make the picture the darker the gates of nearly every nation on the face of the earth were closed against them. They scattered, and wherever they were found they were persecuted. In 1492 King Emanuel commanded them to leave his territory and at the same time issued a secret order that all Jewish children under the age of fourteen years should be torn from their mothers and brought up as Christians. This drove mothers to madness, and they destroyed their own children and threw them into the wells and rivers to prevent them from falling into Christian hands.

All this is but a chapter in the history of the unfortunate race. It is a strange picture the more one studies it—the nations of the earth persecuting a people who are without a country. There is no government to which the Jew can turn for redress.

“It is all the sadder,” said Professor Stoddard, “when one reflects that the race has done so much to elevate mankind in all things. They have given us the music of the world. They have given us the paintings, the arts, and everything that is ennobling. They are the financiers of the world to-day. They are the bankers of Europe. I am told by those who know that they control two-thirds of the banking capital in the United States to-day.”

THE JEW IN RUSSIA.

“What is your opinion of the cause of the enmity toward the Jew in Russia?”

“The peasantry of Russia is oppressed. They have not been thrifty, and wherever they have accumulated anything they have lost it under heavy burdens inflicted by the government. The Jew, on the contrary, even in Russia, has shown that he can make money. He has shown that he can make headway: and for this he has incurred the enmity of the people of the empire. They are against him not because the Czar is, but because they see the Jew prospering where they are starving. Then the government is against him on account of his religion. Any religion that runs counter to the Greek Church must fall if it comes within the reach of Russia.”

“What is the hope for this people?”

“With a people as gifted, as ambitious, there ought to be a willingness to receive them. With such a magnificent offer as that of Baron Hirsch there ought to be some country for this hunted people. They seem to be still clinging to that longing to return to Jerusalem. It is a sentimental idea to some extent, and yet a pardonable one. It is a country which can be made productive. As it is to-day it is of no use. The Jews have shown that they are as competent in agricultural matters as in others. I do not suppose that all Jews will return to Jerusalem. They could not if they would. But enough of them might return to make Judea the home of the Jew, as Germany is the home of the German, no matter how much of an American he may become. As Ireland is the home of the Irish, and so on.

“When I was in Jerusalem I saw an old wall built out of the stones of Solomon’s temple. Whenever the feast of the Passover is celebrated throughout the world the Jews in Jerusalem go to that wall and utter their lamentations and indulge in the hope that eventually the feast will be celebrated there by a united people. It is one of the saddest pictures that I saw.

“There are many Jews in and about Jerusalem, of course. I am of the opinion they will eventually, if not persecuted as of old, make it a prosperous country. I have a dream—I see the solution of the Eastern question. I see the dismemberment of the Sultan’s dominion. I see the nations of the earth in council. I see them parceling out the remnants of the Sultan’s kingdom. Russia is given her share; England is given hers; France and Germany, and Spain and Italy, each receive an apportionment. Finally nothing is left but the old country in and about Jerusalem. It is still rich in sacred history, as it was in the days of Solomon, when its silver was as stones and its cedars as the sycamores of the valleys. The shrines about which I see Christians worshipping are the shrines of the Jew. The temples in which I see Christians assembling are the temples of the Jews who have been persecuted by the Christians. I see the Jews standing without the walls waiting. I see the nations of the earth hand back to the Jews the land of their Father Abraham, and I see them enter, and they once more become one of the nations of the earth. The forty mile railroad from Jerusalem to Joppa, which the Turkish government could not finish, or would not, becomes a reality. The land of Canaan awakes to the whistle of the locomotive. If that is not the millennium I despair of seeing it.”

[Your dream, Professor Stoddard, nearly hits the mark in some particulars, but you are far from the mark in dreaming that the nations will mutually agree in the settlement of the Eastern Question. So far from agreeing they will be gathered against Jerusalem for battle in the valley of Jehoshaphat, where, says Jehovah, “I will plead with them for my people, and for my heritage Israel” (Joel iii: 2)—ED.]

THE ADVOCATE BIBLE CLASS.

RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
 - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
 - 3.—Every answer must give one, and not more than three references as proof.
 - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

QUESTIONS.

- 1.—Since everyone is under Adamic condemnation by means of Adam's sin, when and by what means is that condemnation removed?
- 2.—How are we to understand the Apostle Paul in saying that the law of the Spirit of life in Christ Jesus "*hath* made me free" (Rom. viii: 2), while in Rom. vii: 24 he cries for deliverance?

ANSWERS.

1.—By belief and obedience (see Acts viii: 12). By being in Him who is the resurrection and the life (Rom. vi: 5; Gal. iii: 27-29); or by a scriptural knowledge of God (John xii: 48).

At the resurrection (I. Cor xv: 21, 22, 54-56; Rom. viii: 21-23; II. Cor. v: 1-4). We have thus restored in Christ what we lost in Adam and then to answer for ourselves "for the things done in his body" (II. Cor. v: 10). See also "Elpis Israel," pages 118-119.

2.—Paul here refers to a moral freedom from the Mosaic law which previously condemned him (chapter vii: 7-11), and referring to himself *in Christ*. The *inward* man (vii: 22), or the mind in verse 25. See Gal. ii: 19-20. Paul is here speaking of a condition common to those of like precious faith, i. e., "in Christ." Who are they, Paul? II. Cor. v: 17; Eph. vi: 15, "new creature;" Col. iii: 10, new man, which is renewed in knowledge, etc., showing it to be a moral or mental condition; and the deliverance he cries for in chapter vii: 24 is fully explained in chapter viii: 21-23, being physical or Adamic. For the moral and physical condemnation of man. See "Elpis Israel," page 117.

ANDREW TOLTON.

[Brother Tolton writes that circumstances prevented his answering the question given in the May *ADVOCATE*, and that his answer would have been that the "law of sin and death" is the law of Moses. With this in view his answers as given above will be understood.—ED.]

1.—Since the condemnation that all are under is death, the removal of that condemnation would be life. We receive the promise of this life when we put on Christ in the waters of baptism. I. Cor. xv: 22; Gal. iii: 27. But the condemnation is not removed until we are crowned with immortality and death be swallowed up in victory.

2.—When Paul said, "The spirit of life in Christ Jesus hath made me free," he was looking through faith to the day when "Christ our life shall appear." For he says in Rom. viii: 2, "The creature itself shall be delivered from this bondage of corruption," or death. If free from the condemnation now, why do we suffer under it? In Rom. vii: 21, Paul speaks of the death that has passed upon all men.

FLORA M. BAKER.

1.—When he obeys the gospel (see Mark xvi: 16; Rom. vi: 17, 18; Gal. iii: 27; Rom. viii: 1). We see, then, when we obey the gospel the condemnation is removed; for the gospel is "the power of God unto salvation to every one that believeth."

2.—Paul was made free from the law of sin and death by the law of the Spirit of life in Christ Jesus. But there is another law from which he cries for deliverance, spoken of in chapter v: 23, and alluded to in Gal. v: 17-26, and I. Cor. ix: 27, and which he compares in figure to the punishment inflicted in olden time of tying a man to a dead body.

J. W. ELLIOTT.

CHRIST'S DEATH IN RELATION TO HIMSELF.

- Who was the father of Jesus Christ?
The Almighty God.
- Who his mother?
The Jewish handmaiden, Mary.
- What attribute did He derive from the Father?
A divine mentality, with which He evolved a sinless character—Deity manifestation.
- What was derived from the mother?
A mortal, flesh-and-blood body, weak, suffering, passion-tried as any other son of Adam.
- He was then human and animal organization?
Yes; human nature.
- Could the divine attributes inherent within Him save from death?
No; for He died.
- But He was created to die. If He had not had to save others would He then have died?
He was of Adam's race—human nature—just what other men are in flesh and blood, and they all die.

If all other human beings had been swept from the face of earth and He had stood alone, yet would He have died?

Unless the Father had interfered in His behalf most certainly. Enoch and Elijah did not see death, and Deity could use His prerogative in the same way at any time now if He chose.

If Christ had not been crucified would He still have died?

Just as other men do?

He was cut off, "*but not for Himself.*" How is that?

If a man is hanged it is presumable that he has committed some crime worthy of death. Jesus was offered a living sacrifice, not because He himself was guilty of any wrong-doing, but for a set purpose. Left to Himself He would have died a natural death.

Then of what use was his divine paternity?

It enabled Him to live His life without sin, something no other human creature ever did.

And nevertheless, if not for others, yet for Himself He would have had to die?

Yes, assuredly; because of the human nature—sin nature or dust nature with which He was born.

But if He had sinned?

Death, eternal death for Himself and the whole race. If he had not first saved Himself he could not have saved others. The first Adam sinned, disobeyed, and the wages of sin is death. It has passed upon all men, Christ included. Had He sinned there would have been no redemption through Him. He would then not have been an adequate sacrifice.

Then being the Son of God could not save Him?

Not without obedience unto death.

O. L. TURNEY.

PSALM LV: 18, 19.—"He hath delivered my soul in peace from the battle that was against me, for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God." Leeser's translation paraphrased renders these verses more clear. "He delivereth my soul in peace from the battle against me, for in multitudes are they contending with me. Yea, the Lord that sitteth enthroned from the oldest time, will hear and humble those who dread no changes and fear not him." S. M.

LOVE.—Love is greater than charity, because the whole is always greater than the part.

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Following are the grades sent by Brother Leask of those answering questions of Lesson No. 2 in last month's *ADVOCATE*:

LESSON No. 2, CLASS No. 2.

Maude Cocke (13), Creal Springs, Ill., 100; John F. Williams (18), St. Nicholas, Pa., 100; Maggie Winstanley (14) Toronto, Canada, 97; Harry Vredenburgh (15), Jersey City, N. J., 94; Percy Skinner (16), Meriden Conn., 94; Willie L. VanAkin (10), Lackawaxen, Pa., 94; Charles Mason (10), Erie, Ill., 94; C. A. Winstanley (12), Toronto, Canada, 92; Arthur M. Wicks (12), Toronto, Canada, 92; Grace Baker (11), Scammon, Kansas, 90; Enoe Baker (13), Scammon, Kansas, 90; Charles D. Wicks (14), Toronto, Canada, 88; Charles Pritchard (14), Trinidad, Colo., 88; Ethel Goss (12), Toronto, Canada, 83; Florence Field (11), Providence, R. I., 83; Lizzie P. Hindmarsh (15), St. Nicholas, Pa., 82; No name, Meriden, Conn., 82; Harpending Eblin (11), Robards, Ky., 77; Annie Kirkwood (12) Chicago, Ill., 75; Pearl Eblin (13), Robards, Ky., 75; Alma C. Field (14), Providence, R. I., 75; Rose E. Selley (13), Providence, R. I., 75; Annie Selley (10), Providence, R. I., 67; Marion Smith (12), Grantsburg, Wis., 67; Wilfred Oldham (13), Providence, R. I., 50; Charlie Hahn (13), Riverside, Iowa, 50.

LESSON No. 2, CLASS No. 1.

Ethel Cocke (11), Creal Springs, Ill., 100; Jennie Smith (9), Grantsburg, Wis., 98; Homer J. Byrnes (8), Waunita, Kansas, 98; Jessie Eblen (10), Robards, Ky., 87; Mary J. Baker (7), Scammon, Kansas, 94; Rachel M. Baker (6), Scammon, Kansas, 94; Walter Field (9), Providence, R. I., 87; Mabel Field (7), Providence, R. I., 87; Allie W. Taylor, Providence, R. I., 87; Allie Steinhart (8), Lackawaxen, Pa., 85; Annie Roy (9), Chicago, Ill., 82.

BEST PAPER, CLASS No. 2.

My success with the last lesson has urged me on to make a good mark at the end, and by so doing study the Scripture, which is the duty of all striving to learn the way of salvation, obtainable by the obedience to the commandments of Christ. To the first question I would give John v: 39. Christ, in speaking to the Jews, commanded them to search the Scripture; and also Paul, in Acts xx: 32, "commends the brethren to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Question 2.—The Bible is the only standard of authority on all mat-

ters of doctrine and duty, for Paul says, in II. Tim. iii: 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." Also Psa. xix: 7, 8: "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." I don't think we can find a better standard of authority than that which is *perfect, pure and sure.*

Question 3.—The Old Testament is not out of date, for Paul reasoned with them (the Jews of Thessalonica) out of the Scriptures (Acts xvii: 2); and in verse 11 he commended the Jews of Berea for searching the Scripture daily to see whether the things he had told them were so. Also II. Tim. iii: 15.

The New Testament had not been collected at this time; but if we, like Timothy, follow them, they are able to make us wise unto salvation through faith which is in Christ Jesus. We could not do without the old Testament Scriptures, as they contain the covenants and the promises.

JOHN F. WILLIAMS. Age, 18 years.

BEST PAPER, CLASS NO. 1.

CREAL SPRINGS, WILLIAMSON COUNTY, ILL.

Here are my answers. Answer No. 1.—He is the Son of God by Spirit and the Son of Mary by flesh (Matt. i: 20, 25).

Answer No. 2.—Jesus was born in Bethlehem of Judea in the days of Herod the king (Matt. ii: 1).

Answer No. 3.—He lived in Palestine or the land of Canaan about thirty-three years (Matt. i: 2, 3).

Answer No. 4.—He is in heaven (Acts i: 11). "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." ETHEL COCKE. Age, 11 years.

Our space would not admit of giving the second best papers this month. They are Maude Cocke, Class No. 2, age 13; and Jennie Smith, Class No. 1, age 9.

LESSON NO. 3 FOR CLASS NO. 1.

1.—Why does everybody write 1892 on letters and all kinds of documents?

2.—What did wicked men do to Christ over eighteen hundred years ago?

3.—Did Christ willingly submit to what they did?

4.—What great good was the result?

LESSON NO. 3 FOR CLASS NO. 2.

1.—What is the best proof you can give from the Bible that Christ was raised from the dead?

2.—What is the best proof you can give outside the Bible?

3.—In what way does the fact of His resurrection prove the Bible to be the Word of God?

INTELLIGENCE.

AUBURN, N. Y.—Our little ecclesia is still plodding along, for which we are thankful to our Heavenly Father through our Lord Jesus Christ; and indeed we should be, considering the "perilous times" we are living in in these closing years of the Gentile times, which are probably preparatory to the passing away with a great noise of the heavens and earth. How necessary to watch and be diligent in the work of our Master and let the Word dwell in us richly, and be holy in all manner of conversation, clothed with humility in the midst of the loftiness of men, going on and adoring the Truth, and always, if possible, at our places in our assembling together at the breaking of bread. Though our sowing may be in tears, as it is with many faithful, we may reap in joy.

I have the pleasure to say that Bro. Henry Willis, of Tully, N. Y., has come here to sojourn. We hope you will continue to receive the blessing of God to continue in His work.

Your brother in Christ,
WM. MORRISON.

CHICO, CAL.—It has become my painful duty to report the death of my dear sister wife, Mary E. Hutchins, who at the age of 51 years 6 months and 18 days fell asleep after a sickness of about two weeks. Her health had been falling for several years, especially for the last three months. She and I were both immersed into the Truth about ten years ago, Bro. Gilliam assisting us. She read the daily Bible lessons for several years whenever her health permitted, and I never saw a person more reconciled to the Master's will than she was. She often of late would tell me she would not stay with me much longer; I would soon have to lay her away. She had no dread of death or the grave, and as she seemed to be sleeping so sweetly and calmly as we took the last parting look at her, her words of resignation came to me: "I will take a little sleep and rest in the grave until the Lord comes. It will only seem like a moment to me, then the blessed Lord will be on the scene."

Bro. S. Campbell read a chapter and made remarks, and closed the services at the house by a heart-felt prayer. Bro. Gilliam met us on our way to the cemetery at Chico, having traveled forty miles with horse and cart. He

made some appropriate remarks at the grave.

No one that has not been called on to suffer a similar bereavement can realize how lonely I am. But the consolation of the Truth as it is in Jesus is everything to me—now more than ever before.
D. A. HUTCHINS.

JERSEY CITY, N. J.—On Decoration day we held our regular semi-annual business and tea meeting. Although the transacting of the necessary business of the ecclesia is not wholly of an edifying nature, yet there is on these occasions a redeeming feature in that we always have time for a sociable after tea. This time we dispensed with the address and left it open for conversation; while some preferred this plan others were disappointed, but it is always impossible to please everyone.

One of the redeeming features of this degenerate age is, that a few more continue to be attracted by the bright and shining light of the Gospel Word, so we have been encouraged by four more embracing the Truth. On May 1st Miss Mina Scott, youngest daughter of our Bro. Scott. On May 22d Miss H. E. Hamlin, youngest daughter of Bro. Hamlin and Mrs. Mary Hamlin, wife of Bro. L. Hamlin, Jr. On June 5th Master H. J. Vredenburgh, son of Bro. H. L. Vredenburgh. Three of these new-born babes are members of the Sunday-school, where they have received much of their knowledge of the things pertaining to the kingdom of God. Though young in years—just born into Christ—may they be enabled to grow to the full strength and stature of faithful ones in the eyes of our Heavenly Father is our earnest prayer. While rejoicing in these additions to the household we were called upon to weep with those who were sorrowing over a dear friend who had fallen asleep in Jesus. Sister Light, mother of Sister Coddington, after a hard struggle passed away to await the call of our Master when He shall return from the Father's right hand. Although the sphere in which our aged sister worked for many years was confined to her home, yet she faithfully filled it, and all brethren and sisters visiting the house received a hearty welcome at her hands. May she have a glorious resurrection.

W. ANDREW.

LONDON, ONT., CANADA.—I cannot say much regarding our ecclesia. The audience is small, no one scarcely to hear the Truth. But the brethren are in harmony, pursuing the narrow path, feeling assured that the time is not far distant when he who is now our Advocate will return and all the faithful will then no more be looked upon as the off-scouring of the earth, but be uplifted as kings and priests.

Yours in the hope, GEORGE PYNE.

NOTES CONTINUED.

he is not likely to be invited again. All well, if this is all there is to it. But now what is there in this, make the most of it you can, to cause Brother Whitehead to seriously contemplate severing himself from Christadelphians? Let us hope that this, too, is imagination; and until we know it to be anything else we will think better of Brother Whitehead.

THE ADVOCATE SUNDAY-SCHOOL—The time for preparing the answers was very short last month, from the fact that the June **ADVOCATE** was late. When we are late again we will allow longer time accordingly.

THE BIBLE CLASS—As the time was quite short for preparing answers last month, we have continued the same questions for another month.

H. J. H.—We hope others will view the remarks on prayer as you do. The extracts will be quite useful. We shall be pleased to receive the list of names you offer to send. Perhaps the *Gleaner* bound is more useful than in separate numbers, in some cases; but dealt out in small parcels is the most likely to catch the attention of people in general. As both methods are employed both classes will be reached. Thank you for your interest and kindness.

BROTHER BLACKWELL.—We answered your inquiry immediately upon receipt of your letter, addressing you at Henderson. Our letter was forwarded to "Alleghany, Va.," and has been returned from there.

ADVOCATES WANTED.—We are short of January, April and June **ADVOCATES** for this year. If any of our readers have spare copies they would oblige us if they would send them to the office, and we will gladly remit the price if address is sent. Those who have been late in ordering and who have not received all the back numbers will see the reason in the above.

THE SOLGOHACHIE, ARK., BRETHREN.—As Bro W. Andrew, No. 18 Canton street, Brooklyn, N. Y., has full charge of the World's Fair project, we have forwarded your letter to him, and, no doubt, he will give it the respectful attention it deserves, and if thought best the matter will find room in our columns, with possibly a little condensing.

LETTERS.

A. Weir, A. J. Woodson, J. W. Elliott, A. T. Bruce, C. C. Walker, S. I. A. Jones, W. E. Delozar, W. Andrew, H. O. Austin, S. Evison, F. Holden, J. Leask, C. C. Mann, E. Cooke, T. Dawson, E. W. Dowling, J. K. Magill, J. Eblen, J. B. Rileigh, W. J. Gilman, G. Holmgrow, M. M. Merry.

RECEIPTS.

J. J. Lee, W. J. Green, J. Luxford, J. M. Level, H. Caldwell, L. Spencer, G. W. Harp, J. Leask, W. A. Clark, S. T. Blessing, R. J. Cranshaw, L. J. White, M. G. Walker, A. Blanton, C. Boyd, E. B. Greene, J. W. Edwards, J. W. Bruce, S. T. Blessing, H. J. H-retage, H. B. Beardsley, D. A. Hutchins, P. A. Blackwell, M. M. Hamilton.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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Published by the Editor,
THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTES.

THE SUPPLEMENT.—A brother who takes a practical interest in the Truth, upon reading our pamphlet on “Trine Immersion and Feet Washing,” concluded that it should be in the hands of all the subscribers to the *ADVOCATE*, and offered to pay the entire expense. Not having copies enough left, and the pamphlet not being in such form as to entitle it to the postage rate of a supplement, it was concluded to reprint in a way to meet the desired end. Upon the brother’s suggestion the addenda has been added, and with this issue of the *ADVOCATE* all our subscribers will receive the supplement, which is due to his liberality. We intend pasting the addenda in the original pamphlet and still retain the old price—15 cents per copy, a good supply of which is in the office.

The two lectures of which this pamphlet is composed were given at the request of brethren of Waterloo, the desire being to try to reach some who are honestly deceived. Perhaps good use can be made of it in other parts, especially where there are Dunkards.

HELP ASKED AND DESERVED.—Sister Anna Miller, in behalf of the brethren of Pomona, Cal., writes of the protracted illness of our worthy Brother Harry Moore of that place, who is in need of and well deserves assistance. Our acquaintance with the case enables us to say that this appeal would never have been made had not real necessity compelled it. The brethren of Pomona have done what they could and are still doing. Sister Moore has worked hard, until, as was evident to us when we were at Pomona, her strength is exhausted and her health impaired. Their economy reduces their temporal wants in the way of living to a minimum; but our brother having to be from home under the treatment of expensive professional skill makes help necessary, and we have reason to believe it will be cheerfully rendered, and regarded as a privilege rather than a task. Contributions may be sent to Brother J. J. White, Box 371, Pomona, Cal.

BROTHER ANDREW WRITES: We have made application for space in the World’s Fair for the proposed plan for the distribution of Christadelphian literature to its many visitors; we now wait to hear from the commissioners as to whether our application is granted. In the mean while will all who are willing to help defray the necessary expenses let us know the exact amount they feel able to promise so that we may know what to depend on? A definite promise of \$5 is of more service to us at present than a possible \$10. Such a statement on the part of any ecclesia or individual brother or sister does not preclude their giving a larger contribution when the money is remitted or of a further sum being sent afterwards. Thanks to those who have already met this requirement.

SUNDAY-SCHOOL LESSONS.—As we are late this month, answers will be received up to the 25th.

THE CHRISTADELPHIAN ADVOCATE.

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No. 8.

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SUNDAY MORNING ADDRESS

AT THE FRATERNAL GATHERING IN WATERLOG.

BY BROTHER J. LEASK.

ONE of the main objects to be attained by our intercourse one with another at these fraternal gatherings is the interchange of thought, by which the different members of the body are built up and strengthened in the things of the Spirit. The impressions made on different minds by the same Spirit-words may differ according to the light in which they are viewed; one prominent truth may present itself to my mind to the exclusion of another of equal importance which the same testimony may set forth, and which may be the one that is most clearly seen by you; and if we by comparing our impressions can be led to see all that the testimony contains we become mutually benefited to that extent. As an illustration of this we might cite many of the Psalms, which to some minds convey vivid descriptions of the experience and heart-outpourings of the Psalmist, while others in the same words see the deeper portrayal of the experience of the Messiah:

and our ability to perceive both ideas in the same words adds an interest and beauty which we could not before realize.

While our gatherings are beneficial in this way they at the same time afford opportunity for urging the importance of a practical application of the ideas and truths that are presented for our consideration; and unless we make the Truth a matter of practice it will not be of any permanent value to us. With a view to calling attention to this phase of the truth we will consider for a short time our position, past, present and future. It is needless to dwell at any length on our past position, which before our enlightenment was one of "alienation from the life of God through the ignorance that was in us." Many of us may have been in the position of the Jews mentioned by Paul, of whom he says: "I bear them record that they have a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." We can see many around us to-day to whom these words are applicable, and when we look back to the struggle it cost us to give up the cherished and false ideas we entertained and the labor that may have been bestowed upon us before our eyes were opened to our true position, it ought to cause us to exercise patience towards those with whom we may have to contend on behalf of the truth, remembering that we ourselves may have been in the same position with them, requiring forbearance to be shown towards us in leading us from darkness to light. In time past we were like the Ephesians, "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 descriptive of the past and present position of all out of covenant relationship with Deity—it is descriptive of our position in the days of our ignorance; but thanks be to God, we have been enabled to come to a knowledge of God's plan of salvation, and by our obedience have passed from

death unto life, from Adam into Christ, and "are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." This is in a measure descriptive of our present position; and John says of this, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not because it knew him not; beloved *now* are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Peter says of the same: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." These testimonies suffice to show the change from our past to our present position; and while our present position is one of great favor and privilege, it brings with it responsibilities and duties which it is incumbent we should heed and perform if we would have a future such as we aspire to. It is in our present position that the truth in its practical application exercises a molding influence in the formation and development of our character. When we come to a knowledge of the first principles of the truth and render an obedience thereto, we rise to walk in newness of life; we enter the race for the prize of eternal life, and if we would obtain the prize we must comply with the conditions.

It is possible we may admire the beauty of the purpose of God as made known to us in His Word; we may rejoice in contemplating the time of blessing which is to come upon the world when God's kingdom shall be established on the earth,

and yet we may not allow the truth to exercise that influence over us in ordering our conversation in the world which it is calculated to do and which it must do if we would be found well pleasing in the sight of God. It is possible that some may be led to profess the truth from a spirit of contention, seeing in it a powerful weapon by which they are enabled to vanquish their adversaries, but who at the same time fail to make the truth a matter of every day practical application in their intercourse with the world. In its proper place contention is right; we are commanded to "earnestly contend for the faith which was once delivered to the saints," but in so doing let us see that it is done in love, and not in the spirit spoken of by Paul when he says: "Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, but the other of love." How often is it the case that we see personalities interjected into the discussion of questions pertaining to the truth, through which the main question is, in a measure, lost sight of. If we cannot discuss points of doctrine or faith without stooping to personality it shows we are not fitted for entering upon any such discussion; the truth has not taken sufficient root in us; the mental soil has not been sufficiently cultivated. The truth in its defense needs no such practices to sustain it; they rather tend to dim its lustre, inasmuch as the spirit shown in such cases is not begotten of the truth. Let us see to it that our espousal of the truth is not through any such contentious spirit, but from a spirit of love, which will lead us more and more to be under the guidance of the Spirit's precepts in the upbuilding of our characters, that they may be molded after the pattern of our great Example.

The present is the time for this molding process, which is accomplished by our partaking of and inwardly digesting that spiritual food so abundantly supplied us in God's Word. In this we have "a lamp unto our feet and a light unto our path," by which we are kept in the way of life and enabled to

overcome the natural tendencies to evil. We cannot therefore lay too much stress on the importance of at all times having our minds well stored with the Spirit's ideas; and no matter what our vocation may be—whether on the farm or in the workshop, in mercantile or professional pursuits, or the mere domestic sphere of attending to the household duties—in any and every position in which we may be placed, if our minds are filled with the ideas of the Spirit there will daily arise in our experience circumstances by which we can put in practical operation the dictates of the Spirit in opposition to the dictates of the natural man.

It is in this way that the truth becomes a power in us. If, notwithstanding our professed acceptance of the truth, we continue in our various vocations to be guided by no higher principles than the policy which guides our contemporaries, we are deceiving ourselves and wasting the opportunity afforded us for developing characters acceptable in the sight of Deity. Paul, in writing the Galatian brethren, said to them, "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." The conditions are the same to-day as when Paul penned these words. If in the ordering of our lives we are guided by the promptings of the flesh, we shall of the flesh reap corruption; but, on the other hand, if we are crucifying the flesh in its affections and lusts and walking in the Spirit, or sowing to the Spirit, we shall of the Spirit reap life everlasting.

It is important that we should make this a matter of personal examination, and see to it, if we have been negligent of our duties in the past, that we henceforth improve what remains of our probationary career by submitting ourselves to the guidance of the Spirit's teachings as we find them recorded in the Word. We there find instructions pertaining to every relation in life, whether as masters or servants, husbands or wives, parents or children, our duty to God and to

man under all circumstances that may arise in our experience is therein clearly set forth, and we have in our present position the opportunity afforded us of manifesting characters in harmony with what is therein recorded for our guidance. "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 for ever, the judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." What more can we desire for our present guidance than that which is perfect, sure, right and pure, and in the keeping of which there is great reward? Our ability to appreciate the beauty and perfection of God's law is acquired by our bringing ourselves into submission to it. At first its requirements in some particulars may seem irksome to us, just as the requirements of a wise and loving parent may be to his child; but by a patient continuance in its observance it effects a gradual change in us, so that we can join with the Psalmist and say, "O how love I thy law, it is my meditation all the day." Its irksomeness disappears and its beauty and perfection and adaptation to our condition become more and more apparent the longer we continue in its observance. It gives a sense of peace and satisfaction which can be derived from no other source; and while for the present we may be denied a participation in what is looked upon by the world as of the highest moment, yet we can with patience wait for the coming time when a patient continuance in well doing will be rewarded with eternal life and an inheritance in that kingdom which the God of heaven shall set up and which shall never be destroyed. Let us, like Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high

calling of God in Christ Jesus." Let us "give all diligence and add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. If these things be in us and abound," the apostle tells us, we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These are some of the characteristics which we must cultivate and manifest in our present position in order to be qualified to fill the high and honorable positions which will be granted to the approved in Christ at the day of His appearing. The Truth if lived up to by us in the present will make us noble men and women no matter what our present position, may be socially; and when our Lord returns again all the approved in Him will be manifested and made God's noblemen in the highest sense, in that they will be made partakers of the divine nature and be made unto our God kings and priests and reign upon the earth. This is the future to which we are invited and which God in His love has opened the way by which we may attain to it. But it is a future conditioned upon our faithfulness and obedience in the present. If we are indifferent and lukewarm in our service now, we need not expect to be of those who will be honored in the age to come; for it is to those only "who, by a patient continuance in well doing, seek for glory, honor and immortality that eternal life is promised. A failure in our duty now presents a future to us of shame and contempt when we shall be banished from the presence of our Lord and cast into outer darkness, there to suffer the wrath to be visited upon the ungodly and disobedient. Let us see to it brethren that our future be not of such a character. Let us give diligence to make our calling and election sure, so that we may be of

the number who will hear the welcome, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." With such a welcome we will be of the number who sing the new song heard by John, "Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by thy 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." "Let the saints be joyful in glory; let them sing aloud upon their beds, let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written; this honor have all the saints. Praise ye the Lord."

After this period of judgments on the nations, by which they will be brought into subjection to Christ and His brethren, will follow that age of blessing, prosperity and peace consequent upon the righteous reign of Christ, when right and just and true laws shall be righteously administered, and have the effect of "filling the earth with the knowledge of the Lord as the waters cover the sea." To be accounted worthy of sharing in this work is worthy of our highest aspirations, for we shall be given wisdom and strength and power equal to the accomplishment of such a desirable end. To such a future may it be the lot of each one here to attain.

Must Observe Two Sabbaths.

TORONTO, ONT., June 7th.—Louis Goldsmith, a Hebrew, was fined \$5 and costs by the police magistrate this morning for allowing a number of his employes, all Hebrews, to work last Sunday. The magistrate admitted that it was a hardship that Jews who kept their own Sabbath should be compelled to also observe the Christian Sunday, but such was the law. Henry Cohen, a Hebrew tailor, was also fined for cutting cloth in his store last Sunday.

MIRACLES.

WE frequently hear the scoffer blurt out the remark, "I don't believe that fish story," referring to the account of Jonah having been swallowed by a great fish. When pointed to the statement that "the Lord had *prepared* a great fish to swallow up Jonah," and that therefore the swallowing of Jonah by the fish and his three days and three nights' concealment and preservation in "the belly of bell" was a miraculous occurrence, intended, among other things, to foreshadow the entombment of the Son of God in the heart of the earth for a like period of time, we are met with the reply, "I don't believe in miracles; they are outside the range of human experience. Your Bible says that a whale swallowed Jonah alive. I do not believe the statement, because the throat of the whale is too small to permit him to take down a full-grown man intact." As to the objection to miracles, it is proper to ask, Is it wise to make the range of human experience the limit of what is possible or even probable? No; it is ridiculous folly to make such an assertion. The power of steam and the energy of electricity applied by man are now doing wonders, the bare mention of which a hundred years ago would have been scouted as the idle dreams of heated imagination, and the "range of human experience" argument would have no doubt then been brought forward to prove the impossibility of such things. Yet here they are in every-day occurrence, and it is only necessary to point to them in order to for ever silence the silly objections we are considering. As to Jonah having been swallowed by a whale, I would remark that the word whale does not once occur in the Book of Jonah. The creature is referred to three times—once as "a great fish," and twice merely as "a fish" (chapter i: 17; ii: 1, 10). Nor is there anything said about it from which we might reasonably infer that the great fish in question was a whale.

But does not Christ say Jonah was three days and three nights in the whale's belly? The answer in the authorized version makes him say that, but the rendering of the Greek noun *katos* by our noun whale is erroneous. This Greek substantive is not the name of a particular class of huge fish, but rather a name applicable to *all* the monsters of the "briny deep."

Herewith I send you a clipping from the *Republic* touching the above matter. The explanation which the writer gives of the word *katos* agrees with Robinson's definition of the word, which is as follows: viz.: "A huge fish, a sea monster." Whether Jonah was swallowed by a whale or by one of the other many huge monsters with which

the great ocean teems is of little moment. God prepared the fish to swallow Jonah; all things are possible with Him, recognizing which fact the devout mind will not be staggered at the account of this miracle, or of any other record of the operations of the visible hand of God."

Christ indorsed the three days and three night's existence of Jonah in a fish's stomach as a fact which stamps the affair with the seal of truth. Christ rose from the dead; therefore He was the Son of God as he claimed to be, and His indorsement of the writings of Moses and the prophets (the Book of Jonah included) places them beyond the perview of criticism. The resurrection of Christ is the pivot on which the truth of the claims of the Bible to be the Word of Him who dwells in unapproachable light turns, and until that can be shown not to be fact the enemies of the Scriptures have no right to say a word against the book.

S. H. OATMAN.

THE CLIPPING FROM THE REPUBLIC.

There is nothing in the original text of the Bible to show that the creature which we are told swallowed Jonah was really the same animal we call a "whale" in this day and age of the world. The word translated into both the Septuagint and the New Testament by the Greek "Katos" means simply a sea monster, and this word is the one used by our Lord in his reference to the account of Jonah's exploit (Matthew xii: 39, 40). So far, therefore, as the Hebrew or Greek words are concerned, the monster may have been a shark, a sea-serpent, or some other uncanny denizen of the deep. Hence there is nothing incredible in the statement that Jonah, upon being thrown into the sea, was quickly overtaken by some water monster and swallowed without suffering mutilation. To Biblical students it is a well-known fact that a vessel sailing from Joppa to any Spanish port must pass through a section swarming with a species of shark called a "sea-dog." The sea-dog has a throat large enough to swallow fair-sized men."

The Cause of Trouble.

It is common for us to regard our troubles as coming from an unfortunate combination of circumstances or the ill-behavior of others, rather than to recognize them as sent of God for our spiritual benefit. "As many as I love I reprove and chasten," was the message of our Lord to the church at Laodicea. The troubles we are made to know, whatever the form in which they may come, are under God's control and are to fulfill His purposes. In them He remembers our frame and takes care that they shall be suited to His purposes. He may not answer prayer for the removal of trouble as we desire, but He will undoubtedly give us grace to bear it. Paul's thorn in the flesh was not taken away, but there was an assurance richly fulfilled: "My grace is sufficient for thee."—*Christian Inquirer*.

THE FRATERNAL GATHERING AT WATERLOO.

ACCORDING to appointment made at Wauconda, Ill., at its fourteenth annual fraternal gathering in July, 1891, the fifteenth fraternal gathering took place at Waterloo July 30th, 31st, and August 1st. Brethren and sisters were present from Chicago, Harvard, Wauconda, Elgin, Freeport, Erie and Warsaw, Illinois; Omaha, Neb.; Trenton and Cavendish, Mo.; Axtel, Kansas; Riverside, Osage, Greene, Churdan, Sheffield and Marshalltown, Iowa. A goodly number were present at the first meeting, filling the hall usually used by the ecclesia of Waterloo as their meeting place. The first of the series of meetings was conducted by Brother James Wood, of Chicago, at 10:30 A. M. in which, after singing, prayer and reading the Scriptures, Bro. Hale, of Waterloo, gave a kind welcome to all the brethren and sisters and friends who had come from the various parts. Brother North, of Wauconda, responded with thankful feelings to the welcome offered, and so, with grateful hearts expressed in melodious song—the songs of Zion—the introductory meeting closed.

There were nine meetings, occupying three full days. The Christadelphian hall being too small the meetings on Sunday were held in the College hall, and on Monday morning and evening at the Dunkard Church. The Monday afternoon meeting was designed to be for informal conversation and short addresses, and being very warm a visit to the park was made, by steamboat, up the beautiful Cedar River, where lunch was served and a refreshing time was spent. Upon finding ourselves surrounded by the Chatauqua campers at the park, we dispensed with our informal meeting and accepted a kind offer to use the pavilion for our meeting, when Brother Williams gave his concluding lecture on "The Signs of the Times."

The Waterloo Ecclesia had arranged that the brethren should be entertained with the necessary things to supply the wants of the physical man, by all dining in a hall together, where the sisters served with alacrity and with great hospitality. There were three meetings held each day. Brother Paul, of Waterloo, gave an exposition of the Nebuchadnezzar tree from Daniel iv., and Brother Southill gave, in three addresses, his views of the law of sin and death. Brother James Wood gave briefly some reminiscences of the Truth's experience since his connection therewith—such as its troubles on the question of patriotism for country, North or South, during the war; of taking up arms, voting, secret societies, vegetarianism, Prohibition, Renunciationism, the dual nature of Christ, the mere man theory, the inspiration question, the name question, etc. All these troubles had been overcome by a faithful adherence to the Truth, and we still stand firm, believing that now are we the sons of God, and that now we have in Christ a priest after the order of Melchisedek.

Brother Pettingill spoke to the edification of the brethren upon the Bread of Life as food to be eaten now, for growth and the development of the inner man, so as to be found worthy of that glorious change to be effected by the transforming energy of the Christ at his coming and kingdom.

Brother Williams was ever ready when called upon. He discoursed upon the real meaning of keeping the law and the signs of the times.

Brother Leask gave an excellent exhortation at the breaking of bread, which I hope to see printed in full.

Brethren Dr. Bennett, Boyd, Walter Bennett and Elliott assisted as presiding brethren, etc.; all doing their part in the general edification and upbuilding of the body.

At a business meeting it was agreed, upon the recommendation of the Chicago Ecclesia, that the next gathering be held in Chicago the last of July, 1893, Brethren James Leask, James Wood, C. W. Walls and W. H. Wood to act as committee.

It was thought best to hold the meeting in Chicago next year, because it will afford those who visit the Columbian Exposition an opportunity of attending the gathering too; and there will be reduced rates from all parts, which will be likely to insure attendance from all parts of the continent and possibly from some parts of Europe.

JAMES WOOD.

The following letter having been overlooked at the gathering, we give it here:

HARVARD, ILL.

TO THE BELOVED BROTHERS AND SISTERS CONVENED AT WATERLOO, *Greeting:* Grace, mercy and peace from God the Father and the Lord Jesus Christ, who hath brought you together in this bond of affection. Although we are absent from you, yet we are present in spirit, beholding your order and the steadfastness of your faith in Christ Jesus.

It would be very pleasant, were it possible for us to be with you and partake of the rich spiritual food coming from the Word through each brother as the Spirit (through the Word) giveth utterance, building up each other in our most holy faith, that we all may grow in grace and in the knowledge of our Lord and Saviour, and may be made fit for pillars and polished stones in the new temple that cometh down from God out of heaven. Although in the present we may have many trials, they will serve to polish us the better. If the Captain of our salvation has tasted death for us is it not reasonable that we should be tried also? We know that as we are partakers of the sufferings so shall we be also of the consolations.

Trusting in the Word of God and being clad with the whole armor we can go through this life's battles, keeping the shield of faith in front, that no doubts or fears or discouragements of any kind may weaken us.

Trusting you may all be greatly refreshed at this gathering, and that you will not forget to make mention in your prayers in behalf of your humble brother and Sister Lewis, who with you are waiting for the coming of the Lord.

Before our Father's throne
 We pour our ardent prayers;
 Our fears, our hopes, our aims are one,
 Our comforts and our cares. C. LEWIS.

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Following are the grades sent by Brother Leask of those answering questions of Lesson No. 3 in last month's ADVOCATE:

LESSON NO. 3 CLASS NO. 2.

Charles D. Wicks (age 14), Toronto, Canada, 97; Charles Pritchard, (14), Trinidad, Col., 92; Harry Vredenburg (15), Jersey City, N. J., 88; Maggie Winstanley (14), Toronto, Canada, 83; Percy Skinner, (16), Meriden, Conn., 83; Hampson C. Frost (18), Paterson, N. J., 83; Annie Kirkwood (12), Chicago, Ill., 83; Arthur M. Wicks (12), Toronto, Canada, 83; Maud Cocke (13) Creal Springs, Ill., 75; Alma C. Field (14), Providence, R. I., 75; Enos Baker (13), Scammon, Kansas, 75; Grace Baker (11), Scammon, Kansas, 75; Charles Mason (10), Erie, Ill., 72; Lizzie White (19), Spottsville, Ky., 67; Florence Field (11), Providence, R. I., 67; Wilfred Oldham (13), Providence, R. I., 58; Marion Smith (12), Grantsburg, Wis., 58; John F. Williams (18), St. Nicholas, Pa., 55; Rose E. Selley (13), Providence, R. I., 50; Willie L. Van Akin (10), Lackawaxen, Pa., 50; Pearl Eblin (13), Robards, Ky., 50; Jessie Skinner (11), Meriden, Conn., 42; Harpending Eblin (11), Robards, Ky., 34.

LESSON NO. 3, CLASS NO. 1.

Walter Field (10), Providence, R. I., 100; Mabel Field (7), Providence, R. I., 100; Jennie Smith (9), Grantsburg, Wis., 100; Homer J. Byrnes (8), Wauneta, Kansas, 100; Jessie Eblin (10), Robards, Ky., Ethel Cocke (11), Creal Springs, Ill., 98; Annie Roy (9), Chicago, Ill., 98; Mary J. Baker (7), Scammon, Kansas, 98; Rachel M. Baker (6), 98; Annie Selley (10) Providence, R. I., 98; Allie W. Taylor (10), Providence, R. I., 83.

[A card from the postmaster at Providence, R. I., states that a letter addressed to me is held by him on account of no postage being on it; this probably contains answers, but will be too late to appear this month.—J. LEASK.]

BEST PAPER, CLASS NO. 2.

Question No. 1.—Proof that Christ was raised from the dead. In I. Cor. xv. the Apostle Paul says: "Christ died and was buried and that he rose again the third day according to the Scriptures; that he was seen of Cephas, then of the twelve, after that he was seen of above five hundred at once, after that he was seen of James, then of all the

apostles, then he was of me." Surely that is sufficient evidence. Also see Matt. xxviii: 6-11

Question No. 2.—The best proof I can give outside the Bible that Christ rose from the dead is the holding of Easter in commemoration of the event and the general expectation of looking for His second appearing.

Question No. 3.—The occurrence of Christ's resurrection, confirming the writings of the prophets spoken hundreds of years before the event, proves them as being the words of inspiration (Acts ii: 29, 32). The Apostle Peter makes mention of the oath sworn to David, that God would raise up Christ to sit on his throne. He uses this to prove the resurrection of Christ. David, in the seventy-second Psalm, speaking prophetically of the goodness of Christ's kingdom, proves his resurrection and also proves it to be the Word of God as being inspired. Also see Peter, i: 21.

CHARLES D. WICKS, Toronto. Age, 14.

SECOND BEST PAPER, CLASS NO. 2.

Here are my answers to the questions of the Advocate Sunday-school. My answer to the first you will find in Matt. xxviii: 7; Luke xxiv: 1-11 and Mark xvi: 1-7, where the angel of the Lord tells Mary that He is risen. You will find in John xx: 26-28 where Thomas puts his fingers in the holes that the nails had made in His hand and thrust his hand in His side. In I. Cor. xv: 1-9 Paul tells us that He was seen by Cephas, by five hundred brethren, by James, by all the apostles, then by Paul himself. These quotations are good proofs that Christ was raised from the dead.

Answer No. 2—The best proof I can give outside the Bible is that He rose the first day of the week; and Sunday, which is the first day of the week, is kept in memory of it.

Answer No. 3 you will find in Acts ii: 25-29, where Peter is referring to Psalms xvi: 10, that David prophesied about one thousand years before Christ was raised from the dead. That is good proof it is the Word of God.

CHARLES PRITCHARD (Trinidad, Col.). Age, 14.

BEST PAPER CLASS NO. 1.

1. Because it is eighteen hundred and ninety-two years since Christ was born.

2. They crucified Him, as Matthew gives a full account in chapter xxvii.

3. Yes, He did. Luke xxiii: 34; Acts viii: 32; Isa. liii: 7.

4. It brought salvation to all those who believe and obey. Acts iv: 12.

WALTER FIELD (Providence, R. I.). Age, 10.

SECOND BEST PAPER, CLASS NO. 1.

1. Because it was about eighteen hundred and ninety-two years since Christ was born. Matt. ii: 1.

2. They crucified Him. Mark xv: 22-30.

3. Yes. He was led like a lamb to the slaughter. Isa. liii: 7.

4. It opened a way of salvation. Rom iv: 3, 24.

MABEL FIELD. Providence, R. I. Age 7.

LESSON NO. 4 FOR CLASS NO. 2.

- 1.—Give proof that Christ was the Son of God.
- 2.—Give proof that he was the Son of Man.
- 3.—What was Christ nature when born?
- 4.—What is His nature now?

LESSON NO. 4 FOR CLASS NO. 1.

- 1.—Is Christ coming to the earth again?
- 2.—What will He do when He comes?

EDITOR'S TOUR IN CALIFORNIA.

(Continued from page 148.)

Our way to Denver, Col., from San Francisco, our route took us through the famous Salt Lake City, the great centre of the abomination of Mormonism. It happened that we had twelve hours to spare that could be spent there and yet admit of being on time in Denver, so we stopped off. It happened, too, that we arrived there the morning of the Sunday which was to witness the greatest meeting the Mormons had ever held. The pressure that of late has been brought to bear upon the "saints" had aroused them to rally and this was their rallying point and time, at which, too, the capstone was to be placed upon their "temple," which had been so long in process of erection.

After a bath, breakfast and a short rest, we visited the enclosure in which are the "temple," the Assembly Rooms and the famous tabernacle. Upon entering the latter a sea of human faces met our view. Fifteen thousand people sat and stood listening to the wild, defiant and disjointed harangues of a few men whose countenances, manners, and methods manifested considerable smartness of the kind akin to knavery. The masses of dupes that listened with staring eyes and open mouths were an object that to the sciences of physiognomy and phrenology solved the problem of Mormonism. Here, as in all this evil world of mixture and confusion, the sublime was sadly mixed with the extremely ridiculous. The musical talent of all the city had been procured, three hundred voices strong, accompanied with what is claimed to be the largest and finest organ in America. The music was grand beyond description, but, oh! how saddening the thought that Zion's sweet anthems, instead of being sung by voices inspired by the hope they expressed, were sung in perversion of the wonderful and beautiful organs that God has given to man; and instead of being

sung in glory to God in the highest, were being used by a crafty clergy as a means of awing into abject submission an ignorant and credulous laity! We turned from the spectacle with disgust, took a little rest and were soon off for Denver.

Upon arriving in this great city of Western wealth and enterprise we were heartily received by Sister Gratz Clarkson, and with her and Brother Clarkson we made our home for a week, visiting around with various brethren and sisters. This was our first visit to Denver, and reports had made it necessary for us to accept the invitation to go upon conditions; that is, with the understanding that a personal investigation of the status of things would be a duty on our part before we could identify ourselves in fellowship with those who extended the invitation. This having been cheerfully agreed to, we felt free upon our arrival to probe matters upon which doubt existed, and the result was the discovery that the free life heresy had divided the body and that some earnest minds were badly affected by its poisonous influence. For a time we despaired of any good results from our efforts to redeem those who were victims of the pernicious doctrine; the stubbornness it had produced seemed to be unconquerable. This, with feelings of exhaustion from hard work, made us feel as if we might as well cancel our appointments and hurry homeward. We do not remember ever having felt more discouraged; but perhaps it was attributable partially to the fact that the "mountain fever" was stealing on us, from which we suffered intensely for nearly a week. A visit, however, here and there, developed the fact that there were a few in Denver who stood firm, and who were prepared to assist in removing the candle from under the bushel, and this helped to lift up the hands which hung down and to strengthen the feeble and trembling knees. So we determined to fill our public appointments every night and do as much as we could with ecclesial troubles during each day, with the intention of bringing matters to a focus at a meeting to be called on Sunday.

The lectures were as well attended as we could expect, due largely to the perseverance of the brethren in advertising, in which Brother Grafton manifested a zeal that was quite commendable. Quite an interest seemed to be aroused, judging from the many questions asked and the general attitude of the audience. The condition of the brethren, however, was the absorbing question with us, and considerable doubt haunted us even up to the time of the Sunday meeting. The time had arrived, all were present, and we addressed the meeting on the disputed subject and its bearing upon the question of fellowship, after which we submitted the following:

"A meeting of the Christadelphians of Denver, Colo., held at the house of Sister Barrow on Sunday, April 10, 1892.

"WHEREAS, There is a very unsatisfactory condition among the brethren of Denver, in that there is such an estrangement that some have forsaken the assembling of themselves at the Lord's table; and whereas, the cause of this deplorable state is that some believe and have taught in our midst the doctrine that Christ was born free from the condemnation which passed upon the Adamic race through Adam's sin, and that He was not a partaker of the sin's flesh common to the race of Adam, which doctrine is known as the 'Free Life Theory;' therefore, for the purpose of establishing ourselves upon a sound basis for pure and uncompromising fellowship, be it

"Resolved, That we believe that Christ was physically made in all points like unto His brethren, a partaker of the nature and condition in which every descendant of Adam is born by reason of Adamic condemnation, in which nature He lived a perfect life of obedience, even unto the death of the cross, and thereby, as the Captain of our salvation and as our forerunner, wrought out redemption for Himself and all those who in reality become part of that body of which He is the head from under the condemnation and out of the sin-stricken condition as well as out of that death which came upon the race through Adam's sin.

"Resolved, further, That we heartily fellowship all who are of one mind with us upon this question and upon all other fundamental doctrines believed by all true Christadelphians, and that we cannot fellowship any who believe otherwise."

To our surprise and delight, those who had seemed at first to be hopeless sprang to their feet and frankly acknowledged that the veil had been torn from their faces and the scales had fallen from their eyes and they heartily endorsed the resolutions. A reunion was the result; a hall was rented, meetings arranged for, and there is a light-stand, consisting of the entire ecclesia in unity, in the city of Denver.

We had the pleasure of meeting several who have had long experience in the Truth and have stood firmly through many of its trials. Brother Alkire among them, is one who was brought into the fold through the efforts of J. K. Speer, when the latter was running well, which he did for a time, but now, alas! he is gone from his Father's house to live—or rather to die—upon the husks with the swine, while one to whom he pointed out the strait and narrow way to life is still marching on.

We had half promised to visit Longton and Scammon, Kansas, en route home from Denver; but we were sick, weary and worn out. Office and domestic duties were pressing their demands, and so we made a straight run for home, where we were, in God's mercy permitted to arrive after traveling a journey of between seven and eight thousand miles.

The region about the Dead Sea is one of the hottest places on the globe, and the sea is said to lose a million tons of water a day by evaporation.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 37: 21, 22.

THE MODERN JEWISH EXODUS.

IT is officially announced that the Czar of Russia has formally approved the scheme recently laid before him by Baron Hirsch for removing to other lands the four million Jews who now live in the country of the Muscovite. The removal is to be executed in a methodical way, under orders promulgated by the Russian government, and will extend over a period of twenty-five years. The exodus of this year will be limited to thirty thousand persons, and the number is to be increased with perfecting arrangements each year, till all the Semites have been deported to other lands. The Russian government will not incur any pecuniary responsibility in the exodus, and the Jewish committee will be obliged to keep one hundred thousand rubles on deposit in the Russian treasury to cover expenses that may be incurred by the imperial officials.

The number of Jews in Russia has been estimated by some statisticians at about five million. Probably it has been reduced to less than four million by the expulsions of recent years. Whatever the number all will be removed, and Baron Hirsch is reported to have expressed his willingness to expend \$100,000,000 for their benefit should so much be required. The exodus will thus be on a larger and far more imposing scale than the one led by Moses from Egypt, which the Jews themselves place at a little more than three thousand two hundred years ago. But in this case the outpouring will not be opposed by the ruler of the country they are leaving. He wants the Jews to go, and it is well for them that their kindred in other lands are so generous as to furnish the money required, for they cannot tramp it all the way, as did their forefathers in the wilderness.

The question may be a grave one for some others besides the Russians and Jews. The original plan of Baron Hirsch was to distribute the migrants in the United States, Canada, Brazil, Argentina and some other countries. Some tracts of land were purchased in Argentina and partly occupied, but with unpleasant results. The financial and wild-cat bank currency troubles caused so much suffering that many Russians refused to stay in that country, and the attempt to

found a great colony there seems to have been abandoned. Also it appears the project of sending a large number to North Africa is not well received, and it now looks as if most of the deported Russian Jews, if not all of them, will be shipped into the United States. And this raises the query if this country is in a condition to receive this vast influx of aliens from Russia. The great majority are rather Orientals than Europeans, and have very little in common with the modes of thought of the people who are natives of the United States or have become citizens by emigration from Western Europe.

We have in our midst a large number of Jews, and others arrive each year, from Germany. They are so much like other Germans that the Americans get along very well with them, and they become good citizens. The same may be said for Jews who come from England, France and Austria. They quickly assimilate with our modes of thought and become integral parts of the community, commercially and socially. No sensible man objects to their worshiping in a synogogue any more than he does to the Baptists or Methodists worshiping in churches. *But those who hail from the far east of Europe* are a different set, and it is a question how far the people of the United States can take in and amalgamate with the expected enormous stream of Russian Jews. The difficulty of dealing with them will be all the greater from the fact that most of them are in a badly destitute condition. For it may be remembered that the heroic efforts of the Jews in this country in behalf of their brethren in Russia have already exhausted the patience of some among them and drawn deeply upon the purses of the rest. Hence the question of what is to be done in case of the threatened influx of four millions is one that deserves thoughtful consideration.

One would think that the arrangements for such an exodus ought to have included a consultation with the United States government as well as with that of Russia. The bilateral agreement between Hirsch and the Romanoff should have been made a trilateral by including Uncle Sam with them. It would have been no more than courteous, to say the least, to invite him to the council, and possibly the result might have been a little more pleasant in consequence. Perhaps it was not well to ignore the fact that those who are already citizens of this great country think they are entitled to a voice in the choosing of accessions to their number.

The Argentine Plan a Failure.

It will be seen by the foregoing article that Jerusalem's people have indeed become "A burdensome stone to all nations;" and the only solution of the difficulty is the Bible solution. God's plan is the only practical one, and any movement contrary to that must prove a

failure. His plan is not to colonize Israel in the Argentine Republic, nor to mingle them with the Americans, nor to settle them in the north of the Dark Continent. It is this: "I will take the children of Israel from among the nations, whither they be gone, and I will gather them on every side, and *bring them into their own land*" (Ezek. xxxvii: 21). Movements in this direction are practicable and successful now, while others prove not only a failure, but disastrous in the extreme, as the following from the *Chicago Tribune* will show:

"LONDON, Aug. 6.—A letter printed in yesterday's issue of the *Jewish Chronicle* confirms the failure of Baron de Hirsch's colony in the Argentine Republic. The writer declares that the condition of affairs at Moiseville, the name of the colony, baffles description. The land selected for the settlement was ill-chosen, and an enormous number of families are huddled together in tents and sheds, where they have been living for months in idleness and intrigue. The effort to reform the colony made by Colonel Goldsmid on his arrival was the cause of his receiving heaps of threatening letters, and Colonel Goldsmid was obliged to ask for police protection. He therefore broke up the colony. Eight hundred of the colonists have sailed for Europe within a month."

The difficulties that the whole world sees in the way of carrying out God's plan are: 1.—Turkey has possession of the land. That is met by the "drying up of the (political) great River Euphrates" (Rev. xvi: 12). 2.—The desolation of the land. That is met by "the Lord comforting Zion, making her waste places like Eden, and her desert like the garden of the Lord" (Isa. li: 3). 3.—The jealousy and opposition of the great nations. That is met by "the Lord fighting against those nations as when he fought in the day of battle" (Zec. xiv: 3), and rebuking them till they beat their swords into plowshares and their spears into pruning hooks, so that they shall not be able to practice war any more (Isa. ii: 4). 4.—Too many Jews for such a small country. That is met by "purging out the rebels from among them" (Ezek. xx: 38). 5.—The stubbornness of Israel in hardening their hearts as stone. That is met by giving them a "heart of flesh," that they may walk in God's statutes and keep his ordinances and do them" (Ezek. xi: 20). But why detail the plan to show its practicability? Is it not enough to say it is God's plan? That is enough, and it *will* prosper, while all others fail, to the utter confusion of a religious but benighted world.

A Letter from Jerusalem.

A letter from Mrs. A. E. Davis, of Jerusalem, to Brother Tichenor, dated June 27, 1892, says: It is astonishing to see the many houses the Jews are building; they run into the hundreds. Baron Rothschild has bought forty-eight thousand acres of land in the Jordan valley. One thousand Jews will go there from Jerusalem soon, and ten thousand are expected from Russia to colonize this summer. The railroad from Jaffa will be finished this summer, and this French company will build another to Hiafer and also one starting at Gaza running through the Jordan valley near the Rothschild colonies to Damascus. The English are also surveying a route through the country. These railroads will civilize the country speedily.

INTELLIGENCE.

BOSTON, MASS.—Another has been taken out for the name in Boston. On June 21st, after a good confession, Miss Lillian L. Carr (age 19), daughter of Bro. and Sister Carr, of Mount Vernon, Maine, was buried with Christ in baptism. We have no doubt this will afford her parents much pleasure and comfort in their race for life. We have been called to sympathize with our brother and sister of this ecclesia—Robert Thompson and wife—who lost their daughter, Estelle Thompson (age 11), by that dread scourge, scarlet fever. This reminds us that our enemy is ever alert and respects neither age nor condition. But, thank God, we trust the time is near at hand when there will be no deaths at her age; "for the child shall die an hundred years old."

During the month we have had the pleasure of visits from the following brethren and sisters at the Lord's table: On the 12th, Brethren B. Bemis, Isaac Jones and Bro. Wainwright, of Worcester; Bro. and Sister G. T. Washburne, Bro. C. C. Vredenburg, and Brother Bruce, of Jersey City; Bro. and Sister Mitchell, and Brother Morash, of Halifax, N. S. And I can assure you, dear brother, with all these old brethren together, we had quite a feast of the good things from the treasures of the word of life. Bro. and Sister Mitchell have been with us through the month and we have enjoyed their visit very much. We had also, on the 26th, the company of Sister Cameron, of Washington, D. C., at the table of the Lord.

The attendance at our lectures in Friendship Hall, No. 12 Kneeland street, continues very good, and we had hoped to have some others to report as obedient; but the fowls of the air caught up the seed when it was about to spring up and we have lost them for the present.

The following subjects have been spoken upon during the month of June: 5th: "Will the Hebrews Possess the Holy Land again as a Mortal Nation?" Bro. W. P. Hooper. 12th: "The Kingdoms of Men vs. the Kingdom of God."

Bro. C. McLachlan. 19: "Salvation, according to Popular Preaching, not that of Divine Teaching." Bro. C. McLachlan. 26th: "Christ's Answer to Nicodemus, 'Ye Must be Born Again,'" Bro. A. Pinel.

LATER.

Again we have the pleasure to announce that one has been added to the name in Boston. On July 24, after a good confession, Mrs. Lizzie Worthing (aged 50), formerly Second Adventist, was immersed into the saving name. Our sister has been looking into the faith about three years, and, as usual with honest searchers, became convinced that it was the only name under heaven whereby man can be saved.

Bro. and Sister Martin, of this ecclesia, residing in Quincy, have lost their only child, which is a great grief to them, but we are comforted to know that "all things work together for good to them that are called according to his purpose," and that the time for the manifestation of that purpose is near at hand.

We have had the following visitors during the month of July at the table of the Lord: Brethren F. Adams, W. Pinel and J. Cranshaw, all from the Quincy Ecclesia.

The following subjects have been spoken upon in Friendship Hall, No. 12 Kneeland street, during the month of July: 3d: "The Appointed Heir and His Heritage." Bro. H. H. Rich. "The Popular Theory of the Earth's Destruction by Fire proved to be utterly subversive of the Promises made to Abraham and Christ." Bro. W. P. Hooper. 17th: "The Worm that never Dies and the Fire that is not Quenched." Bro. Joseph McKellar." 24th: "The Bondage of Corruption." Bro. C. McLachlan. 31st: "Signs that Christ, the King of the Whole Earth, is Near. Can you see Them?" Bro. A. Pinel.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording Brother to the Boston Ecclesia.

CAMPELLO, MASS.—It gives me great pleasure again to send a few lines

to the ADVOCATE and report that our little ecclesia still exists, and, I trust, is sound in the truth, striving to run the race well, hoping to win the great prize at the return of our absent Lord and Master, for whom we are waiting and watching.

We have had the encouragement lately of adding one more brother to our little flock, namely, Simeon Augustus Bird, of Brockton (age 49), formerly Methodist, who, after a good confession of the faith, was, on June 19th, buried with Christ in the water of baptism, to arise and walk in newness of life.

Our humble efforts in proclaiming the truth to those that walk in darkness are not much appreciated, as the small attendance of alien at our lectures plainly shows. But, God willing, we shall continue to keep the light burning and so sow the seed, trusting that some may fall into good ground and bring forth fruit.

I remain in the one hope your brother
in the Lord. G. HOLMGREN,
Rec. Bro.

LONDON, ONT., CANADA.—Since our last intelligence we have had some cheering discourses from our youngest brother in the faith who put on the saving name—Bro. Evans. He has well-searched the Scriptures and is of great assistance to us here. In the midst of this we have our trials as pilgrims and strangers. And “if in this life only we have hope we are of all men most miserable.” But our hope is centered in Christ.

“Then why should we complain of want or distress,
Temptation or pain? He told us no less.
The heirs of salvation, we know from
His word,
Through much tribulation must follow
their Lord.

Yours in the hope, GEORGE PYNE.

ROCHESTER, N. Y.—Herewith please find some Intelligence for the encouragement of some weary, way-worn pilgrims, who, because they may see little or no growth in their ecclesia, may fall into the opinion that the house of the

Lord is already filled with guests, and lay aside their weapons and cease warring for the truth against the enemy. To all such we would hold out the olive branch of hope, from the fact that two more of those of the outer court of the Gentiles have availed themselves of the proffered opportunity of becoming Israelites. Those having thus complied with the conditions, after a careful examination, are Horace M. Chase (age 42), and his wife, Clara Louise Chase (age 40), who were formerly Baptists, were immersed into the one name May 29, 1892, having been subjects of earnest prayers and exhortations by various members of our ecclesia for the last fifteen years or more. Hence our patience and perseverance in laboring to sow the seed of the kingdom of God have borne fruit.

LATER.

Dr. Lyman T. Wade, formerly of Chicago, having become convinced that his position on politics and voting was unscriptural, desired fellowship with the Rochester ecclesia, and was cheerfully given the right hand of fellowship.

Yours in the one hope,

J. D. TOMLIN, Secretary.

SENECA FALLS, N. Y.—I am happy to say that we have had the pleasure of seeing two more start on the journey for eternal life and the kingdom of God. On Sunday, July 31st, after a good confession before the ecclesia, William Maxfield (age 26), son of Sister Almira Maxfield, who was immersed four years ago, and his wife, Lillian B. Maxfield, both formerly neutral, were buried by the writer in the waters of baptism for the remission of sins, from which they arose to walk in newness of life.

On account of several going away to other places our ecclesia has diminished from time to time, so that we are kept few in number, and it is extremely difficult to get the ears of the alien in this day of show and political humbug. No one cares to think of what the Bible says, much less to talk about it. However, we know the world will be obliged to give attention, and that, too, at no great distant day.

On August 3d Bro. Charles H. Staunton, of Davenport, Iowa, and Sister Florence Short were united in marriage. They go to Northampton, Mass., to reside.

Your brother in the one hope of the calling.
U. S. ALGIRE.

SWOFFORD, WASH.—It is sad intelligence we have at this time to communicate through the medium of our periodical. Our aged and much loved sister, Sarah J. Epperson, fell asleep yesterday morning (July 4th). She had been complaining for about three weeks, but was not confined to her bed. She was laid to rest this morning to await the time when "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise."

Quite a number of the neighbors and friends assembled with the few brethren and sisters at the grave. I. Cor. xv. was read and the hymn, "Life is the time to serve the Lord," sung, and prayer offered by Bro. Seago. The writer spoke at some length on the nature of man and our hope of eternal life through a resurrection from the dead, the exercises closing with the singing of the hymn, "Sing praise the tomb is void, where the Redeemer lay."

Sister Epperson was sixty-eight years and two months old, and had been in the faith and a dear lover of the truth for more than thirty years, "grounded and settled, and was not moved away from the hope of the gospel."

J. K. MAGILL.

MOSSY ROCK, WASH.—We wish to inform the brethren generally through the *ADVOCATE* that we intend, if it is the Lord's will, to have a gathering at this place of such members of the one body as can get here, beginning on Saturday, August 27, 1892. The few of us here are of the poor of this world and hard-pressed for the necessaries of this life and are sorry to have to say that we can't see our way to help brethren get here, except to meet them at the

railroad (twenty-eight miles from here) with teams and bring them out; which we propose to do, and also to take them back to the railroad, when they wish to return after the close of the meeting. All who come expecting such conveyance will please let us know as early as possible. Teams will be at Winlock by noon, August 25th. Winlock is half way between Tacoma, Wash., and Portland, Oregon.

Your brother in the one hope,

J. K. MAGILL, for the ecclesia.

WATERLOO, IOWA.—Since our last intelligence there has been added to our number by immersion one, Mrs. Ralf, aunt to Bro. Ellis. After persistent and earnest study to make sure of the step to be taken she did not hesitate to place herself under the obligation of rendering obedience to Divine commands, to the end that eternal life might be obtained.

It is a sure proof of our having the Truth, that we are made up of members who, without exception, make careful investigation of the reasons of the hope they accept. There is no ecstatic manifestation, but calm and earnest conviction founded upon the revealed Word.

Two lectures were given during the month of July on Sunday afternoons at a Campbellite Church some ten miles in the country. The impression made is so far unknown.

The annual fraternal gathering formerly held in Wauconda was held here this year. Bro. James Wood prepared a report of the same. It is needless for me to say we enjoyed the meeting with those who know God's Truth, and trust that our coming together may ever be so mutually and spiritually profitable as this has been.

C. F. BENNETT.

WORCESTER, MASS.—(Franklin Hall, No. 566 Main street). It is quite a while since any intelligence appeared from this place, yet we continue to hold forth the words of life, building ourselves up in our most holy faith, every Sunday setting forth some phase of the

glorious promises made of God unto the fathers and the near approach of our great High Priest and elder brother, for whose appearance we watch and wait and pray, thereby preparing ourselves for taking part in the joy of those who shall say in that day, "Lo! this is our God, we have waited for him. We will be glad and rejoice in his salvation."

The brethren and sisters of this ecclesia are united in the strongest ties of love and unity, and our prayer is that the Master, when He comes, will find us a united, happy band, having no fellowship with any except those who hold in high esteem the Bible as a wholly inspired and infallible guide for the children of men. If we are ever taken in on the matter it will not be knowingly. We wish to acknowledge that we were taken unawares a year or two ago by one Bro. Healey, of whom we learned afterwards that he was in fellowship with partial inspirationists. We also had a brother (James Stokes) apply for fellowship, but on being questioned as to his faith we found he was not a believer in the inspired word of God, claiming that the question of a wholly inspired Bible ought to be left an open one. What an absurd position for a man claiming to be a Christadelphian! As well might the Catholic ask us to leave the doctrine of purgatory an open question; or the "orthodox" believer to leave the soul's immortality an open question; or the spirit monger's visits from their departed friends an open question. We don't propose to leave any of these questions open, but test them all (even the partial inspirationist) by the "law and the testimony."

We are in hopes that some more names will soon be recorded in the book of life.

Our annual fraternal gathering was held July 4th at Bro. Goddard's, some four miles north of this city. We had the pleasure of several visitors from out of town, namely, Bro. Joshua Eastwood and wife, of Lawrence, Mass.; Sister Cullingford, of Fitchburg, Mass.; Bro. and Sister Barlow, Bro. George Handley and his young brother, not yet in the truth, of Providence, R. I.; also

Bro. Corney and Sister Boynton, of Spencer, Mass. The following programme will show the order of exercises:

Morning meeting at 10:30 to 11:30, open by singing from page 43; prayer by Bro. Goddard; then remarks by Bro. Bemis, who was the presiding brother for the day, and who did his duty in a very thorough manner; then exhortation by Brethren Giddings, Goddard, Eastwood, Stevens, Tunstall and Mann. Singing from page 186; closed by prayer; recess of one hour. Dinner from 12:30 to 1:30. Exercise of Sunday-school scholars at 2 P. M.; singing, "God is Good;" prayer by Bro. Tunstall, superintendent. Recitation by the following: Annie Mann, "I Can Wait;" Ernest Jones, "Clouds;" Willie Tunstall, "Be in Time;" Laura Giddings, "Though Small;" Edith Tunstall, "Israel;" Walter Brierly, "One Step and then Another;" Bertie Tunstall, "How Readest Thou?" Harry Mann, "Go Forth to the Battle." Singing, duet and chorus, "Angry Words;" Etta Brierly, "Till He Come;" Josephus S. Mann, "Unseen;" Ruby Safford, "Seven Fishers;" Annie Brierly, "To-Day and to-Morrow;" Lillian Giddings, "Send the Blessing." Singing, "I am a Little Soldier." Closed by prayer.

Afternoon meeting at 4 o'clock. Singing, page 39. Prayer by Bro. Barlow; exhortation by Brethren Hollows, Barlow, Rolston, Handley, John Wainwright and Jones. At this last meeting the sisters Aid Society took Brother Jones completely by surprise, by presenting him with a very handsome Bible, as a token of their love and esteem for his very faithful and devoted manner in setting forth the words of life.

After Bro. Jones had recovered somewhat from the surprise he thanked the sisters, making some very appropriate remarks on the kindness and good deeds manifested by the sisters of the Worcester Ecclesia. We returned home at 7 o'clock, after spending one of the most profitable days in the upbuilding of the spiritual man that we ever enjoyed—a little foretaste of the times of refreshing that shall flow from the presence of the Lord.

C. C. MANN, Secretary.

NOTES CONTINUED.

A. T. B.—There is no use in enlarging mole heaps into mountains; there are mountains enough. The "complaints," which you imagine charged crime, only called in question the expediency and safety of the movement, and surely you will not claim that we must pursue the course of Matt. xviii. every time we doubt a brother's discretion. Had we spoken commendingly you would not have questioned our right; and a rule that will not work both ways is not a good one. You need not deny Brother Williams a right that is not common to others till he claims it. If duty and circumstance should ever put you where we are and you should say of us what we have said of Brother Whitehead, we shall not question your right. All your trouble, brethren, is the result of not discriminating between complaint of possible indiscretion and a charge of crime, due, no doubt, unwittingly, to the heated condition that has so long prevailed among you.

LATE.—The fraternal gathering and the extra work on the supplement have caused us to be quite late this month. We hope to catch up with next issue.

THE ADVOCATE BIBLE CLASS.—No additional answers have been received to the last questions, and being short of space we have omitted the Bible Class department this month. Next month we hope to make a brief review of the lessons so far considered and then introduce new questions.

LETTERS.

H. W. Hudson, H. D. Jones, M. Way (2), A. L. Whiting, C. Williams, J. Black, G. T. Washburne, J. Williams, J. K. Magill (2), A. H. Parkhurst (2), A. T. Bruce, S. Robbins, M. L. Ingram, A. Miller, J. Leask, M. F. Pilkington, M. Wolf, H. Willis, S. T. Blessing, M. B. Moberly, H. Cornman, H. Cole, J. Laird, F. Holden, J. Nelson, H. E. Mitter, J. Barbour, J. H. Miles, H. Pym, A. B. Blanton, E. Cooke, T. Dawson, P. A. Blackwell, M. G. Walker, M. E. Deloziar, L. V. Garth, D. W. Dowling (2), E. Mills, W. Morrison, A. E. Cole, F. Robins.

RECEIPTS.

I. Tomlin, H. Smith, M. M. Hamilton, J. M. Epperson, J. Miller, T. W. Ladson, J. Cooper, R. M. Anderson, G. W. Bates, F. M. Kidd, E. M. Reith, J. Black, H. Cornman, C. S. Allen, E. C. Crowell (3), K. A. Smith, J. Morrison, M. G. Walker, A. A. Wentworth, M. A. Magill, G. A. Cross, F. Holden, M. Hembree, M. L. Harrison, M. F. Pilkington, M. M. Merry, J. W. Edwards, H. E. Jackson, H. Pym, W. L. Laurence, L. C. Burd, E. D. Cook, A. T. Bruce, R. G. Huggins, G. H. Grafton, T. Turner, I. L. Walsh, D. A. Hutchins, H. B. Beardsley, J. Tomlin.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
WATERLOO, IOWA.

NOTES.

"TRINE IMMERSION" AND "FEET WASHING."—Our pamphlet on these subjects is arousing some of the Dunkards, and words of commendation come from various sources. One, who has been raised a Dunkard, quite an intelligent man, too, writes a brother—a friend of his—that he has read the pamphlet with much satisfaction, and confessing that it takes the foundation from under feet washing completely, if not from trine immersion.

Brother Chester writes: "Your pamphlet on 'Trine Immersion' and 'Feet Washing' is fine. Send me half a dozen."

Brother Hunniutt: "Your pamphlet on 'Trine Immersion' and 'Feet Washing' has greatly benefitted me. I never had been able to deal with feet washing, but now all is plain."

Brother McConnell: "I have duly received your valuable pamphlet. It is of much value to me in opening my eyes to facts I never knew. I was of the opinion that the feet washing took place at the time of the last supper in Jerusalem; but I see my mistake, and I am glad of it, and see, more than ever, the necessity of searching the Scriptures, in order to grow in favor and in the love and knowledge of our Lord Jesus Christ."

Brother Luxford: "I think the lectures on 'Trine Immersion' and 'Feet Washing' will be very beneficial."

The editor of the *Evangelist*, a Dunkard paper, published in this city, has at last referred to the pamphlet, notice of which see Papers, Pamphlets and Manuscripts Received. This is the only unfriendly response.

The brother who provided the means to send out the pamphlet in the form of a supplement will rejoice to know that it is appreciated. Another brother has ordered one hundred copies of the original pamphlet, in which has been pasted the addenda that appeared in the supplement. At this rate our first edition will soon be exhausted, and, if necessary, we will issue a second and larger edition.

M. W.—The matter had been attended to before your letter came to hand. The letter you send touches the heart and forces the tears. What a gloomy life this would be if it did not admit of the possibility of gaining a better one!

FROM BROTHER AND SISTER MOORE.—Brother Bennett, as secretary of the Waterloo Ecclesia, has received a letter from Sister Moore expressing heart-felt thanks for the remembrance of their affliction. She is quite hopeful of helping themselves out of their difficulties by school teaching, a task which we fear is too heavy for her already overtaxed little frame. We hope the response of our brethren will obviate the necessity of risking two lives to try to save one.

BROTHER REITH.—Thank you for the three copies of the *ADVOCATE*.

A. R.—Thank you for the correction. Will enter in books accordingly.

THE CHRISTADELPHIAN ADVOCATE.

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SEPTEMBER, 1892.

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GOD'S COVENANT WITH ISRAEL ASSAILED.

FROM Oakland, Cal., there has been coming to our office an occasional number of a monthly journal bearing the name "Eusebia," edited by one W. L. Stroud. Although at first a glance over the pages of this paper did not discover any glaring errors, we felt sure, since its editor was one who had departed from the Truth, that sooner or later the hidden fur would expose itself through the Eusebian garb. In this we were not mistaken, for we learn now that it was not long till God's covenant to restore the twelve tribes of Israel was called in question, and by the *March* issue we see it is viciously assailed and denied. The editor informs his readers that while he was a "Thomasite" he was an inhabitant of "every hole and corner;" and this, possibly, is the reason he never fully saw the beauties of the mansion of Truth itself; for a "hole-and-corner creature" is not expected to appreciate anything outside its natural places of resort. It is hard for us to believe but that if he had ever fully seen the purpose of God in relation to the restoration of Israel and Israel's kingdom, he would have kept out of the "holes and corners," enjoyed the beauties of the house under the healthful rays of the light of the Truth, and would never have wandered off into the by-ways of apostasy. For twenty years, however, he says he has been denying that the "age to come" is to come, and thus he confesses that he is not one of those who have been "raised up together and made to sit together in

the heavenlies in Christ Jesus, *that in the ages to come* God might show the exceeding riches of his grace" (Eph. ii: 6, 7).

Boldly and defiantly is the restoration of the twelve tribes of Israel denied, in which we have a striking fulfillment of the words of the prophet, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them" (Jer. xxxiii: 24). In order to the fulfillment of prophecy, it is just as necessary that these words find their fulfillment—as they do in Mr. Stroud's case—as that the words preceding and succeeding them should be fulfilled in the bringing about of the very thing denied. In that the foregoing words find their fulfillment in the case in hand as well as the religious world in general, we may be sure that the following will come to pass:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever" (Jer. xxxii: 35, 36). "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the *house of Israel and to the house of Judah*" (the twelve tribes). "In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. *In those days shall Judah be saved*, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit *upon the throne of the house of Israel*; neither shall the priests the Levites want a man before me to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually" (Jer. xxxiv: 14-18). Then it is added that if God's covenant of day and night can be broken, then His covenant—that He will provide a son of David to reign upon David's throne, that Israel and Judah shall become one nation and never cease to be a nation, that he will save Judah and Jerusalem, that He will not cast off forever "the two families which he hath chosen"—may be broken.

If any man or any power can be found that can change the ordinances of day and night, *then* that man or power can prevent God from doing as He has promised, namely: That he will take the children of Israel and the children of Judah—the twelve tribes—from among the nations whither they be gone, gather them *on every side*, bring them into their own land, make them one nation in that land—

the mountains of Israel—give them *one* king to be king to them all—all the tribes—and that they shall never be divided into two nations any more. Here is a challenge. Do you accept it, Mr. Stroud? It is no use for you to write about certain Jews “devouring widows houses,” of their being “infidels,” “Christ-haters,” etc. That is only so much dust thrown in the air to blind victims for prey. It is not the question. The question is, Do you accept the challenge? If so, then proceed to break the ordinances of day and night, and we shall then be compelled to believe that you will have it your way, in preventing the restoration of Israel and Judah, in depriving the twelve apostles of twelve thrones to reign over the twelve tribes of Israel, and your words will come to pass wherein you say, “The two families of the earth which the Lord hath chosen, he hath cast them off * * * that they should be no more his people” because some of them are “infidels,” “Christ-haters,” etc. But, sir, night continues to follow day and day to follow night as of yore, and no change has taken place since you made your feeble attempt to break God’s covenant with Israel, and therefore day and night laugh at your folly and the ordinances of the heavens and the earth will mock you when your fear, confusion and calamity cometh. You have begun the wrong end in trying to break the covenant first; the challenge is that you proceed the reverse way—break these ordinances first and then go on with what you are experimenting on now.

Mr. Stroud says that “earnest friends,” some of whom, write him, only “think they see a millennium after the Lord comes the second time, when the Jewish nation is to be resettled in Palestine, all the nations to be blessed by a righteous rule of Christ and the resurrected saints.” This, he says, is that “other gospel” which he preached, supposing it to be the gospel of Christ, until, after holding on to it “for fifteen years, more or less, it slipped away,” a natural consequence of not doing as he ought, namely, “Give the more earnest heed to the things which he had heard, lest at any time he should let them *slip*” (Heb. ii: 1).

Seeming to fear lest his readers should be astonished at *him* making such a right-about-face change, he volunteers an explanation in the modest form of, “It takes time to educate even well-informed men in the elements of simple Christianity,” a statement that cannot well be questioned in view of his present assault upon one of the principal elements of true Christianity; that is, if he really is one of the “well-informed men.”

Striving to find a point of attack, Mr. Stroud plays upon the word “covenant,” and in doing so says: “There is *one* single question at

the bottom of it all, which, when satisfactorily answered, will really settle it; that is, "Is there yet a new covenant to be made with Israel and Judah?" This is virtually asking, Will God do what He has said He will do? That He has said He will cannot be questioned in the light of the following Old and New Testament testimonies: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah" (Jer. xxxiii: 30); see the same words in Heb. viii: 8. Since God has said in words that cannot be mistaken that he *will* make a new covenant with the two houses, and since He has not yet done so, Mr. Stroud's question, which "ought to be clearly and easily settled," is settled, for those who believe God. It does not settle it, however, for one whose hatred for the Jews can only see the "infidels" and "vampires," etc., among them. And so not being satisfied with the positive statements that God will do as He has promised, Mr. Stroud proceeds to call attention to the old and new covenants to show that there are only two covenants; as if that would disprove the positive statements of the Spirit through Jeremiah and Paul. Grant that there were only two covenants in God's plan at the time of the restoration from Babylon; did that disprove that God would deliver them? And, no doubt, there were "vampires" and "infidels" among them then; but did that prevent God from doing as He promised? Leave out the word covenant altogether, tear off the veil of mere technicalities and read what God has promised to do for the two houses of Israel, and he that runs may read. To begin to dip out of the overwhelming floods of evidence upon this subject would seem like dipping a thimble full of water from the Atlantic ocean to prove to stubbornness or obtuseness that there is an Atlantic ocean. To reason, it is enough to point out over the broad waters and the matter is settled. But then we are reminded that it is Mr. Stroud's experience that "it takes time to educate even well-informed men in the elements of Christianity." So let us employ the simplest methods in behalf of the "well informed."

To be easily understood, then, we will take prophecy concerning the two houses of Israel that everybody that knows anything about the Bible and facts knows has been fulfilled. For instance: Deut. xxviii: 49-53—Please turn and read the words. Verses 62-65—"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord shall rejoice over you to destroy you, and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee

among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone." Jer. xxxi: 27: "Behold the days come, saith the Lord, that I will sow the *house*" (not merely individuals of the house) "of Israel and the *house*" (not merely individuals of the house) "of Judah with the seed of man, and with the seed of beast."

Now who are these people that are to be scattered? The whole house of Israel. Spiritual Israel? The "election" (Rom. xi: 7)? No. Who are they? we repeat. The answer is in the testimony given. They are the nation to which Moses was speaking; that nation that God multiplied in the land; that nation that had "fenced walls" and gates *in the land* that God gave them; they are the house of Israel and the house of Judah. Have *these* people been driven out of their land and scattered? Read your newspapers, look out upon the wide world and see and accept the fact. It does not require a very "well-informed" man to see this.

Now then for the next step. Is it *this* people individually or is it *this* people nationally that are addressed? Not individually, we may be sure; for the individuals whom Moses addressed did not live long enough to experience the fulfillment of the prophecy, yet Moses said "thy cattle," "thy land," and used the pronouns "thou," "thee," and "thine;" and when speaking to them of Christ, their future national deliverer, as Moses had been their national deliverer in the past, he said: "The Lord *thy* God will raise up unto *thee* a Prophet, from the midst of *thee* of *thy* brethren, like unto me; unto him *ye* shall hearken" (Deut. xviii: 15). Nationally, then, they are addressed and not individually; for, we repeat, individually none of those addressed lived to the fulfillment of the words. It is therefore the nation that is driven out of the land. It is therefore the nation that is scattered, and now for the next question:

Is it the *nation* that is scattered that is to be gathered? Is it the *nation* that is driven out of the land that is to be restored to the land? If so, "earnest friends" will not only "think they see in the prophecies of the Old Testament" the prediction that "the Jewish nation is to be resettled in Palestine," but they well *know* it.

Now to the point, we are taking time, remembering that "it takes time to educate even well-informed men." What is our question now? Here it is: Is it the *very* same nation that is scattered that is also to be gathered? Answer, reading on from Jer. xxxi: 27, which speaks of sowing the house of Israel and the house of Judah—the whole nation: "And it SHALL come to pass, that *like* as I have

watched over *them* to pluck up, and to break down, and to throw down, and to destroy, and to afflict, SO will I watch over *them* to build and to plant, saith the Lord. In those days *they*" (the nation that has been scattered) "shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the" (the same) "house of Israel and with the" (the same) "house of Judah" that I "sowed," "scattered," "left few in number."

There is a "moreover" to this, too; Ezek. xxxvi: 16-38. Read, please, and believe, and stop your rebellion against God and your perversion of His Word.

Mr. Stroud is quite anxious that his readers shall not think he is a novice upon this subject; and yet the reverse is only too clear from the confused outpouring of his bewildered mind. The objections he offers to the restoration of Israel either show that he never understood the subject, or, if he ever did, he has become so entangled in the meshes of apostasy that he is not responsible for what he says. Like the ungodly worldling, from whom no better is to be expected, he asks, "Is God to show partiality to a particular generation of infidels which He is to foster tenderly and reprobate others?" Had Mr. Stroud lived in Egypt when Moses proposed to deliver Israel and constitute them a nation whom God would favor and make a covenant with, he would have been just as consistent in asking such a foolish question. For the same reason he could argue that God never *did* deliver and restore the nation of Israel. "Who says," he again glibly asks, "the rebels were beloved for the fathers' sakes?" Christ comes, he adds, "not to restore rebel Jews." Where did he ever learn that anyone claimed that Christ would "restore rebel Jews?" He is fixing up a scare-crow to frighten himself. Let him learn the A B C of the Truth, which he is pleased to call "Thomasism," and he will at once see his own folly. One quotation will be enough to sweep away all the cobwebs he has spun: "As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will *purge out from among you the rebels* and them

that transgress against me; I will bring them forth out of the country where they sojourn, and they" (the rebels) "shall not enter into the land of Israel; and ye shall know that I am the Lord." By continuing the chapter it will be more than ever clear that every difficulty that stands in Mr. Stroud's way is brushed aside; and is it not strange that in view of such testimonies men will deny the truth?

CHRIST NOW ON DAVID'S THRONE

Because Jesus says, "All power is given unto me." Mr. Stroud concludes that He is now reigning on David's throne. "Why," he asks, "say he does not occupy David's throne?" He reads between the lines of Acts ii: 32, 33 "that Christ was both raised up *and then in possession of David's throne;*" and asks, "Does he not reign?" From all this it is clear that the simplest elements of the Truth are lost sight of. There is a confounding of the possession of "all power" with the exercise of power in reigning as king. There is a failure to discriminate between what the Saviour calls "My Father's throne" and "my throne" (Rev. iii: 21). And there is a stumbling into the absurdity that the "nobleman" is reigning in the "far country" instead of seeing that he must return and transform "the kingdoms of this world into the kingdom of our Lord and his Christ" before He begins to "reign for ever and ever" (Luke xix: 12-19; Rev. xi: 15). The difference between Mr. Stroud and the Saviour is that he says, in substance, "When the Son of man went to heaven, then he sat upon the throne of His glory," while Christ says, "When the Son of man *shall come* in his glory and all his holy angels with him *then* shall he sit upon the throne of his glory" (Matt. xxv: 31). Mr. Stroud will have it that Christ took possession of David's throne at His resurrection; but the Saviour says, "After this" (the visiting of the Gentiles) "I *will return* and build again the tabernacle of David which is fallen down" (Acts xv: 16). The place of His throne, according to Mr. Stroud, is at the Father's right hand in heaven, while the prophet Ezekiel was taken to a "very high mountain in the land of Israel" (chapter xi: 2), and was told, "Son of man, (this is) the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (chapter xliii: 7).

Mr. Stroud has much to say upon the question of the old and new covenants, in which he manifests a distressing degree of obtuseness and confusion. We will deal with this part of his assault next month.

(To be concluded next month.)

THE ADVOCATE BIBLE CLASS.

RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
 - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
 - 3.—Every answer must give one, and not more than three references as proof.
 - 4.—Answers must reach the office inside of twenty days from the issue of the number of the ADVOCATE in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

No further answers have been received. There seems to be a delicacy in dealing with the question in hand for some reason. Is it because it is not sufficiently understood to enable intelligent answers to be given? If so, we had better prolong its study in the Class. So far the answers given have been quite clear and well sustained by evidence, that the "law of sin and death" is a phrase expressive of what has come upon the race through the sin of our first parents. There has only been one exception to this, and that favors the thought that the law of Moses is the law of sin and death. One of the answers very pointedly, and we think truthfully, says of Rom. v: 12, 17, "These two passages express a truth of general application to all of Adam born. It was to *Jew and Gentile* that Paul wrote and of them he speaks. Had he been referring particularly to the law of Moses it would have concerned none but the Jew, hence would have failed in being a source of rejoicing to the Gentiles who had in Christ been made free from"—something, surely, and free from what?—"the law of sin and death."

We can the more clearly get at the meaning of the apostle if we take into consideration the burden of his writing. What is he writing about, in the broadest sense? Read chapter i: 16; ii: 6-16; v: 12; vii: 24, 25; viii: 18-23. May not these texts be said to represent the burden of his arguments, both as regards Jew and Gentile? I think you will agree with me that "salvation," the "rendering of eternal life" from the death which "passed upon all men," and the change of the "wretched man" by "redemption of the body," are the subjects that stand above all others of which he is writing; and that all else is to show what one thing cannot do and what another can do to accomplish the grand end—salvation, a matter equally as vital to Gentile as to Jew.

Now the "law of the Spirit of life" is the only power equal to the

work of this redemption. This law can do the work; the law of Moses, as a mere letter, which was all the Jews saw in it, could not do it. Hence the force of the words, "What the law could not do in that it was weak through the flesh," Christ did. If you try to read in the law of Moses here you will at once hear the discord. Try it this way in your own minds: "I will suppose that 'the law of sin and death' of verse 2 is the same as 'the law' that 'could not do' of verse 3. It is clear that the latter is the law of Moses, and if the former is the same, I may read the 'law of Moses' in both verses; and, further, if they are the same, I may read 'law of sin and death' in both verses. Now let me try it: 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of Moses; for what the law of Moses could not do'—ah! there is something wrong. For if I read it this way I say that the law of the Spirit of life hath made me free from the law of Moses, a thing which the law of Moses could not do; which would be the same as saying that the law of Moses could not free me from the law of Moses. Now I will try the other way: 'For the law of the Spirit of life hath made me free from the law of sin and death; for what the law of sin and death could not do'—ah! there is discord here again; for this makes me say that the law of the Spirit of life hath made me free from the law of sin and death, a thing that the law of sin and death could not do; and it does not seem right for me to talk about the law of Moses making me free from the law of Moses, nor for me to speak of the law of sin and death making me or not making me free from the law of sin and death."

Now let us suppose that there are four persons here, by way of illustration:

- 1.—The one who holds the prisoner.
- 2.—The prisoner.
3. One who *tries* to release the prisoner.
4. One who *does* release him.

Here, you will see, each one has his proper place. The object to be attained is, to release No. 2 from No. 1. Now what No. 3 could not do No. 4 did. Hence the law of sin and death holds the prisoner; the prisoner is a Jew or a Gentile; the one who tries to release is the law of Moses; and the one who does release is the law of the Spirit of life.

Now some of you have answered that we are not made free from the law of sin and death till the resurrection. In one sense this is true; but it is only part of the truth, as I think you will see quite clearly by a further consideration of the same subject under a different head. With a view of bringing this out more clearly by the light of Scripture, I will submit the following:

QUESTIONS.

- 1.—Are we born in a state of reconciliation with God, or are we in a state of alienation from Him?
- 2.—If in a state of alienation, through whom and by what were we alienated?
- 3.—How, by whom, and when do we become reconciled to God?

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Following are the grades sent by Brother Leask of those answering questions of Lesson No. 4 in last month's *ADVOCATE*:

LESSON No. 4 CLASS No. 2.

Charles David Weeks (age 14), Toronto, Canada, 100; Pearl Eblin (13), Robards, Ky., 100; Harpending Eblin (11), Robards, Ky., 100; Percy Skinner (16), Meriden, Conn., 100; Alma C. Field (14) Providence, R. I., 98; Maud Cocke (13), Creal Springs, Ill., 95; Arthur M. Wicks, (14) Toronto, Canada, 93; Willie L. Van Akin (10), Lackawaken, Pa., 93; Grace Baker (11), Scammon, Kansas, 93; Enos Baker (13), Scammon, Kansas, 90; Marion Smith (12), Grantsburg, Wis., 89; Rose E. Selley (13), Providence, R. I., 88; Florence Field (11), Providence, R. I., 88; Charles Mason (10), Erie, Ill., 88; Annie Kirkwood (12), Chicago, Ill., 83; Retta Short (13), Seneca Falls, N. Y., 83; Wilfred Oldham (13), Providence, R. I., 79.

LESSON No. 4, CLASS No. 1.

Mary Baker (7), Scammon, Kansas, 100; Homer Byrnes (8) Waukena, Kansas, 100; Jennie Smith (9), Grantsburg, Wis., 95; Jessie Eblin (10), Robards, Ky., 95; Rachel M. Baker (6), Scammon, Kansas, 95; Annie Selley (10), Providence, R. I., 95; Walter Field (9), Providence, R. I., 90; Mabel Field (7), Providence, R. I., 90; Allie Steinhart (8), Lackawaxen, Pa., 90; Ethel Cocke (11), Creal Spring, Ill., 90; Allie W. Taylor (10), Providence, R. I., 88.

I inclose the two best answers in each Class; when answers are equally good preference is given to the cleanest paper and best writing for publication. Owing to the *ADVOCATE* being late, many of the scholars have been unable to get their answers on time this month, but we hope in the future sufficient time will be allowed.

J. LEASK.

BEST PAPER, CLASS No. 2.

- 1.—There are so many places we could quote to prove that Christ

was the Son of God that it is difficult to make a selection, but the best in my mind is that found in Luke i: 33. "The angel answered and said unto her" (Mary the mother of Jesus) "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." Refer also to John x: 36.

2.—Proof that Christ was Son of man: On His Father's side He was Son of God, and on His mother's side He was the Son of David: Matt. i: 1—"Jesus Christ, the Son of David, the Son of Abraham." Refer also to Gal. iv: 4.

3.—He was human. Proof: Phil. ii: 7, 8—"But he" (Christ) "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Also Heb. ii: 14-16.

4.—He was divine. Proof: Rom. vi: 9, says: "Christ being raised from the dead, dieth no more; death hath no more dominion over him." Also Rev. i: 17, 18.

CHARLES DAVID WICKS, Toronto. Age 14.

SECOND BEST PAPER, CLASS NO. 2.

1.—Jesus Christ was the Son of God; for it says in Matt. iii: 17—"And lo a voice from heaven saying, This is my beloved Son in whom I am well pleased" (Also John x: 36—"I Jesus am the Son of God.")

2.—Jesus Christ was the Son of man; for it says in Luke i: 32—"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." Also Gal. iv: 4—"God sent forth his Son made of a woman."

3.—He was mortal. In Phil. ii: 8 it says: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

4.—He is a spiritual being. It says in Rom. vi: 9—"Christ being raised from the dead dieth no more, death hath no more dominion over him." Also Eph. i: 20.

PEARL EBLIN, Kentucky. Age, 13.

BEST PAPER CLASS NO. 1.

1.—Christ is coming back to earth again: Acts i: 11.

2.—When he comes again he will raise the dead and make all the righteous immortal (II. Tim. iv: 2); and reign in Jerusalem and be king over all the earth (Luke i: 31-33); and make the righteous kings and priests (Rev. v: 9, 10).

MARY BAKER, Kansas. Age, 7.

SECOND BEST PAPER, CLASS NO. 1.

He is. The angel said to the disciples, This same Jesus which is taken up into heaven shall in like wise come again—Acts i: 2; John xiv: 3.

2.—He will raise his people that are dead, and gather them with the living, and judge them and make the righteous immortal, and cast out the wicked among the nations into everlasting punishment to die the second death, and set up His kingdom on earth. I. Thess. iv: 16, 17; II. Cor. v: 10; I. Cor. xv: 51-53; Matt. xxv: 41-43, 31; xix: 28; Dan. ii: 44.

HOMER BYRNES, Kansas. Age, 8.

LESSON NO. 5 FOR CLASS NO. 2.

- 1.—Is God a person?
- 2.—What is His nature?

LESSON NO. 5 FOR CLASS NO. 1.

- 1.—What did wicked men do to Christ when He was here?
- 2.—What good thing came to us through their wickedness?

"JONAH'S FISH."

THE ridicule to which the book of Jonah has been exposed is founded mainly on two verses. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. And the Lord spake unto the fish and it vomited Jonah upon the dry land" (Jon. i: 17; ii: 10.) Neither the Hebrew text nor the Greek of the New Testament determine the kind of fish which was employed by God to save the prophet's life. All that the Bible affirms is that it was a marine animal of large size.

If then it be true that no whale ever visited the Mediterranean, or that the largest whale has not a throat of sufficient capacity to swallow the smallest man, this would not prove the Bible narrative untrue, nor imply any necessity on the part of God of creating a new animal for this particular exigency. The Mediterranean formerly abounded in a species of *carcharis* or dog fish, specimens of which are still found there, though in less numbers. It is an animal of the shark kind, and though smaller than the whale, its throat and maw are sufficiently capacious to lodge, without crowding, a man of the largest size.

We have the explicit testimony of credible writers that in more than one instance a fish of this kind has been taken in the Mediterranean in whose stomach was found the body of a soldier dressed in complete armor. Such instances are alleged to have occurred off the harbor of Marseilles, in France, and Nice, in Italy. Even in modern

times there have been caught in the Mediterranean fish of this species which were from twenty-five to thirty feet in length, nine feet in circumference and two tons in weight. A half ton or one thousand pounds is a common size.

In an edition of "The System of Nature of Linnæus," by the philosopher Muller, the following story is told of a frigate which was cruising in the Mediterranean in the year 1758. In a heavy storm a seaman fell overboard and was immediately received into the jaws and throat of a sea-dog or *carcharis* which was following the ship. Before the animal sank an officer on deck discharged a gun at its head, and the discharge taking effect it caused the animal to disgorge its prey and the sailor was rescued alive and uninjured, and lived for several years to repeat the story of his deliverance.

By harpoons and cables this fish was captured, and his exact weight was three thousand nine hundred and twenty-four pounds. Without doubt it was a fish of this kind which God employed for the prophet.

Erother Tomlin, who sends the foregoing, adds: "I send you this to assist Bro. Oatman's article (in August *ADVOCATE*) in breaking the seeming chain the infidel tries to forge to hold from believing in the authenticity of the scriptures.

"Oh! when will those who are adding fuel to the infidel's fire in denying the full inspiration of the original Scriptures cease their nefarious work? Pretended friends are far more dangerous than outspoken enemies."

J. D. TOMLIN.

NOTES ON NICHOLS.

(Continued from page 155.)

NICHOLS.—And as the wages of sin is eternal death, as plainly stated in Rom. vi: 23, the death spoken of as the wages of sin must be the antithesis of the life which is the gift of God. And Paul settles this beyond dispute in II. Thess. i: 9. He tells us the punishment or wages of sin is "everlasting destruction."

NOTE.—It is not "plainly stated" in Rom. vi: 23 that the wages of sin is always eternal death. You presumptuously add the word eternal. Paul did not use it in the text; and the fact that he sometimes does use it, or its equivalent, and that at other times he does not is proof that it is not always to be used; and surely he knew when it was right to add the word eternal, or everlasting, and when it was right to omit it. That your theory and your arrogance presume to add the word where the Spirit has omitted it shows what is necessary to be done in order to make out a hard-pressed case of human invention. If it were a universal principle that penal death is eternal death, then those who received penal death under Moses would be everlastingly dead and exempt from the judgment seat of Christ. Ananias and Sapphira suffered penal death; and if that was eternal death, then they have escaped the judgment seat of Christ, and Paul's

words in II. Cor. v: 10 would be falsified. Death is always the wages of sin, either racially or individually; it is not always eternal death; but the Spirit must be allowed to decide when it is eternal and when it is not.

NICHOLS.—Has God changed the wages of sin since Adam's time? We think not, and will now prove that the same wages or penalty for sin was threatened Adam that is now threatened us. For how could we come under the sentence of eternal death a second time unless we had been under it once before?

NOTE.—Was there ever such foolishness? A man cannot come under eternal death a second time unless he has been under eternal death a first time! Why, is there a child that has commenced to prattle that cannot see that if a man is under *eternal death at all there is no first or second* in the case. How can a man be redeemed from *eternal death*? If he is redeemed from death and put under a second death, then the death from which he is redeemed is not eternal. One that would talk about coming under *eternal death twice* would not know any better than to talk about a round square, cold heat and dry water. And then to think of such a man posing as a logician and attempting to criticize men possessed of reason! Mr. Nichols talks about eternal life being the antithesis of eternal death. So we may conclude that since he claims a man can die two eternal deaths, he will swallow the whole camel and say it is possible for a man to live two eternal lives. But what is the use to deal with such folly! Still, even this man has his dupes, and that too of some who at one time seemed to be rational.

NICHOLS.—Therefore by Adam sin entered, and the sentence or judgment of penal death, which is eternal death, passed upon all men, by sin. I ask Friend Roberts or anyone else to read carefully Rom. v. and see if they can make out *any other death there spoken of than a death by sin.*

NOTE.—“Friend Roberts” and all other intelligent men know that Rom. v. speaks of the death that through Adam's sin came upon the whole race. Mortality, which is only another word for death, became a law of Adam's nature through sin; and so, with the transmission of his death-stricken nature, death passed upon all men (Rom. v: 12). To suit your theory you have to read this text thus: “Wherefore, as by one man sin entered into the world, and *eternal death* by sin; and so *eternal death* passed upon all men.” Now if *eternal death* passed upon all men through Adam, how could any man be redeemed? If God passed the sentence of eternal death upon all, He said, You shall all die and never live again. If He said this or its equivalent,

then He could not offer a single man life without falsifying His own words; and this, sir, is what you make Him do by your blasphemous doctrine. You say, on page 30 of your *Try the Spirits*, "We can, without any mistake whatever, know to a surety that Adamic condemnation was not mortality," (If it was not mortality it was not death) "but that it was then, as now, everlasting destruction." So Rom. v: 12 you would read: "Wherefore, as by one man sin entered the world, and everlasting destruction by sin and so everlasting destruction came upon all men." You therefore shut the door eternally against the possibility of redemption. Now the Scriptures do teach that the death that will pass upon the condemned at the judgment seat of Christ will be everlasting destruction. Could there be redemption from that? You will answer, No. Why? Reason would answer, Because it is *everlasting destruction*. If the sentence passed upon Adam was the same the logical sequence would be the same.

You say that Adam and all his posterity were sentenced to eternal death. Here are your words:

"Therefore by Adam sin entered, and the sentence or judgment of penal death, *which is eternal death, passed upon all men.*"

You also say that this was everlasting destruction. Here are your words:

"Therefore we conclude that the condemnation passed upon Adam and his posterity who would not accept of and avail themselves of the proffered mercy and get forgiveness" (How could they get forgiveness from eternal death?) "in God's appointed way" (How could God appoint a way to save after He had said to all, You shall die an eternal death—suffer everlasting destruction?) "was penal death, *which is eternal death, or everlasting destruction.*"

You also say that from this eternal death there is no hope. Here are your words, continuing from the last quoted:

"Not to be made mortal, nor to die a natural death, but *eternal death; or death without hope, or sleep a perpetual sleep* (Jer. li: 57), 'be as though they had not been,' etc.

Now, sir, if the death passed upon Adam and his posterity was "eternal death;" to "sleep a perpetual sleep;" to "be as though they had not been;" to suffer a "death without hope," how is salvation possible for a single man of Adam's race? Can you not see that you have blundered yourself out of the possibility of salvation into eternal death?

Mr. Nichols has pretended to place Mr. Roberts in juxtaposition with the Bible, attempting thereby to show a contrast. But instead of quoting either he has used his own words and misrepresented both. It may not be out of place to give him a sample of how he would appear were he placed in juxtaposition with himself.

NICHOLS.

The testimony of Rom v: 16-18 should forever settle this question beyond dispute with all God fearers and truth lovers. Listen to it: "NOT as it was by one that sinned, so is the gift, for the judgment was by one to condemnation; but the free gift is of many offences unto justification." This plainly teaches *that we were all condemned to penal death by the one man's disobedience*. Adam transgressed and proved himself unworthy, and God passed a sentence upon him *and all his children* (but one, even Christ) * * *

And was it unjust in God to *condemn all in Adam*? We answer, No.

NOTE.—This is Mr. Nichols against himself. On the one hand he says we were all condemned in Adam and sentenced to a "first eternal death," and that if we are not *pardoned from that*, we cannot pass under a "second eternal death," and adds that there is no injustice in God condemning us in Adam. On the other hand, he says that if we were condemned in Adam it would be hanging B. because A. murdered some one, and that God is not so unjust. It must be clear to the reader that the man does not know what He is talking about; and, to make the matter worse, conceit blinds him to the fact.

NICHOLS.—God never condemned anyone in Adam that He knew would never transgress His holy law.

NOTE.—Then the condemnation which you say was eternal death never passed upon those who die in infancy. And in that case we ask you, Why do children suffer and die like adults? They never "transgressed God's holy law." Still they suffer excruciating pain and die. Is this what you call "natural death" that Adam would have died if he had never sinned? If so, again we protest that your "natural death" is every whit as bad as penal death; and this would be God inflicting a cruel "natural death" upon millions of Adam's race without their having sinned and without the hereditary transmission of sin in its effects. But you contradict yourself in this again; for while you say above that "God never condemned anyone

NICHOLS.

God never condemned anyone in Adam that He knew would never transgress His holy law, but always do those things that pleased him; no, never. * * * Neither has God condemned anyone for what another has done; no, never. * * * Where would be the justice in hanging B. because A. murdered some one? * * * Because Adam sinned it is no reason we should be condemned and called upon by a righteous God to suffer for what we are not to blame.

in Adam that He knew would never transgress His holy law," you also say on page 17 of your book, "Adam Before He Sinned," that "Paul says that by one man's (Adam's) disobedience many were made sinners. *Therefore we see all are sinners under wrath WHEN BORN* and in a condition that we cannot help ourselves." You harmonize yourself if you can.

NICHOLS.—An absurd and ridiculous error it is too. * * * R. Roberts says: "Our condemnation is a thing running in the blood." This is the height of folly. * * * The blood has nothing to do with it.

NOTE.—In charging R. Roberts with the "height of folly" thou condemnest thyself; for here are your own words: "Therefore we see that *all are under the Adamic condemnation.* * * * Therefore we see that *all are sinners when born.*" Mr. Roberts speaks of condemnation running in the blood, which any reasonable man would understand to mean that the effects of sin are hereditary; and you say we are all sinners when born. You certainly do not mean that we are all actual transgressors when born. What, then, do you mean? Do you not mean that the effects of sin are hereditary, just what Mr. Roberts says? You certainly do; for you say further, "Adam, the father of the race, disobeyed the law and * * * brought upon himself the threatened sentence, *and his posterity are involved in the same condemnation, for the reason that they are but propagations of his own being in all its qualities and relations.*" You stumble into the truth occasionally; but it seems to be more from accident than design.

NICHOLS.—The statement to Adam and the one to the called of the Lord both are precisely the same. * * * The words have not changed one iota from Adam's day to Paul's day. The death spoken of in both cases was and is penal death. ~~As~~ In neither case was this death to be executed in our natural life-time. * * * No, no; for God's purpose has only been one eternal, unchangeable purpose. Consequently both the death threatened and the life promised in either case are to be experienced after the resurrection, at the judgment seat of Christ."

NOTE.—The statement to Adam was, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Is this the same as the sentence to be pronounced on the unworthy at the judgment seat of Christ?

But it is worse and more of it. You have been telling us repeatedly that the sentence of eternal death passed upon Adam and all his pos-

terity; and that all those who die without "getting pardoned" from that sentence of eternal death will be held "under it to all eternity." Now you say that in neither Adam's case nor that of his posterity is the death to be executed till the judgment seat of Christ. If this is true, no one has yet suffered the penal death you talk so much about; and every death has been "natural death;" and so all the misery of a death stricken world is the result of what God made a law of nature independent of sin. And so, further, since the penal death is not to be executed till Christ come, and since you say the sentence was passed upon Adam and all his posterity, it follows that universal resurrection must take place in order that the penal death of all who have died a "natural death" unpardoned may be "experienced *after* the resurrection." So you have now blundered into universal resurrection, while you have devoted a number of pages of your book to prove that R. Roberts is wrong in believing in the resurrection of too many. You have talked so much about "natural death" that it seems "natural" for you to confuse and confound yourself.

EXPLANATION.

We think we have followed Mr. Nichols far enough to expose his foolishness on this subject, and will conclude our notice under this heading by a brief explanation of the sentence passed on Adam, as to whether it was eternal or not. Mr. Nichols' sophistry has deceived some in this way: He will say, Now God consigned Adam and his posterity to the dust. If he had left them without interfering with the offer of salvation they would remain in the dust eternally. So you see the sentence is eternal death. By this means some who are not quick in the use of reason are blinded.

Now it is one thing for God to pronounce a sentence of eternal death, and another for Him to pronounce death which might in *some cases* turn out to be eternal, while in others it might prove not to be eternal. If it was pronounced eternal there could be no exceptions. To illustrate: Suppose God had said, You shall return to the dust and remain there for one thousand years. He could not, in such a case, redeem a single one till the expiration of the time, without breaking His word, which, of course, is impossible. Now suppose He had said, You shall return to dust and remain there eternally? How would the matter stand then? He could *never* redeem a single one; for, since the death was never to end, life could never begin. If God had pronounced *eternal* death upon the whole race—that is to say, if the eternity of the death was an essential feature of the sentence, He eternally closed the door against His pre-arranged plan of redemption. That eternal death was a possible result in some cases does not make

it an essential feature of the sentence. God can never stultify Himself. His plan to redeem from death is older than death itself. The plan stood ready for the emergency as soon as the emergency arose. He did not, therefore, close the door against His plan of redemption by consigning all to eternal death. He knew just how far to go and just exactly where to stop in the sentence. So He said, You shall return to the dust; and there He stopped, leaving the question of whether or not they should remain in the dust to be determined, *not by the sentence*, but by the attitude of those concerned in relation to His plan during the sorrowful life leading to and ending in the dust.

(*To be continued.*)

THE SIGNS OF THE TIMES.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and children of the day, . . . therefore let us not sleep as do others; but let us watch and be sober."—PAUL.

THE POLITICAL WATERS DISTURBED.

RUSSIA is by every possible means increasing the hatred of other nations against her. Without a single redeeming quality she is the most hateful nation. Not only is she a menace to the world by her intrigues and wicked designs, but she is the hot-bed of disease, seeming to do everything possible to breed it and then to send it broadcast over the world. To judge humanly, one wonders why all other powers do not combine their forces and wipe out the nuisance from the earth; but then, that is an honor that God reserves for Himself, not only in relation to Russia, but to all the evils and abominations that have encroached upon the fair planet of His creation.

A writer in the *Chicago Tribune*, of August 28th, has the following to say about the latest movements of Russia:

"Certainly not since the Napoleonic wars, and perhaps not even then, has there existed any such ferocious hatred as that which is now beginning all down the continent from the North Sea to the Balkans against everything Muscovite. It would be nonsense to ignore this deep, bitter hatred and sustained popular emotion, or pretend it will not play an important part in events to come. It makes all the

difference in the world when fierce national hatred backs national war measures, and certainly there is no other thing on which Central Europe would unite with such profound exultation as the thought of seeing Russia torn savagely to pieces. For this reason exceptional interest is being manifested in Berlin and Vienna in this strange Afghan business which we see looming up week by week like a huge thunder cloud. Everybody understands it to be gravely serious, but nobody is able to say much more owing to the absence of exact information. Two things are clear—that the Russians, under cover of a so-called scientific expedition, have pushed several thousand troops with heavy ordnance into Afghan territory and expelled Afghan soldiers by violence, and that the Ameer has referred the matter to the Anglo-Indian government as being primarily its affair.”

Indications of War are Seen.

There are stories from the Armenian Caucasus that a big Russian fleet has been dispatched in a hurry eastward to strengthen Captain Yanoff's invading column. The Indian bazaars are full of all sorts of rumors of Russian emissaries at work among the native states and of an impending crisis. Of all this it is enough to say that each week makes it more difficult to see an easy way out of ugly complications. As has been said the continental powers are even more excited over the matter than the English are, and are obviously full of hope that the developments will draw England forward into a definite anti-Russian posture. Altogether the situation is distinctly more ticklish than it has been before since the Penjdeh episode.

Count Kalnoky, the Austrian Imperial Minister of Foreign Affairs, has left Vienna to confer with Emperor Francis Joseph at Ischl on the situation, which may readily develop into a European conflict, as an Anglo-Russian war could not be localized in Asia.

Lieutenant Totten Again.

We have read with interest some things that Lieutenant Totten has written on the coming of the Lord ; but we fear from late developments that he will prove to be one of the many clouds without water, that will disappoint many, deceive some, and give the world another reason to scoff at a sublime subject.

The financial scheme projected in the last issue of *Our Race* may not be what it appears to be ; but it really looks like a plan to make notoriety pay a large dividend in dollars and cents, under the pretext of furthering the “Anglo-Israel” cause.

The latest report savors of fanaticism, whether real or to further what appears to be the possible aim of the financial scheme above alluded to time must be allowed to tell. That Lieutenant Totten tells part of the truth cannot be questioned. Its jewels glisten sometimes in what he says; but it is possible that they are not in the best settings.

Still, in these things we have a sign of the times, when "many are running to and fro and knowledge is increasing." What the Lieutenant has done as reported in the following looks suspicious; but what he says reflects the truth of what will take place when the Lord does call away His people:

NEW HAVEN, CONN., Aug. 30.—[Special.]—Lieut. C. L. A. Totten, United States army, formerly instructor of military tactics at Yale University, has filed in the Town Clerk's office a deed of gift transferring to his wife his property of every nature and description. Lieutenant Totten, when asked to explain his reason for recording this document, said: "The time will come when you will hear of some person, maybe in your own family, who has gone and of whom no trace can be found. And then some other person, in some other family, may also be missing. Disappearances will become common and no one will be able to explain them. You will see crowds of people flocking about the churches and asking ministers what is happening, but they will not be able to explain the mystery. I see it all, but people will not believe the prediction, and they won't until it is brought home to them in the way I have described. It is just as sure to come as anything in the world, and is merely the fulfillment of the prophecies that are laid down in the Bible."

The widespread disease that is now frightening the world is another evidence of man's helplessness to cope with the evils of the world. After the ages of experience the world has had, and with all its boasted scientific attainments, it finds itself powerless to stem the tide of contagion. This is not the first time that the world has been panic-stricken by the threatening Asiatic enemy, and therefore whether it can be classed among the signs of the approaching end of the world's evils must be left to time to answer. This much we can safely say, that there will be an accumulation of trouble in various forms in the winding up of this wicked age.

Simultaneously with disturbing news in the political world we have a multitude of other upheavals—labor strikes, railroad disasters, mine explosions, famine, pestilence, etc., till the very heavens and earth are made to reel to and fro. The end of these things cannot be far off. "Be ye ready."

INTELLIGENCE.

CENTRE POINT, TEXAS.—We are in receipt of information from Sister Helen Susber, who is now in San Antonio, stating that she is again in circumstances of need, and she requests us to write you asking that her condition be made known, through the columns of the *ADVOCATE*, to the Brethren, appealing to them for pecuniary aid. In November last she went to San Antonio to visit her daughter, Sister O'Connor. She had been there but a few days when she became afflicted with sore eyes which, after weeks of intense suffering, resulted in loss of sight.

Sister Susber further asks the prayers of the brethren that her heavy affliction be removed, or, in her own words, for deliverance therefrom. She has been a sufferer for years, but the loss of her eye-sight is no doubt the sorest of all her trials. Any remittances sent for Sister Susber should be addressed to her daughter, Mrs. John O'Connor, Police Headquarters, San Antonio, Texas.

Bro. Williams, I will add that we are few in number in this county—scattered here and there, and I trust, fully realizing that we are strangers and pilgrims in the earth, and looking for the coming of our Lord and Saviour Jesus Christ—“our Great High Priest, that has passed into the heavens;” “and to them that look for Him shall He appear the second time without sin unto salvation.” Pray for us.

Your brother in hope of eternal life,
H. D. JONES.

CHICAGO, ILL.—It is with pleasure we again make known that another candidate has entered the race for eternal life, in the person of Harry Franklin, who, after giving evidence of an intelligent understanding of the “Gospel of the Kingdom of God and the things concerning the name of Jesus Christ,” put on the sin-covering name in the appointed way August 14th. Our prayer is that he may so run as to attain to the prize that is set before us.

JAMES LEASK, SEC'Y.

COALCITY, ILL.—We have had a visit from Brother Chester, of Bonfield, Ill.; also from Brother Graham, of Scammon, Kansas, who helped us in making known the Gospel, and spoke to the edification of our little ecclesia. We are only six in number, and, dear brother, we have our troubles in this evil world. We would very much like to see you again and talk with you face to face.

With love to all the faithful, your brother in the Lord,

JAMES BLACK.

CAMPELLO, MASS.—This ecclesia being just one year old, we take this opportunity to send a report of our doings for the past year, so the brethren may see that the babes in Christ here are yet struggling to keep the light burning. We have had fifty-two public lectures, with an attendance of four hundred and twenty-two aliens, of which two hundred and seventy-five were adults, and the rest children. The following named brethren, of Quincy and Boston, have rendered their services for the Lord in expounding the Truth to this community of darkness: Bros. Walter Pinnell, Charles McLachlin, Robert Bigger, of Quincy, Alfred Pinnell, Joseph McKellar, H. H. Rich, Arthur Jones and William Hooper, of Boston. We have had seventy-three visiting brethren and sisters. Have nine children in the Sunday school, three who have been obedient in putting on the name, whose names have already been reported. We meet every Wednesday night for an upbuilding in our faith. Our average attendance at the table of the Lord has been eight. We are now but ten members. Surely, the way is very, very narrow, “and few there be that find it,” where, in this multitude of over twenty-seven thousand people, there are at present but ten who are waiting and watching for the coming of our Lord and Master, and are trying to work out that character which is pleasing to God. Our earnest prayer is that the aliens may realize that they are “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." We pray, too, that each and every one who has put on the only name whereby man can be saved may receive that welcome, "Well done, thou good and faithful servant, enter into the joys of your Lord."

With love and greetings to all the faithful, I remain yours in the hope of eternal life,

GEORGE E. OSTBURG,

Recording Brother.

DOON, ONTARIO, CAN.—DEAR BRO. WILLIAMS: It is with heart-felt sorrow that we write you at this time, that the enemy, Death, has again visited our ecclesia and taken from among our number our much beloved and esteemed Bro. John Renshaw, who was taken with La Grippe last April, and had somewhat recovered from that when he took pleurisy and lingered along until he died on Sunday, the 14th inst., aged 59 years. This is the fifth one taken out of their family within a few years, and it is no wonder that our dear Sister Renshaw is nearly heart-broken under her great trials. But although we sorrow so much for our dear ones who are sleeping the sleep of death, we do not sorrow as those who have no hope, for we know that the Word of God standeth sure; He is faithful that promised. He has declared that He will ransom us from the power of the grave and give us that eternal life which He hath promised to all of those who love and obey Him. Our dear brother was among some of the first who obeyed the truth in this place, under the teachings of Dr. Thomas, and one who has borne the burden and heat of the day, suffering the jeers and scoffs of the unenlightened (in the earlier days of the Truth's progress) but bearing patiently and faithfully through all the years of trials and troubles, waiting for the Blessed One "who will fashion anew the bodies of our humiliation that they may be transformed into the likeness of His glory." Our dear brother was much respected by all who knew him and dearly beloved by his brethren who were intimately acquainted with him. He was a kind and affectionate husband, a loving and indulgent father, and an untiring

and devoted lover of God's Truth. There was a large concourse of brethren from different parts congregated to pay a last tribute of respect and see our dear brother laid in his last resting-place until the trump shall sound and the voice of God shall say, "Come forth." The funeral services were conducted by Bros. Hardy, Hewett, Cole and James Laird, of Innerkip, who spoke in our meeting-room after the interment, to a very attentive audience, showing in a most convincing manner from the Scriptures the faith and hope of our loved one, and speaking words of endearment and comfort to the bereaved ones, and admonishing each and every one to hold fast the hope set before us, ever looking to Jesus who is the way, the truth and the life, and the only hope of a future life beyond the grave being through Jesus, who is the resurrection and the life. After the services Bro. Laird stayed with the bereaved ones for an hour or two, giving words of comfort and talking of the near approach of Him who is our life. He seems reasonably sure of His coming to judge the household in 1893. But whenever the coming may be, sooner or later, let us ever be watchful according to His commandment, and thus prove ourselves faithful servants who shall be ready, waiting for our Lord, that we may hear with rapture those blessed words of welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Yours faithfully in tribulation and patient waiting,

D. COLE,

On behalf of Doon and Blair ecclesia.

[Cheer up, dear Sister Renshaw. The sweetness of the life soon to come will be the sweeter, after the bitterness of this evil one, which is ready to vanish away.—ED.]

HENDERSON COUNTY, KY.—We have the great pleasure of reporting the addition of one more to the household of faith, namely, Augustus F. Blake (age 46), formerly Presbyterian, who was on August 11th baptized into the all-saving name, after giving evi-

dence of his understanding of the Truth and a hearty desire to obey the same. Bro. Blake has never heard the Truth publicly proclaimed, but has recently had his eyes opened to the glorious things of the kingdom and name, chiefly by the reading of Christendom Astray and Elpis Israel.

There are others here who are still manifesting a lively interest in the Truth, and we pray they may yet be enabled to see their way to a hearty acceptance of its comandments.

We are also cheered by another visit from Bro. Charles B. Walls, of Chicago. He is spending some three weeks visiting the brethren in this county. We are always delighted to have him with us.

W. J. GREEN.

PROVIDENCE, R. I.—I have the pleasing duty of reporting three additions to our ecclesia by immersion, Isaac H. Alexander (60), Marcia Genevery, his wife (51), and James B. Handley (16), youngest son of Bro. C. M. Handley, of England. Bro. Alexander had for years been an ardent reader and searcher after divine things. He has also preached amongst the Wesleyans and other denominations. We now number thirteen, and are still meeting from house to house; but we are looking out for a convenient hall, in which we shall endeavor (God willing) to proclaim the glorious Truth.

I would also mention the grand time which we had with the brethren at Worcester on the 4th of July, the day on which they hold their fraternal gathering. There was a goodly number present and we were very much strengthened and edified by the many exhortations we had.

Your brother in Christ,

GEORGE HANDLEY.

PRESTON, ONT., CANADA.—Will you kindly announce in the *Advocate* the immersion of Bro. and Sister Marshall, of Kenilworth, at Doon, on July 17th, by Bro. D. Cole, after the confession of the promises and things concerning the name of Jesus the Christ.

This report has been neglected on

account of the death of our secretary, Bro. Renshaw, of which Bro. Cole has written you.

JOHN HARRIS.

SWOFFORD, WASH.—It now becomes our pleasant duty to report the obedience to the faith of Mabel Jordan (age 25), daughter of Sister Taylor, of Knickerbocker, Texas. She put on the *saving name in the appointed way* on July 24th, so that soon after the sad loss of one sister by death we gain one by baptism.

Your brother in the one hope,

J. K. MAGILL.

SCAMMON, KANSAS.—I am pleased to inform you that there have been two more added to our number on June 9, 1892 in putting on the sin-covering name by immersion, Mrs. A. Limb (age 29), formerly Baptist, wife of Mr. J. Limb. She made a very satisfactory confession of her hope. Her husband is also interested and I believe will soon seek for that only name whereby man can be saved. It is also well pleasing to me to state that my wife, Catherine Zimmermann (age 36), formerly Lutheran, through the confession of the one hope, has put on the sin-covering name by immersion. Bro. Philip Philips gave a series of lectures in June and July on "The Return of Christ" and "What think ye of Christ whose Son is He." The lectures were not very well attended, there being only a few outsiders present who seemed to be somewhat interested. God's ways do not seem to fascinate the minds of the people as much as the ways of the world. It is too much trouble for them to keep themselves abreast with God's requirements and to study out their own salvation. *They have no time to trouble their minds with things that would be best for them, but would rather pay a priest or preacher to do the thinking for them; it is much easier.*

Bro. and Sister Philips and Martha Philips have their share of sorrow in this life. They are again bereaved from the loss of a baby boy, who died on the 9th of this month, it being only about eight months since they had to suffer the same loss. May the Lord soon appear and release us from our sorrow and care under which we groan, and take the kingdom and reign, and may we be found worthy to hear the invitation, "Come, ye blessed of the Father, inherit the kingdom." Then our tribulations will be ended "for we shall see him as he is."

JNO ZIMMERMANN.

PAPERS, PAMPHLETS AND MSS. RECEIVED.

A list of names of popular men who are identified with the Conditional Immortality movement, sent by Brother Heritage. It is a mystery how these men can remain in popular pulpits and yet believe that immortality is conditional. But, then, honesty to principle is a scarce thing nowadays.—*The Truth*, still serving as an escape valve for whims and crotchets that have failed to find vent through other channels. There is a tendency to throw off the name "Christadelphian," which is not new among those who find it inconvenient to stand firm to the principles of the Truth.—A short time ago we were informed that Mr. Nichols, who has been posing as a "Rev.," had abandoned the name. For this we have reason to be thankful.—*Our Animal Friends*, a large and well-gotten up paper in behalf of proper treatment of animals.—*Glad Tidings*—*The Taunton News* (Mass.), with mark at a synopsis of a lecture by Brother Whitehead.—*Henderson Daily Gleaner* (Ky.), with mark at notice of Brother Blackwell's return from a sojourn in the mountains of Virginia, whither he went in the hope of improving shattered health.—*What to Read*, a monthly paper published in Covington, Ohio. We suspect that what it would recommend us to read would be tainted with religious poison.—*The Brethren Evangelist* (weekly). The issue of August 24th contains an editorial reference to our pamphlet on "Trine Immersion" and "Feet Washing." The editor does not attempt to criticise it, but is quite abusive of some who have left Dunkardism and embraced the Truth. We have written a reply, which will appear in the *Truth Gleaner* this month.—"Thus Saith the Scripture," a contrast between Scripture and popular theology by R. G. Huggins, age 15. It is well done for one so young. If we had a children's department in the *Gleaner* it would find room. It might not be a bad plan to have such a department, in which children could tell the truth in their way.—"Meditations," by Brother S. H. Oatman, just to hand; we have not had time to read it.—A letter from the Jersey City Ecclesia to the Boston and Taunton Ecclesia on the trouble existing and that has existed for a long time. Perhaps when hard feeling has spent its force all will come to themselves. Let us hope that the spirit of this letter may melt frozen hearts. It may be useful for publication after a while, but at present we fear.—An article on "The Rich Man and Lazarus," by W. D. Harris, who is, we presume, a new beginner. Mechanically the pen is well wielded, and perseverance and practice will improve other features.—For various clippings the senders will please accept our thanks.

LETTERS.

A. Rowe, T. McConnell, B. G. Coke, J. B. Rileigh, J. D. Tomlin, G. T. Washburne, W. H. Kerkhoff, S. Brown, M. Barnes, J. Leask (5), W. J. Green, C. W. Hunnicutt.

RECEIPTS.

L. Thompson, W. Morrison, H. Penn, N. B. Blanton, E. W. Decker, A. L. Whiting, L. Jeffress, E. Turner, S. A. Exley, W. C. Frederick, W. L. Laurence, R. Thompson, A. Rowe, J. K. Terwilliger, T. McConnell, J. W. Edwards, J. Luxford.

THE CHRISTADELPHIAN



A D V O C A T E

... 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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NOTES.

REMOVAL.—Our long-talked-of removal to Chicago is about to become a fact (see editorial). With a suddenness that surprises ourselves, a combination of circumstances has taken possession of us and decided that we must go. Hard work and much anxiety and worry are ahead of us for several months; for it will take considerable time before we shall be settled down in our future home and office, our place of shelter at first having to be a mere makeshift. Papers will get out of their places, letters may delay or go astray, and many vexing irregularity will, no doubt, result. All we can say is, Brethren and sisters, bear with us. There is much work and few to do it, this being the “day of small things.” The truth is very poor in the financial sense, and therefore not able to carry out its affairs in the systematic manner that worldly business matters are conducted.

However, any mistakes that may occur please make them known; and if corrections should not be made promptly we shall hope to reach them all in time.

Well, there is some heavy machinery to handle, to say nothing of the ordinary domestic utensils. One that would be ashamed to beg would not mind asking his friends to “give him a lift” in moving a heavy piece of machinery; that is, if he thought they would do it cheerfully. Our friends are most of them too far away to help us

(Notes continued on 3d page of cover.)

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BIBLE OBJECT LESSONS.

IN the Bible we have recorded many historical events that, when superficially viewed, have no apparent value apart from the place they occupy in the world's great drama. When, however, we come to an understanding of the purpose of God in the earth in relation to the salvation of man and the abolition of sin and death, we can realize that all these historical facts were generously provided as so many object lessons serving a two-fold purpose. In the first place, we look back to the events as they actually occurred; afterward we see them placed upon the blackboard of divine record ready to be used in that school of instruction where but one Master, even Christ, is known and acknowledged, who, having been disciplined by the mind that controls the universe and successfully stood the test, is enabled to show unto His people "things which must be hereafter."

The pupils in this school (shall we call it select?) consisting of individuals taken out from the great public school in which

nature placed them, and having chosen the guidance of a faithful and unerring teacher, are patiently endeavoring to learn the difficult lessons, hoping to successfully pass the rigid examination at the close of the term, thereby securing positions of far greater importance than could be expected at the hands of any earthly teacher.

In this the nineteenth century we apparently stand at the summit of the world's history, and by virtue of having made the ascent leaving behind us about six thousand years of man's career upon the earth, we are permitted with the eye of faith and the aid of the prophetic telescope to look down the incline and scan objects of sublime beauty scattered over the plain that stretches far out into the mazes of eternity. Enfolded within these historical facts we find an elaboration of great future events, which are revealed to us one after the other as our sight becomes familiar with the objects outlined.

The study of these outlines, so closely interwoven with the divine precepts, is sometimes quite discouraging, and we pause in our efforts to mentally assimilate and practically execute the lessons taught. Then the warning words of the Master flash across the mind: "No man, having put his hand to the plow, and looking back is fit for the kingdom of God." Thus we continue to press forward, realizing that "though our outward man perish, yet the inward man is renewed day by day," as we endeavor to "add to our faith virtue, and to virtue knowledge, to knowledge temperance," and so on, with the assurance that if these graces be in us and abound an entrance will be granted us into that kingdom which is soon to appear.

Take the story of Joseph for a lesson—the ill treatment he received at the hands of his brethren; the deception they practiced upon their father, who mourned for Joseph as for one dead; afterward in humility and thankfulness of heart they were pleased to acknowledge him as the preserver of their lives, in that he sustained them in their time of trouble consequent upon the famine then prevalent in their land. In

the first instance, in his weak and helpless condition, he was at their mercy; but in the second the order was reversed, and the troublesome brother they had thought themselves well rid of had risen to the exalted position of a ruler.

Carrying the study down to the life of Christ when here upon the earth and still further to the time when He shall again appear, we have circumstances analogous to those in the life of Joseph. Christ was despised and rejected of His brethren, sold for money and cruelly crucified, a man innocent of any transgression of law, who won for Himself, first, immortality and exaltation to the right hand of power, and second, the ability to bestow blessings of untold value upon His brethren when He comes again. The closing years of Joseph's career, though exceedingly brilliant, were but a miniature representation of the glorious reign of the Prince of peace. The first was but transitory, the latter will be eternal.

Another Bible object lesson is found in the deliverance of Israel from their bondage in Egypt under the leadership of Moses; the receiving of the law at Sinai and the forty years' sojourn in the wilderness, where so many of them fell victims of their own rebelliousness, and the final entrance of the remaining portion into the promised land under the guidance of Joshua.

Then we have the building of the temple by Solomon, the material having been gotten together by his father David, who, being a man of war, was not permitted to erect the house.

The image of Nebuchadnezzar also furnishes us with a complete history of the rise and fall of empires, with the final destruction of all human forms of government by the little stone power. Thus we find the Bible full of illustrations, and those having mastered the first principles of the truth are enabled, by a studious application of them, to read their titles clear (not to mansions in the skies), but to an inheritance in the earth, which is to be an everlasting one of unspeakable joy.

Let us glance at the simple story of David and the Philistine. We say simple, for the reason that it is a plainly written narrative, well known by even our little ones. Let us take first the word Goliath, the meaning of which is *an exile*. He was from the town of Gath, which name signifies a *wine-press*. He came out to meet the armies of Israel clothed in a coat of mail, that would seem to be impervious to all weapons that human hands could wield. He presents himself morning and evening for forty days, openly defying the armies of the living God. The Israelites, terror-stricken, fled from before him, no man daring to approach their enemy to put him to death, though a brilliant offer had been made to the one who should be able to accomplish the deed. He would not only receive great wealth but also have the daughter of the king for a wife and gain the freedom of his father's house. At last David, then a young shepherd lad, appears in their midst and offers to go out and fight the Philistine. His brethren first reprove him for having left his flock in the wilderness; then Saul tries to persuade him that he is not able to encounter such an adversary on account of his youthfulness. David argues: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." To this Saul replied, "Go, and the Lord be with thee." Then placing his armor upon David, who, girding on the sword, essayed to go, but concluded to put them off him, for he had not "proved them." Taking his staff in his hand, together with a sling and five smooth stones chosen from the brook, he goes out to meet this giant *exile of the wine-press*. Indignant at the apparent audacity of such a youth, Goliath addresses him as follows: "Come to me and I will give your flesh to the fowls of the air and to the beasts of the field." David replied in a few well-chosen words, which exhibit a confidence in the power of the God of Israel to shield him from harm—a power altogether unknown to this lawless invader—he says: "Thou comest to me with a sword, and with a spear and with

a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands." Then, as they drew near to each other, David with the stone from the valley smote the Philistine in the forehead and he fell to the earth. His companions, realizing the loss of their champion, fled. Following in hot pursuit were the men of Israel, and the "wounded of the Philistines fell down by the way, even unto Gath and unto Ekron." For this achievement David was afterwards exalted to the throne and reigned over his people about forty years, the greater part of the time being located at Jerusalem, having taken the "stronghold of Zion" in the early part of his reign.

Keeping the outlines of this study before our minds, let us see if the situation at present forming in the earth is not a counterpart of the threatening attitude of the Philistines when about to send out their champion in defiance of the armies of God on the one hand and the alarmed state of Israel on the other. The nations through ignorance are alienated from the life of God, being strangers to His covenants, consequently not under divine law. They by nature are "children of wrath," for upon them as well as upon their progenitors rests the curse; and by reason of having been born outside the garden of Eden, the original home of the first parents, they are *exiles*, as the Philistines also were and as signified by the term Goliath.

Diligently engaged in the preparation of implements of warfare, they verily appear as the towering giant clad in his brazen armor. Later we see them drawn up in battle array a menacing host of lawless ones. On the other side we see

Israel terror-stricken and ready to flee from before so formidable an adversary. No man among them seems able to meet the advancing giant with Russia as the moving spirit or head; for it must be acknowledged that according to the movements of this mighty empire do the diplomatists form their every action and speech, having a seal upon their lips, lest a word let slip should arouse the anger of the power under whose control they evidently are, thereby hastening the dreadful encounter. Israel, having departed from the truth and guilty of the death of their Messiah, have also forgotten the Lord their God, who in times past fought and won the battles of their nation. In this condition they are unable to see that upon Him and Him alone depends their salvation, both individually and as a nation.

Daniel's giant image is about to be smitten by the little stone in the hands of David the second, God's beloved One. The prophet Micah says that, according to the days of the coming out of Egypt, marvelous things would occur. Forty years the children of Israel were in the wilderness; forty days did the Philistines defy the living God. It is generally conceded that a period of about forty years will cover the time of Christ's subjugation of the kingdoms of men, during which time scenes of terrible carnage will prevail and blood will be made to flow in torrents when "he treadeth the *wine-press* of the fierceness and wrath of Almighty God." They will say to Him (Christ) "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" He answers: "I have trodden the *wine-press* alone and of the people there was none with me; for I will tread them in mine anger and trample them in my fury." This situation is brought to view by the term *Gath* (which signifies *wine-press*) the name of the town from whence came the giant exile.

Sent in the name of His Father, Christ comes to vindicate that holy name so long profaned, and thus opens the contest, the result of which will not depend upon the skillful use of

sword and spear; for the battle will again be the Lord's and the victory won by the power of the Spirit. The flesh of the slain will be left for the birds of the air and the beasts of the field, that all Israel may know that the Lord their God ruleth, and will give to Him who has overcome their every foe the whole earth for a possession. In association with Him will be the saints clothed as the royal Bride in glorious apparel, well befitting the daughter of a King (Psalm xlv: 13).

At the closing up of this great transformation scene, when the kingdoms of this world will have become the kingdom of our Lord and of His Christ, will be heard the song of the Bride, "Thou hast redeemed us to God by thy 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." Mingled with this will be the voice of the purified remnant of Israel in praises to the great Jehovah for their wonderful deliverance by the hand of His best-beloved Son, who had so valiantly won the *freedom of His Father's house* to the glory and honor of His great and holy name.

'Daughter of Zion! the Power that hath saved thee,
Extolled with the harp and the timble shall be;
Shout! for the foe is destroyed that enslaved thee,
The oppressor is vanquished and Zion is free.'

E. G. B.

GOD'S COVENANT WITH ISRAEL ASSAILED.

(Continued from page 231.)

MR. STROUD does not seem able to discriminate between God's covenant with a nation and His covenant with individuals. And he makes the same mistake when speaking of sonship to God that he does in relation to covenants. That some of the Jews were pronounced "of their father, the devil," is to him proof that no sonship exists in any sense in relation to Israel according to the flesh. He fails to see that this very people, whose leading men were children of the devil, were spoken of as citizens, and that, too, in a text which he himself applies to Israel according to the flesh. He could see them in verse 27 (Luke xix) as "enemies," and emphasize with black-face

type the words, "Slay them before me;" but he had no eyes to see them in verse 14 as "citizens." It would not suit his hatred of the thought of them being in any sense in relationship with God to recognize citizenship for them. It is nevertheless true that "he (Jesus) came to *his own*." "His own domain" Mr. Stroud prefers, as though that would escape the application of the words to the people. It would hardly do to say "He came to His own territory;" for then we should have to continue, "And His own territory received him not." It would not do, either, to read, "He came to His own people individually and His own received Him not;" for many of them did receive Him individually as expressed in the words following those quoted: "But as many as received him, to them gave he power to become the sons of God." The only way the context will allow us to read these two verses is as follows: "He came to His own (nation), and His own (as a nation) received Him not. But as many (individuals of that nation) as received Him, to them gave He power to (individually) become the sons of God." In the individual sense in relation to sonship according to the Spirit, the Jews were not sons of God until they "believed on His name;" but it is nevertheless true that the *nation* was God's son whom He called out of Egypt (Hosea xi: 1). It is very questionable if those who were delivered from Egypt were any more spiritually minded than those who were given into the hands of the Romans. Yet out of them a nation was formed, with them a covenant was made, to them the promised land was given, of them the kingdom of Israel, which is called the kingdom of God, was constituted, and to them it is said, "For thou art an holy (set apart) people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth (Deut. xiv: 2). If God could, through Moses, accomplish such results, why should it be thought incredible by Mr. Stroud that He will even do greater things through "that prophet like unto" and "greater" than Moses? Mr. Stroud's estimate of the material must not be allowed to determine possibilities or impossibilities for Him whose word shall not return to Him void.

Strange to say, Mr. Stroud quotes Jer. xxxi: 31-34 as applicable to spiritual Israel under the gospel, and yet it says, "Not according to the covenant that I *made with their fathers*; and yet, too, Mr. Stroud says of this that "the covenant married them to Yahweh." Now here is the relationship of husband and wife used as an illustration, and we have Mr. Stroud's admission that this is illustrative of the relationship that existed between God and the nation of Israel. It is agreed that on account of unfaithfulness the wife is cast off and

left in widowhood. The disputed question is whether her Husband will receive her back and forgive her sins. The answer is, "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt *not remember the reproach of thy widowhood any more.* For thy Maker *is thine* husband; the Lord of hosts is his name. * * * For the Lord *hath called thee as a woman forsaken* and grieved in spirit, and a *wife of youth*, when thou was refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a *little wrath I hid my face*" (not from spiritual Israel, surely) "from thee a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv: 4-8).

ONLY TWO COVENANTS.

It is assumed that there are only two covenants; and much effort is put forth to try to prove that the nation of Israel failed to keep the old covenant and are therefore cast off for ever, thus implying that God sent forth His word in the form of a covenant and that it has returned to Him void; for if the covenant has been broken and is to remain broken it is surely a failure.

As to how many covenants there are is not of so much importance as what they are and how they stand related to each other. The Apostle Paul speaks of covenants of promise (Eph. ii: 12), which may embrace the covenants with Adam, Noah, Abraham and David. While we have here three covenants beside the Mosaic, they may be said to be contained in each other and aggregately constituting one. The promise that the seed of the woman should bruise the serpent's head is broad enough to embrace all that is promised to Noah, Abraham and David. The ark was large enough to carry all that was contained in the covenant with Abraham; and the promise of the land and the Seed involved the covenant to David of royalty. It is safe to say God has only one plan for the redemption of the race; and in this sense we may say there is only one covenant spanning from paradise to paradise. The other covenants are but elaborations of the one—details of the one whole; and the Mosaic is a dramatic representation of the one great covenant in all its details. The trouble with Mr. Stroud is the same as with those Jews he hates, in that he only sees the drama—the law of Moses in its mere letter aspect—and fails to see the *meaning* of the drama. If he could see through the outer form into the depths of divine wisdom he would then recognize the Truth in the "form"—the law, and would become "instructed" (in the Truth) "*out of the law.*" Then he might see, too, that there is a spiritual side to the law of Moses (the inside) as well as the "letter" side

(the outside); and this would show how the law was a schoolmaster to lead to Christ—not simply chronologically, but intellectually and morally from its beginning to its end. It was, however, only the eye of faith that could read the inside of the law, just as it is that only the man that knows of the facts and principles represented can properly see a drama when acted upon the stage. The Jews, as a nation, like Mr. Stroud, not having the eye of faith, could only see the mere ceremony of the law, and therefore lost sight of Him who was in it; and the consequence was they did not know “the time of their visitation.”

“How many covenants was God to make?” asks Mr. Stroud, and then adds, Ans. “Only two. If He should make a third it would argue that the second was faulty. Whose blood would ratify the third and give remission of sins? Jesus said His blood was ‘the blood of the everlasting covenant which is shed for the remission of sins.’”

In this Mr. Stroud shows that he “cannot see afar off” into the plan of Deity. For a covenant to be added to the everlasting covenant to Him argues that the everlasting covenant is faulty. Does he not know that, in the real, broad sense the everlasting covenant is the first of all. It is true Paul speaks of the Mosaic as “first” and “old;” but that can only be because it came into force first and ended before the other commenced to be actually fulfilled. Mr. Stroud will hardly be ready to deny that the everlasting covenant was made at least four hundred and thirty years before the Mosaic. The Apostle Paul says that the Mosaic was added to the Abrahamic (Gal. iii: 16-18). Did the addition of the Mosaic argue that the Abrahamic was faulty, Mr. Stroud? You are bound to see that it did not. Then if the addition of the old national covenant did not make that to which it was added faulty, why are you afraid that a new national covenant will argue that the everlasting covenant is faulty? Is it not clear that, since the old covenant has as yet failed, so far as the nation is concerned, the same nation must yet be “brought into the bonds of that covenant” under a system of things that will prove successful where, in the past, it failed? The restoration of things Mosaic as spoken of particularly by the prophet Ezekiel, incorporated with the new features of that age, will meet all this. Did the nation of Israel fail to see Christ in the law of Moses typically? Then they shall be made to see Him through that law memorially; and thus the new covenant that God says He will make with the nation, while it will partake of the old sufficiently to bring Israel into its bonds, will be new in that it will embrace features adapted to the new condition of things.

Instead of this new covenant arguing that the one great everlasting covenant is faulty, it will be a schoolmaster to lead those individuals of the nation who are responsive to the one faith up to Christ; it will be added as an object lesson to teach them the power, glory and beauty of the everlasting covenant.

Now if we keep in mind that there is only one covenant of everlasting life, and that it is the first and the last, and then look upon any others that might be made as supplementary, we shall see that if a thousand of such are made they will only be auxiliaries to the one—finger-posts pointing to the city which hath foundations, whose maker and builder is God. The everlasting covenant, which is the Abrahamic, is the great Book of life for all ages from Adam till Christ shall have accomplished His work and God shall be all in all. The Mosaic covenant is but a parenthesis thrown in to help explain and help fit for the grand end in view. So, also, with the institutions under this dispensation—baptism, breaking of bread, etc.; they lead up to the name of the Lord as a strong tower; so, also, with the new national covenant that God will make with the two houses of Israel. It will be a parenthetic clause, as it were, by which individuals who are already constituents of this national covenant will be helped to see how they may be redeemed out of the nation according to the flesh to finally become constituents of Israel according to the Spirit. The national covenant redeems a *nation*, consisting of a multitude; the everlasting covenant never did this nor never will. It redeems individuals here and there, now and then, and finally constitutes them into a glorious nation. The salvation of the nation is one thing and the salvation of individuals is another. The one redeems from a lost condition as a *nation* to a happy and prosperous state as a nation in the flesh, while the other redeems individuals out of that or any other nation into the divine nature. The nation of Israel is *Israel* in a sense; the aggregation of the saints immortalized is *Israel* in a higher sense. The one is a stepping-stone to the other. Let us use the one for what it was intended, and then we shall see what the great drama of Israel's history and Israel's destiny is for, and we shall be saved from confounding things that differ and yet are similar.

EDITOR.

The Man of Sin Being Consumed.

ROME, Aug. 14.—At a meeting of delegates of democratic associations to-day resolutions were passed urging the abolition of Catholicism as the religion of the state and the rescinding of the law of papal guarantees.

ROME, Aug. 14.—The police of this city seized Saturday's edition of the *Osservatore Romano* on account of the presence of an article in its columns offensive to the State.

 IF WE ONLY UNDERSTOOD.

Could we but draw back the curtains
 That surround each other's lives,
 See the naked heart and spirit,
 Know what spur the action gives,
 Often we should find it better,
 Purer than we judged we should;
 We should love each other better
 If we only understood.

Could we judge all deeds by motives,
 See the good and bad within,
 Often we should love the sinner,
 All the while we loathe the sin.
 Could we know the powers working
 To overthrow integrity,
 We should judge each other's errors.
 With more patient charity.

If we knew the cares and trials,
 Knew the effort all in vain,
 And the bitter disappointment—
 Understood the loss and gain—
 Would the grim eternal roughness
 Seem, I wonder, just the same?
 Should we help where now we hinder?
 Should we pity where we blame?

Ah! we judge each other harshly,
 Knowing not life's hidden force;
 Knowing not the fount of action
 Is less turbid at its source.
 Seeing not amid the evil
 All the golden grains of good;
 Oh! we'd love each other better
 If we only understood.

—*From the Sacred Heart Review.*

Although cut from a papal organ I believe it good enough for
 Christadelphian readers. Don't you, Brother Williams?

ROBERT JUDD.

Its appearance is our answer.—ED.

NOTES ON NICHOLS.

(Continued from page 243.)

THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

MR. NICHOLS having cut loose from Dr. Thomas and R. Roberts, to whom he was indebted for what little truth he at one time had a smattering of, he must make a show of opposition on the most trivial questions. Every expression that seemed to admit of advantage to his reckless floundering is seized and distorted to suit the confusion of a bewildered and vain mind. Five pages are devoted to the repetitious discussion of whether or not R. Roberts is right in saying that the tree of knowledge of good and evil was capable of imparting to Adam and Eve "new discernments." To one who was not out on a hunting expedition for something to quibble about, the question of whether God impregnated the tree with power to produce the discernment, or, after the partaking thereof, He directly and independently of the tree produced it would be viewed as a matter upon which shades of difference would be allowable. It is not said that a direct interference of God caused Adam and Eve to discern their nakedness and to be ashamed, neither is it positively said that the power to produce these results resided in the tree; and so long as we can be sure that the primary cause was sin, and the results were nakedness and shame, what need is there for all this five-page fuss about the *modus operandi* by which the known cause produced the known effects?

Still, what evidence there is is certainly on R. Roberts' side, as every reasonable man must see; and as Mr. Nichols has duped some into the delusion that this is an essential question—indeed that all questions are essential—we will make a few notes on his sophistry and misrepresentation.

NICHOLS.—The professed Christadelphians claim that the tree of knowledge of good and evil had the properties or qualities residing in it which by Adam's eating of it would impart knowledge and wisdom unto him. Mr. Roberts says, on page 255, June number, 1881, of his periodical: "It was no ordinary tree that had power to open the eyes and to impart new discernments. That the tree of knowledge of good and evil had this power is evident from the things testified concerning it, and from the effects produced on Adam and Eve."

NOTE.—True to yourself, you continue to fail to see what you read, or you willfully misrepresent it. All that Mr. Roberts says is that

the tree had power to "open the eyes and to impart new discernment." His own words did not suit the case you were desperately trying to make out, and so you add "knowledge and wisdom," attempting to create the impression that Christadelphians believe that the tree made Adam a very knowing and wise man. Do you not know that there are thousands of people who have their eyes opened and discern certain things and yet know but very little, and are almost, if not altogether, destitute of wisdom? If you were to eat of the strychnia plant it would not require an angel to open your eyes and cause you to discern that you had sinned against Nature. Your own feelings would soon produce discernment; but there is no danger, and Christadelphians do not believe that your eating of the plant would ever impart "knowledge and wisdom" to you—*Ex nihilo nihil fit*. When you honestly take the words you quote, minus your additions, you will probably see that your five pages are devoted to beating the air or your own misrepresentations.

NICHOLS.—Was it the food they had been eating and thought would make them wise that had some quality in it which imparted this knowledge to them? We answer, No, and farther on will prove it was the Elohim. * * * It was the Lord or angel. The same as opened the eyes of Hagar and she saw the well (Gen. xxi: 19). The same as he opened the eyes of Balaam and he saw the angel (Num. xxii: 31). The same as the eyes of the young man that was with Elisha was opened. (We quote verbatim, at the expense of grammar.—T. W.). And the same as the eyes of the disciples was opened and they knew Jesus (Luke xxiv: 35).

NOTE.—Our acquaintance with you will not allow us to expect you to distinguish between things that differ. You have given several instances of certain ones having their eyes opened, of each of which you say it was "the same" as the opening the eyes of Adam and Eve. Now there is no analogy. They are not "the same;" for the expression "their eyes were opened" does not mean that literally their literal eyes were opened, as in the cases you refer to. If a man who had by mistake taken strychnine for quinine were to say, "My eyes were opened to the fact that I was poisoned," he would not mean that his literal eyes were opened, but that his sensations convinced him that he was a dying man. The power that produced the conviction resided in and was a property of the thing eaten. It is not necessary for an angel to tell that man that he has sinned against Nature's law. The convincing argument has been placed by Nature's God in the forbidden fruit. What is true in this case might be true, and from the evidence was true of the forbidden tree. The actual

breach of the law brought its immediate punishment in the production of sensations of nakedness and shame. That God could have produced these results independently of the tree no one questions.

NICHOLS.—Naaman the leper was like our Friend Roberts; he thought that the healing properties resided in the waters.

NOTE.—If God did not employ the waters of Jordan as a medium through which the healing properties were to act, why did he send Naaman to those waters? Truly "Friend Roberts" would believe that the healing properties were in the waters of Jordan when God had directed that in them and in them only He had seen fit to place those properties for this special case. No doubt if you had been in Naaman's case you would have glibly talked about there being no healing properties in the waters, as you have about there being no power in the tree to open the eyes of Adam. And since you discard the tree as a medium of poison you would discard the waters as a medium of health. Your presumption would be greater than that of Naaman's; for you would demand that an angel must come and heal independently of the waters, as you claim was the case with Adam.

No doubt God *could* have healed the man without the waters as a medium. No doubt the Saviour *could* have restored sight without the spittle and clay, but these mediums were used. And you might as well ridicule these as try to ridicule the idea of the tree possessing properties that would produce sensations convincing that a wrong act had been performed.

You say it was the angel that opened their eyes. You do not even seem to know that Adam knew of shame before the angel came to him; and he hid himself upon the approach of the angel, who asked the question, "Who told thee that thou wast naked? Hast thou eaten of the tree?" intimating that the one would be the result of the other. As much as to say, Hast thou eaten of the tree of which I commanded thee not to eat. If so, my question, Who told thee that thou wast naked? is answered; for the fact of thy eating would bring with it the conviction of nakedness and shame, these being matters of feeling or experience. Eat of any tree you please and it will produce some kind of experience that will produce some kind of conviction. Is it anything strange, then, that there should be extraordinary results from the eating of the extraordinary tree of knowledge of good and evil? If you only knew how little you know, it might help you to avoid exposing your ignorance and confusion by learning the lesson of silence. When you try to elaborate your confusion you add to it. In this case you say ("Try the Spirits," page 18): "They were

naked or unclothed with the robe of righteousness *previous* to their disobedience." when you had already said (A. B. and A. S., page 12) that by sinning "they *laid off the robe* of righteousness." You were too desperately trying to vent your spleen on Dr. Thomas and R. Roberts to see that you were saying that a naked man unclothed himself. You are about as reasonable as one who would talk of pouring a pint of water out of an empty bottle.

NICHOLS.—Knowledge, wisdom or understanding cannot exist in, and be imparted by any organized form apart from brain, apart from some of the five senses.

NOTE.—Christadelphians never supposed Adam's discernment of good and evil was "apart from brain." But when you say that knowledge cannot be obtained "apart from some of the five senses," you admit that it can be obtained by "some of the five senses." Now do you not know that taste is one of these senses? If knowledge can be obtained by some of the five senses, why do you object to the sense of taste giving Adam knowledge of good and evil? Do you not see that you stumble into the very truth you are trying to falsify?

NICHOLS.—A tree, a stone, a plant cannot contain or impart knowledge. They can neither see, taste, smell, hear or feel; and therefore wisdom or understanding cannot be principles which dwells (we quote at the expense of grammar.—T. W.) within them.

NOTE.—True, a tree, etc., cannot contain knowledge for or impart it to some men; and, no doubt, you speak as you experience. But there are others to whom things "are clearly seen, being *understood by the things that are made*" (Rom. i 20), to whom "the heavens declare the glory of God and the firmament showeth his handywork; day unto day uttereth speech and night unto night giveth knowledge" (Ps. xix: 1, 2). With you nothing can impart knowledge and wisdom that cannot see, taste or smell, etc., which accounts for the blunders you make. The Bible can "neither see, taste, smell, hear or feel;" and if because of this it cannot contain wisdom and understanding for and impart it to you, that is proof that you are not competent to decide as to what it can do for others.

NICHOLS.—We would as soon think that a wire charged with electricity could impart knowledge without an intelligence at both ends. Therefore Adam * * * received his knowledge from the angel and not from the tree.

NOTE.—Can you not see that in the claim you are trying to combat there was "intelligence at both ends," as much so as with a telegraph wire? You are willing to admit that the wire has something to do with conveying knowledge, providing you can be convinced that there

is "an intelligence at both ends." So there may, after all, be some hope of convincing you that the tree had something to do with the case of Adam, if you could see that God was the Intelligence at one end and Adam at the other. But, really! What is the use to follow such floundering? With the hope we have said enough to help some who have been deceived, encouraged in the hope by experience, and with a consciousness of having done a duty, unpleasant though it be, we pass on and hurry towards the end.

THE TREE OF LIFE.

Upon the question of whether Adam and Eve ate of the tree of life Mr. Nichols has much to say. He tries to be very severe upon Brother Roberts because he says that Adam was not permitted to eat thereof. He seems conscious of the fact that the way the Scriptures read on the subject they support Brother Roberts' statement; and so he proceeds to tell his readers how he thinks it ought to have read, and unblushingly he has the impudence to put the following words in the place of those of the Spirit:

NICHOLS.—Now seeing Adam has transgressed, let us drive him from the garden, lest he continue to eat and live forever as before time, in God's favor.

NOTE.—It is sufficient for all who reverence the Word of God to read the words of the Spirit as given in the Bible, to show the extent of the perversion of truth in the foregoing pretended paraphrase. The words are, "Now lest he put forth his hand and take also of the tree of life, and eat and live for ever, therefore the Lord God sent him forth from the garden of Eden." Not, "Now lest he *continue* to eat and live for ever as before time," which is an exhibition of the distressing ignorance of a bewildered and revengeful man; for what but ignorance would ever talk about Adam having "eaten and lived for ever before time?" To reason it is clear that to "live for ever" was a possibility under the circumstances; not that it had been a matter of fact. Leave out Mr. Nichols' clumsy addition of the words "continue" and "before time" and the words of the Spirit speak expressly. What is the situation calling forth the words? Had Adam "continued before time" to eat of the tree of knowledge of good and evil? No; he simply put forth his hand and took and became a sinner. Now lest he should do the same with the tree of life and thereby live for ever, he must be shut off from access to that tree. Mark the words: "Lest he put forth his hand and take *also* of the tree of life." The one tree had by one act brought death; the other by one act would cause to live for ever. Oh! but, cries Mr. Nichols, suppose

Adam had partaken of the tree of life and become immortal, God's plan to give immortality through Christ would have been nullified; and if eternal life was a possibility through the tree of life there were two plans. From God's side of the question there was no danger of Adam's eating of the tree of life, and therefore no danger of nullifying His plan, just as from His standpoint and the arrangement of His eternal plan Adam's fall was a foregone conclusion; but that in no way changed Adam's moral relation to the test to which he was put. If Mr. Nichols had learned the first lesson of foreordination and man's probation he might not have stumbled into such confusion; and he might have seen that God has but one eternal plan and that all tests in relation to life or death lead up to it.

NICHOLS.—They talk about God having two plans—one an original and the other devised after Adam transgressed.

NOTE.—It is by such false statements as this that Mr. Nichols deceives the simple and uninformed. Who is it that "talk about God having two plans?" Who is it that says God "devised another plan after Adam transgressed?" Your own words, sir, impeach you upon a question of fact. Burning with the fire of envy and hatred, and writhing in the agonies of disappointed and wounded vanity, you expose yourself as a false witness and a false accuser, not simply upon questions of theory, where you are an adept in playing fast and loose, but upon questions of fact.

(To be continued.)

O WEEP FOR ISRAEL!

Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate whose land a dream;
Weep for the harp of Judah's broken shell,
Mourn—where their God hath dwelt the godless dwell.

And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?

The wild dove hath her nest, the fox his cave.

Mankind their country—Israel but the grave.—*Byron.*

Truly sad, sweetly written, remarkable as the production of a Gentle. They are inscribed over a Hebrew cemetery in Edinburgh, Scotland.

CECIL TICHENOR.

I'M SADDEST WHEN I SING.

You think I have a merry heart
 Because my songs are gay;
 But, oh! they all were taught to me
 By friends now far away.
 The bird returns its silver note
 Though bondage chain its wing;
 Its song is not a happy one,
 I'm saddest when I sing.

I heard them first in that sweet home
 I never more shall see,
 And now each song of joy has got
 A plaintive tone for me.
 Alas! 'tis vain in winter time
 To mock the song of spring;
 Each note recalls some withered leaf,
 I'm saddest when I sing.

Of all the friends I used to love
 My harp remains alone;
 Its faithful voice still seems to be
 An echo of my own.
 My tears when I bend over it
 Will fall upon its strings,
 Yet those who hear me little think
 I'm saddest when I sing.

Copied, some years ago, from a fly-leaf in Dr. Thomas' Bible, by
 Bro. Tichenor.

The Word of God.

Nothing is more conspicuous in the history of the past than the utter failure of all devices to add to the power of the Word of God. The efforts to adorn it with rhetoric have added nothing to its beauty. Philosophy has been called into the pulpit, but it has failed to stir the hearts of men. Science has demanded to stand by the Word and speak for it, but its voice calls none back from sin and death. The Word must for ever stand alone, and in that loneliness it commands the obedience of men. It is when the mountain of the Lord's house is exalted far above the tops of the mountains that all people flow unto it.—*United Presbyterian.*

The Christadelphian Advocate.

One is your Master, even Christ: and all ye are brethren"—*Matt. 23: 28.*

FOR a number of years brethren in various parts have been frequently asking us, "Why don't you remove to a more central locality?" and our answer has been that, while the way did not seem open we had the object in view, and that it was quite probable circumstances would shape themselves in such a way as to make it not only possible, but in every way desirable, if not necessary. At last that time seems to have come, and come, too, without any effort or influence on our part to hasten it, if indeed we for a long time offered it a welcome. We confess to a very strong attachment to home, wherever that may be for the time being; and in our journeyings, wherever we have pitched our tent, there we have formed acquaintances, attachments and associations that have always made it, for the time being, "the dearest spot on earth." Three times in our matrimonial life uninvited circumstances have assumed the form of a commander who has said, "Get thee out of thy country and go to a place which I will show thee." With Bessie, our wife, and our little ones, but not with much "substance," we have gone. With feelings of heavy heart and with burning tears of sorrow, we have bid adieu to friends and relatives in the flesh and in the Spirit; and were it not for faculties of ready adaptability to new surroundings, despondency would have borne down hardly and heavily.

Whether these removals have taken place as so many incidents in the sphere of what some call "chance," or whether they have been impelled by an unseen and wise hand, we are almost afraid to venture to say. Inwardly, however, when we glance back upon the results which have grown out of them, we cannot help feeling that we may cherish the overwhelmingly delightful thought that we have been children upon whom a loving Father has kept His eye; and though sometimes chastened by His rod of correction, upheld by His supporting and soothing hand. If we were asked to prove by a process of logic that we have been guided in the way alluded to, the tongue would falter and fail; but this is one of the things that, while it is capable of being felt, is incapable of being expressed by a process of cold, chilling logic. However the matter may be, we derive sweet consolation in the thought that our Heavenly Father has promised that He will never leave nor forsake His faithful children.

Well, to the point. As we write this the time is close at hand when

we are to remove from Waterloo to the city of Chicago; and from there the *ADVOCATE* and *The Truth Gleaner* will, in the future, go to the homes of their friends from month to month; and from there we shall make whatever lecturing tours may be required and our strength will permit us to carry out.

While this removal has been talked of and desired by the brethren generally (those of Waterloo excepted), the brethren of Chicago have been the more direct cause of it assuming material form. The reasons, so far as seen now are, better facilities for carrying on the printing and publishing work and in the importation of literature from England; economy in traveling and freight expenses; railroad facilities for reaching the various places we often visit in the interest of the Truth; the advisability of our being there during the World's Fair, when it is expected many brethren and sisters will visit that city and attend the fraternal gathering to be held there, the Lord willing, next year; the probability of doing more good locally in a wider field in the way of public lectures; and there are also domestic reasons worthy of consideration. These combined are the commanding forces in actual sight, and in the hands of these we must endure the sorrow of severing from brethren whose company has for nearly ten years endeared them to us and bound us together in ties of heavenly love that must and will remain unbroken and unimpaired by three hundred miles of bodily separation. Notwithstanding this, it is hard, very hard, to separate, even with the prospect of often having the pleasure of visits to and fro. Yes, 'tis hard; but oh, dear! what would it be if an eternal separation should be our lot at the hands of Him before whom we must ere long appear? Righteous Father, help us to be worthy of a better end, if it is only to be a door-keeper in the house of the Lord.

Happily, the pleasing situation is already formed in Chicago; for that city having been our place of sojourn once before, and having already the personal acquaintance of nearly all the brethren and sisters there, we shall soon feel at home after we have had time to pitch our tent and get things in shape to follow our daily routine of work.

It will be remembered that we stated some time since that Brother F. Nungasser, of Brooklyn, N. Y., had come to help us in the office as a compositor. He is still with us, and has become sufficiently familiar with the run of things to relieve us of considerable close watching in the way of details. He is a worthy and faithful brother, and takes more than a mere workman's interest in the work of the *ADVOCATE* and *Gleaner* to see that they go out as free as possible from the usual printer's errors. He will accompany us, as he has not only become one in the office, but is one of the family.

May our Heavenly Father be with us, and may whatever we do redound to His glory and honor is our humble and earnest prayer.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.	GATHERED.
<p style="font-size: small;">“And the Lord shall scatter thee among all people, from the one end of the earth even unto the other * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest”—Deut. 28: 64, 65.</p>	<p style="font-size: small;">“Behold, I will take the children of Israel from among the nations, whither they be gone, and will <i>gather</i> them on every side, and bring them into their own <i>land</i>”—Ezek. 37: 21, 22.</p>

THE JAFFA-JERUSALEM RAILWAY COMPLETED—GREAT REJOICING OF THE JEWS—RESTRICTIONS AGAINST JEWS FROM ALL COUNTRIES REMOVED.

NEWARK, N. J., Sept. 8, 1892.

DEAR BROTHER WILLIAMS: We have just received to-day a very interesting letter from Jerusalem. It contains answers to some questions asked by father, and to us it proves doubly interesting in consequence. I hope it may be interesting to the readers of the **ADVOCATE**.

CECIL TICHENOR.

JERUSALEM, Aug. 15, 1892.

DEAR BROTHER TICHENOR: Yours of July 23d is received. I am so glad to hear from you again and thank God that you are in good health. I will try to answer your questions as well as I can. There is most certainly an apparent change in the government for the better. Europeans have more liberty than in any other country on the earth. Of course they are not allowed to publish anything against the government. However, they do teach what they like in the schools. As for the safety of the people, both natives and Europeans, there is more safety, as every one confesses, than in any country on earth to-day. I have heard of two murders since I came here eleven years ago—in this city I mean. I am sure that one was committed, but the other is doubtful. It is very seldom that we hear of any crime in the country—so seldom that it is a remarkable fact. The Turks have built a splendid hospital. The location is the best outside the city. The director of the institution is a Turk from Constantinople and a fine man. All the nurses are Christians. All nations are admitted within its walls and receive the kindest treatment. They seem to wish to outdo the Christians. The Turks have also built a house with gardens attached for a club-house, where young men may spend their evenings in social intercourse. The Mohammedan religion forbids the use of liquors. They may smoke and drink coffee, but nothing more. It is evident that the Turks have caught the spirit of progress and are trying to do the best they can. However, poor people, they are doomed, and they say so. Wages of skilled mechanics range from one to one and a half dollars a day, laborers about one dollar. Engineers are well paid, also architects and painters. About the cost of living here—everything is cheap. There is an abundance of wheat this year and bread is sold very low—the best loaves we buy for four cents each, the best flour three and a half and four cents a pound; beef, nine cents a pound; mutton,

eight cents; rice, three cents; loaf sugar, six cents a pound; coffee twenty-four cents; eggs, eight cents a dozen. Vegetables of all kinds are very plentiful; there is no current price, as all vegetables are sold on the streets and at the shops haphazard—Europeans pay more than natives. Kerosene oil is now selling for about twenty-eight cents a gallon. This comes from Russia. We pay about \$1.82 for a camel load of charcoal. You will please understand that there is no fixed price for the products of the country. Imported articles have a fixed price. House rents are growing higher every year, as the population increases and the demand is greater than the supply. Last week the Jews were having a rejoicing over the good news of the restrictions being removed from the coming of the Jews from all countries. Baron Rothschild has purchased a large tract of land in the Hauran, beyond the Jordan, where he will send one thousand families, and also a large area near Acra, where he will locate three colonies. Mr. Schick, the Jerusalem architect, has a contract for building Jewish houses to extend about one mile from the last colony, on the Jaffa road; also a large institution will be erected for aged Jews who have no one to provide for them. He also has a contract to build houses for one hundred families on the Bethlehem road near the depot.

Akka-Damascus railway is being built; it begins at the great fortress of Acra. It will run down the plain of Acra, branching out to Haifa, thence across the plain of Esdraelon, passing near Nazareth to Jezreel to the Jordan, crossing within sight of Bethshea. A bridge will be erected over the Jordan. Here exceptional facilities are offered for the erection of the railroad bridge, consisting of two spans. Not only are the two opposite banks of the river formed of solid rock, but the centre of the river contains a large block of similar rock from which a span of the bridge will be thrown to the east and west bank. From the Jordan the railway will ascend the slope of the plateau along the crests that inclose the eastern shore of the Sea of Galilee, thence on to Damascus, passing through the finest plains of western and eastern Palestine. The importance of the railway cannot be over-estimated. The railway will run near the Rothschild colonies. The Jaffa-Jerusalem railway will be completed in eight days. It is a novel sound to us to hear the steam whistle every hour telling us of advancing civilization; that is just what it says. After the completion of this railway the same company will begin to build a branch way to Haifa and the Jordan. The carriage road to the Jordan is nearly finished. It is said that it will begin to be ready for the winter travel. The people are in fact engaged in road-making all over the country. We have had very little heat this summer; the nights are unusually cool and humid. At present this city is healthy—no epidemic and very little fever. Everywhere one looks he sees new mansions, mills, hotels, and hospitals being erected by Turks, Jews and Christians; Jews are conspicuous, however. Hundreds of shops are being built and occupied outside the walls. At present all merchandise and building materials are transported by camels and wagons. Of course the railway will change all this; transportation will change to the railroads. English coals will now be brought to Jaffa and Jerusalem, and we may hope to be able to warm our houses with English fuel. Last Sunday afternoon we went to the station, half a mile from the Zion gate, near the German colony, to see the improvements. The workmen were engaged day and night; the depot is quite extensive and well built, of the beautiful stones of Jerusalem, finished with the tile brought from Europe. It looks so European! We met crowds of men, women and children who had been out three miles to see the engine. It is such a novelty to the people, who have never been five miles from the city in their lives. We have also seen a map of a projected railway by an English company beginning at Gaza, from thence to the Jordan and Hauran to Damascus. One of the company told us, "Yes, we are to build railways everywhere."

There is great trouble among the poor Jews that come here. I have three poor old Jews who come to me regularly for water and a little rice, or a piece of bread or anything. It is a trouble to wait on them, but it must be done. I must draw the water for them—three pailfuls each. Do you think I shall ever regret it? In the article entitled "The Jewish Crisis," on page 345, September number of the *Christadelphian*, undoubtedly the lady resident there referred to is Mrs. A. E. Davis. This has been her work for years, to relieve these poor people as far as lay in her power.

Yours as ever, A. E. DAVIS.

INTELLIGENCE.

BOSTON, MASS.—Mr. James Cripit (23), after a good confession, put on the sin-covering name in baptism.

The subjects spoken upon in Friendship Hall, No. 12 Kneeland street, during the month of August have been as follows:

On the 7th, "The Messianic Idea, as Understood by Jesus and His Apostles" Bro. H. H. Rich.

14th, "Jesus Christ as the Destroyer of the Devil" Bro. W. P. Hooper.

21st, "The Future Possession of the Earth, or the only solution of the Land Question." Bro. Joseph McKellar.

28th, "Signs that point to the Coming of Christ and the Gathering of the Nations to the Battle of the Great Day of God Almighty." Bro. C. McLachlan.

JOHN B. RILEIGH.

Recording Brother to the Boston Ecclesia.

WORCESTER, MASS.—It is with pleasure that we record the fact that Sister Ellin Wright has returned to fellowship after a long absence; also Sister Emma Godard. In last report I should have mentioned Sister Turner, of Spencer, as one of our visitors on July 4th; also Sister Biggar, of Quincy, Mass.

Some writer has said that if the mind was immortal the memory would be incorruptible; but, alas! that is not an experience yet. We "wait in hope of the glory of God."

Since last report we have had a visit from Bro. Joseph McKellar, of the Boston Ecclesia, who gave us a good lecture on the subject, "Where their Worm Dieth not and the Fire is not Quenched;" also Bro. A. Pinel, of Quincy, gave a good exhortation at the breaking of bread, as did also Bro. McKellar. We had a visit, too, from Bro. John Spencer, of Wauconda, on his way back from England, who gave us a good address at our Wednesday evening meeting on "Paul's Thorn in the Flesh." He also lectured twice—the following Sunday on the subjects of the "New Birth" and "The Temptation of Christ in the Wil-

derness." On his return home our elder Sister Tunstall accompanied him to visit her daughter and husband, Bro. and Sister Renolds, who have gone to reside there.

C. C. MANN, Secretary.

LONDON, ONT., CANADA.—During the past month the brethren have made a start to proclaim the Truth, by open-air lectures in Queen's Park, or fair grounds. There are many different sects, such as Salvation Army, Plymouth Brethren, Christian Science, etc., that meet there also.

Our first stand was made by Bro. Evans taking up a line of truth that had been very much distorted by a speaker of the other sects. Bro. Evans again took his stand amid a large crowd, showing the error of the world from the serpent to the present day, dealing with the way the word hell is impressed on the minds of the people, when our scholars, in revising the New Testament, have thrown it aside, and showing its meaning more clearly. Bro. Humphrey Gwalchmai also took his stand in defense of the Truth with "Thus saith the Lord" instead of opinion.

The week following Bro. Evans lectured on the "Fifth Monarchy" to a small congregation. Many tracts have been disposed of, such as "What We Believe," "Who Told the Truth" and "Sects Spoken Against." Since then sickness has been our ruler and we have not been to the meetings. The lectures for the month at our Sunday morning meetings are, if permitted, September 11th, "The Signs of the Times Shown in the Return of the Jews and the Restoration of the 'Latter Rain,'" by Bro. Evans. September 18th, "The Coming Day," by the writer. "September 25th, "Babylon the Great, the Mother of Harlots." Bro. Humphrey Gwalchmai. October 2d Bro. Joseph Gwalchmai will exhort the brethren.

Yours in the faith once delivered to the saints,
GEORGE PYNE.

Do not forget our change of address. Always give your own full address in every communication sent us, and write names very plainly.—Ed.

NOTES CONTINUED.

in this literal sense; but if they know of and have the wherewith to do it in any other way, and can do it cheerfully as unto the Lord, we might realize that "many hands make light work," and have the gratification of a mutual bearing of the Truth's burdens.

Our address will be Englewood, Ill.

To avoid mistakes it will be better to write, "Editor of CHRISTADELPHIAN ADVOCATE" on each letter or paper sent.

BIBLE CLASS AND SUNDAY-SCHOOL.—These departments had to be left over this month on account of printing earlier than usual preparatory to removal.

REPORT of the Relief Society since April: Amount paid out, \$17; amount on hand, \$12. New members: W. E. Welch, Turnip, Ark.; Mary M. Hamilton, Brandon, Manitoba. Lizzie M. Carr, Secretary, Ringwood, Ill.

LETTERS.

C. Tichenor, A. Harriman, J. Leask, M. M. Hamilton, R. Roberts, A. Pinel, C. H. Staunton, C. W. Hunnicutt, C. Lewis.

RECEIPTS.

I. L. Janes, R. Judd, A. Miller, W. A. Laurence, J. Cook, L. Snook, E. H. Miller, W. H. Lloyd, M. Gatliff, C. C. Mann, J. J. Lee, H. Willis, S. Evison, J. M. Epperson.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
ENGLEWOOD, ILL.

NOTES.

OUR REMOVAL.—Our removal has been a very harassing and expensive affair. It has caused us more work than we could possibly do justice to. If we could have had our home and office ready to move into at once it would not have been so perplexing, but we were compelled to take temporary quarters and superintend the building of a house in the mean time, which, with our ordinary office work, could not be attended to without much hard work, accompanied with the provocation of not being able to prevent many irregularities. We have many letters on our desk that we would like to answer and we are behind with some of our orders for books. We must still ask the patience of those concerned, hoping soon to work our way out and get matters balanced up.

We return our hearty thanks to those who have kindly "given us a lift" in removing the office.

OUR supply of "Declarations" and "Christendom Astray" in paper binding has run out. Orders not filled will be attended to as soon as a new supply can be had. We have to wait till a good-sized box can be ordered, as brokerage, freight and other expenses are too high to admit of small shipments. If we ordered books out of supply sent to the purchasers by mail direct from Birmingham they would be held at the post-office of destination for duty. Perhaps when we get well settled in our new office we shall be able to arrange for large shipments. This and other improvements we have in view, as we are now more centrally located.

OUR ANNUAL SOUTHERN TOUR.—We are sorry we had to disappoint the brethren of Kentucky and southern Illinois, in not going "over to help" them this year. Circumstances placed the matter entirely beyond our control, and so all concerned will please bear with us. Brother Peak, of Louisville, will please accept this in answer to his inquiry.

THE WORLD'S FAIR MOVEMENT.—Sickness having compelled our Brother Andrew to return to England, Brother Bruce, secretary of the Jersey City Ecclesia, has written us, asking that we take hold of the World's Fair movement. We have referred the matter to the Chicago brethren, and Brother Leask, of Chicago, and Brother Bruce, of Jersey City, are now in correspondence, promising a removal of operations to this city. A report of the status of things and the plan to be followed will appear, God willing, in our next issue.

BROTHER H. MOORE, of Pamona, Cal., says: In response to the call for assistance in the August *ADVOCATE* in our behalf, I must say that a hearty and generous contribution has been received, and will suffice for our wants till Sister Moore begins to receive her pay in about seven weeks. Our thankfulness is great. Our trust in God's care has proved itself in the past twelve months. My strength is improving, and I feel certain that we will once more prosper to the extent of settling up many doctor's bills that now have reached several hundred dollars, though the time is short.

AN elderly person, who has some skill in dress-making and much experience in family sewing and housekeeping, wishes to obtain a position in a family of Christadelphians, where such an one can be

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THINGS OBSERVED BY AN EARNEST OBSERVER.

"Take heed unto thyself."—PAUL.

IT is high time to awake out of sleep, for now is our salvation nearer than when we believed; the night is far spent the day is at hand; let us, therefore, cast off the works of darkness and let us put on the armor of light" (Rom. xiii: 11). Do we realize the full import of Paul's language? If so, how can some of us be so negligent of our duty in attending the meetings week after week? There seems to be a chronic ailment with which many are afflicted, and which is usually the most severe about half-past ten on Sunday mornings; it leaves again, however, when business begins on Monday. It seldom appears during the week, especially if good dinners, picnics, or other pleasures happen to be on the program. Others do about double the amount of work on Saturday that they do other days in the week and are truly tired and often sick the next morning in consequence. Then sometimes the weather is too cold, at other times too warm, and so all sorts of excuses present themselves to us and multiply according as we allow them to be indulged in. Ought this state of things so to be in the ecclesia of God? We are told to "Forsake not the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Sometimes it is quite convenient to go into the coun-

try to remain with a relative or friend over a Sunday; so the meeting is let go for the sake of said visit, which is simply giving Christ a secondary place in our arrangements, forgetting our own responsibility to Him who has purchased us with His own blood, and has asked us to keep him in remembrance "until he come" by a participation in the bread and wine. Hence arrange your visit for the middle of the week, by all means. At other times etiquette is allowed to interfere with our duty to God; for instance, an acquaintance or perhaps a near relative comes to visit us from a distance, and they are members of some particular church, and for courtesy's sake we are expected to attend with them their favorite denomination a share of the time at least. This is altogether out of order and should not be thought of. Let us not become slaves to etiquette, but use a little courage and the work will be done. Tell your friends that you would be pleased to have them attend with you and listen to things which would perhaps be new to them, but which, nevertheless, are your ideas of the Truth as taught in the Scriptures. Of course, if they refuse to go, simply tell them that they will then kindly excuse you, as you deem it your duty to be in your own place on a Sunday morning; then, if they prefer remaining at home alone, let them entertain themselves. You will have the satisfaction of knowing that you are faithful in your duty to Him who alone can reward.

A word as to our conduct upon entering the meeting-room. Let each one quietly take his place, realizing the solemnity of the occasion—that it is for worship and not for social intercourse for which we are assembled. Too often the sound of loud talking mingled with laughter is heard; this is not the case even in "orthodox" churches. What a shame that it should ever be found in the true ecclesia of God! Do you think we would have been engaged in talking over trivial affairs with a certain amount of jollity if we had been present at the crucifixion of Christ? In the bread and wine do we not have this brought home to us, and should we not rather with silent awe contemplate the important events connected with his first and second advent? Then, with due love and respect let us remember Him who so kindly "laid down His life for His friends," and who is in our midst in the emblems.

Another fault many have, though perhaps it is a thoughtless one, is that of coming to the meeting and taking a seat at the back of the room, as though close proximity to the door were to be desired rather than going to the front, where their presence not only adds strength to the service, but shows a unity in more ways than is perhaps imagined. Let all the members of the body be joined together in every

sense of the word; for what use would we have for an arm if it were a long way out of its place, or a foot that was lagging away behind somewhere. There must be a certain fitness of things for everything to work harmoniously. Then let us enter into the worship with earnestness. If it is the order to stand when engaged in singing and prayer let all assume that attitude—not one standing here and another there, the remainder keeping their seats; there is no order about that. I often imagine that if we could but take the speaker's desk and see ourselves as others see us, that we would never be found at such a time in a sitting posture unless sick, and then, of course, one would be excusable. Let us not get into an indolent way of serving the Deity, even in the little things; for many times these very things manifest the zeal a person may have in the divine worship.

A very grievous error that should receive attention and be corrected is that of brethren—and when I say brethren I refer as well to the sisters—who are often more apt to be at fault in this matter of making known ecclesial affairs to their friends outside the Truth. All members of an ecclesia are as yet human and subject to all the frailties flesh is heir to, and if a little unpleasantness arise in our midst above all things don't give it publicity. Unfortunately often times outsiders are connected with the trouble in some way; that being the case, we must use discretion when questioned upon the subject, always turning the conversation into another channel rather than feed the inquisitive mind of our interrogators. Never speak of the matter to anyone outside the ecclesia unless it be forced upon you. These outside questioners you will usually find out are meddling persons who are making merchandise of your unwariness in guarding the affairs of the household. Let all troubles be attended to in the proper manner, at the right time and in the best place, that all may be done "decently and in order."

A word or so now to the brethren especially (sisters not included this time). There seems to be a growing spirit of discontent among the members of the household, not unlike that manifested in the world around us. The very air we breathe seems to bear the contagion of buy, sell, and get gain; this developing into a disease that eventually saps the spiritual life out of individuals who are not diligently using all available antidotes to counteract and check its ravages.

In order to gratify ambition often times home and friends are sacrificed and brethren move hundreds of miles away into some new country, there to isolate themselves, working their best days out in the hope of acquiring a "little more money." They get into a sort of

lethargic condition: finally they do not care about anything or anybody. Especially is this true if their venture proves a failure, which is more often the case. Then again fortune favors a brother and he drives one sharp bargain; this simply stimulates the appetite for more, and so goes on the planning and figuring with all the added formulas of business transactions, and instead of their mind being given to spiritual things, as it was, perhaps, in earlier years, we find them entangled in the intricate meshes of the world's commercial life. Their spiritual zeal has been thus reduced to a single spark that sometimes flickers and burns so low that we wonder it does not entirely go out.

"Out of the abundance of the heart the mouth speaketh," and one can easily determine that which is topmost in a man's heart if he listens to his conversation day by day. If it is all business, then remember we cannot serve two masters, God and mammon; one will have to be abandoned. Which shall it be? We must give to God the best that we have, for He will not be pleased with a lukewarm service. If we have fallen into an apathetic condition let us arouse ourselves, for it does seem from the surrounding indications that we are at present standing within the halo that encircles the sun, which will either illuminate or destroy our future life.

"The end of all things is at hand. Be ye therefore sober and watch unto prayer," avoiding even the appearance of evil. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

FINISH THY WORK.

Finish thy work, the time is short,
 The sun is in the west;
 The night is coming on; till then
 Think not of rest.
 Yes, finish all thy work, then rest;
 Till then rest never.
 The rest prepared for thee by God
 Is rest forever.

Finish thy work, then wipe thy brow,
 Ungird thee from thy toil;
 Take breath, and from each weary limb
 Shake off the soil.
 Finish thy work, then rest in peace,
 Life's battle fought and won,
 And so to thee thy Master's voice
 Shall say, "Well done."

MEDITATIONS.

WHY righteousness is an everlasting righteousness." The righteousness of God is extolled in the words of David. The divine nature is essentially righteous and is opposed to the man nature, which is essentially sinful. The righteousness which God will have required of man from the garden of Eden to "the end" is in essence the same, namely, obedience to His law. The commandments of God are therefore the only true rule of right and wrong. His commandments have been enlarged and the form of some of them changed, but their spirit has always remained the same. "Thou shalt worship the Lord thy God, and him only shalt thou serve," may be quoted as setting forth the foundation principle of all God's injunctions. The worship of God in the broadest sense is obedience to the whole will of God as defined and enjoined in His injunctions to man. The definition of worship which makes it consist of acts of devotion in a public capacity is narrow and dwarfing in the extreme. It is a figment of the mind of the flesh, the constant tendency of whose cogitations on the subject is to reduce the service of God to the smallest possible compass—just a little piety of the old man whose ignorance of God is indeed very great.

God, our heavenly Father, is continually held up in his Word as the only object of our service and adoration. We are required to love Him with all our hearts, and to consecrate our entire selves to His service in the doing of His holy will. The whole duty of man, as summed up by Solomon, is to "fear God and keep his commandments." There is the highest reason for this. God is above all, the focalization of all wisdom, life, glory and majesty; the author of our living frames so wonderfully contrived; the bountiful giver of life and breath and all things; the deviser of our salvation, the hope of our Lord Jesus Christ, through whom we have received the adoption of sons, so that we do now cry "Our Father in heaven," our light and our shield, and finally the great and dreadful and at the same time loving and merciful majesty of heaven and earth. Certainly He alone is worthy of the entire homage of poor earth-borns; and although He does not now hold this position of supreme regard in the affections, thoughts and ways of men, the time is at hand when such will be the case. "Sanctify the Lord God in your hearts, and let Him be your fear, and let him be your dread," is a command which will be obeyed by "everyone that is left of all the nations which shall come against Jerusalem." The execution of the judgments written in all the earth will quench the haughtiness, arrogance, and pride of

man when the Lord shall alone be exalted." "Thus," saith the holy one of His destructive outpouring upon Gog and his associates, "will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." These many nations having been wrought upon by the righteous judgments of God with the result indicated in the words quoted will say, "Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob, *and he will teach us of his ways, and we will walk in his paths.*" This accomplished, "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea," and "from the rising of the sun to the going down of the same Yahweh's name shall be great among the nations." O righteous Father! hasten the day that shall bring the deliverance of all thy faithful ones, and the regeneration of all the nations according to thine ancient promises, thy waiting children cry.

We are told by the Spirit in David that "the statutes of the Lord are right, rejoicing the heart." What God commands is right, and the doing of the same is righteousness, not because what he enjoins to be done is in harmony with any system of so-called "moral philosophy," but simply and solely because He requires it. The Jewish heavens and earth were commanded to "hear" and "give ear," because Yahweh had spoken. The highest authority is inherent in the almighty builder and maker of all things. When therefore He speaks let mortal man "be silent," listen, and then give earnest heed to what he hears from Him.

Men have from time to time invented many codes of right, adherence to which they have vainly imagined would commend them to God and secure admittance into "an upper and better Canaan." But in thus attempting to hew out for themselves ways of their own, they have usurped the sovereign prerogatives of the creator and so rendered themselves odious to Him.

God would not accept the fig-leaf coverings with which Adam and Eve sought to conceal their nakedness after they had sinned, but He made them "coats of skin and clothed them." He refused to "respect" the offering made by Cain, for it was not what He required to be offered. These examples and many other similar ones show that the "many inventions" sought out by man which he attempts to palm off for righteousness or a sufficient covering for mental and moral nudity are not acceptable to God, but the reverse. He is the creator of all things, the Eternal Majesty of the universe, and as such alone hath the inalienable right to dictate the manner in which His puny creature, man, shall honor Him by his humble service.

As the heaven is higher than the earth, so are the Deity's thoughts higher than man's thoughts, and His ways than man's ways. How, then, is it possible for man, whose foundation is in the dust, to elaborate a system of righteousness well pleasing to God, one of whose titles is the Holy One, and of whom it is said that He charges His angels with folly and before whom the heaven is not clean? The answer is, Men cannot do it. "Cease, ye, then, from man, whose breath is in his nostrils; for wherein is he to be accounted of?" "Hear what God the Lord hath spoken." Hear the word of God and do it, that you may have right to the tree of life, and may enter in through the gates into the city." S. H. OATMAN.

WHO WITH THEE SHALL DWELL?

Psalm xv.

Who, O Lord! who now sojourning,
 Shall in Zion be Thy guest?
 Who a pilgrim, homeward turning,
 In thy holy hill shall rest?
 He that walketh in uprightness,
 Doeth right without a fear,
 Speaketh not in heartless lightness,
 But in truth and love sincere.

He who slandereth not a brother,
 Doth no evil to a friend,
 Never doth reproach another,
 Though the wicked be condemned.
 He to them all honor giveth
 Who the Lord Jehovah fear;
 True to every vow he liveth,
 Though he suffer loss severe.

He who in his pity lendeth,
 Asking no excess again;
 He the innocent befriendeth,
 Seeking no reward of men.
 He, so doing, ne'er is moved;
 Living thus, he liveth well;
 This the man by thee approved,
 Who within Thy house shall dwell.

"UNTIL,"

IT is surprising that anyone with a sufficient knowledge of the Scriptures to put on the name of Christ can doubt the restoration of Israel. There is nothing more plainly taught in both the Old and New Testaments. Read in the order named (Luke i: 32-33; Matt. xxv: 31, xix: 28; Luke xxi: 24). What language could be plainer? The word until in Luke xxi: 34 proves that the dountreading will last no longer than the time it refers to. After centuries of dountreading what do we see? The Jews going back by the thousands, Jerusalem building up and the country being improved in many ways. It is too late now to say Israel is never going to be restored, when they are already being restored. In Rom. xi: 11 we find another "until," which leads us down to the same time as the one in Luke xxi: 24. The Israel here to whom blindness is happened could be no other than the real fleshly Israel, as the Gentiles who are coming in during the time of Israel's blindness are themselves included in spiritual Israel. We see by the above texts that there is a time foretold when the blindness of Israel will have an end, as well as a time when the dountreading will have an end. Then we must expect to see them blind and consequently unbelieving.

In Matt. xix: 28 the Lord promised the twelve apostles that when He sat upon His throne they also should "sit upon twelve thrones judging the twelve tribes of Israel." This could not mean spiritual Israel, for they are all promised that they shall reign as kings and priests (Rev. ii: 26, 27, v: 10, xx: 4) and are called heirs of the kingdom. The subjects of a kingdom are never called heirs; only those who inherit the right to rule.

In Luke xiii: 35 we have another "until," which points to the same time as the two we have mentioned—a time when the blindness of Israel having been removed, they will be no longer "Christ haters," but call Him blessed. No; "God hath not cast away his people which he foreknew." "They are beloved for the fathers' sake." Nowhere in the Bible do we read that they will be saved on account of their goodness or morality. Read Ezek. xxxvi: 22, 31, 32, 33. But "there shall come out of Zion the deliverer and turn away ungodliness from Jacob." This proves that till the deliverer comes they will be ungodly. When that time comes, we are told (Zeph. iii.) "The remnant of Israel shall not do iniquity or speak lies; neither shall a deceitful tongue be found in their mouth." This proves that until that time they will have a "lying and deceitful tongue." But even if we had no other proof of the restoration of Israel than Luke xxi: 24, what need have we of any other? Are not those the words of the Lord Jesus? How can anyone hope to find mercy when they stand before Him on the judgment day if they contradict His words and teach others that what He said is false?

ANNA M. BYRNES.

WEARY, BUT WATCHING AND WAITING.

There's an end to all toiling some day,
 But it's weary, the waiting, weary;
 There's a harbor somewhere in a peaceful bay,
 Where the sails will be furled and the ships will lay
 At anchor there in the far away,
 But it's weary, the waiting, weary;
 There's an end to trouble of minds oppressed,
 But it's weary, the waiting, weary.

Some time in the future, when God thinks best,
 He'll take us tenderly home to rest
 To that promised rest, the home of the blest,
 But it's weary, the waiting, weary.

There's an end to this world with its stormy frown,
 But it's weary, the waiting, weary;
 There's a light in faith that no dark can drown,
 And where life's sad burdens will be laid down—
 A crown, thank God—for the cross a crown,
 But it's weary, the waiting, weary.

Waiting, watching, praying, is often times a weariful business. The high aspirations, buoyant hopes, brilliant anticipations of youth subside into the quiet thoughts of staid middle life; and anon comes creeping on the heavy lethargic burden, old age, and what then? Death. Yes, but what beyond death? Of course we know. But where are the bright, grand, noble thoughts that were won't to bear us up on the wings of the wind? Prosaic, commonplace, almost sordid becomes the influence round about, and one can but sigh:

We are so tired, my heart and I,
 Sweet is the swell of the poet's sigh;
 But, oh! when life is so hard and dull,
 We miss the joy of the beautiful,
 And echo it back like a bitter cry,
 We are so tired, my heart and I.

Tired of sowing the bitter grains,
 Tired of taking the useless pains
 Of the futile faith, the unheeded word
 And the weary sickness of hope deferred;
 While the counted sands drop fast away
 Through feverish night and restless day,
 And the reeds we lean on break one by one,
 And the sad, uncounted prayers go on.

The winds sweep over the cowering plain,
 Through the creeping mist sobs the ceaseless rain ;
 The chill and heaviness all around
 Like a chain the aching temples bound.
 Dream, fancy, sacrifice, what is it all?
 Climbing, struggling, slip and all,
 Over the sea hangs the dull gray sky—
 We are so tired my heart and I.
 Break through the clouds O Christ our light!
 Wake up brave sense of truth and right ;
 Lay on the shrine of our risen Lord
 The useless talent, the broken sword.
 Lay there doubts, griefs, and wants and cares,
 The erring pleadings of many prayers ;
 From the heavy cross to the crown so nigh
 Let us look together, my heart and I.

Life is but a span. Only a little longer—only just a little way further along the narrow pathway and we pause—the grave. All over at last. But, no. The beyond. Faith, hope, where are they? Why has their bright light faded? Why should they fail us so? Our longing heart cries out for that glorious One who is all our hope and our desire, our one hope of salvation. Almighty God has promised Him to us, but he delays His coming and life is so short—it is slipping away. We don't want dull and helpless old age. We don't want the darkness and corruption of the grave. We want *Him*. How can we stop to think of the great plan He is working out, the aggregate body to be formed? We *must* think of our own helplessness. What atoms we are, what castaways! *He* is the vine, we are but branches. We have no vitality within ourselves. Oh, but we *must* have Him! We must hold Him fast and never let Him go. How gladly we would creep to His feet and lay our faces in the dust if we might but have Him in glorious reality. But, ah! me.

The day is cold, and dark and dreary,
 It rains and the wind is never weary;
 The vine still clings to the moldering wall,
 But at every gust the dead leaves fall,
 And the day is dark and dreary.
 My life is cold and dark and dreary,
 It rains and the wind is never weary;
 My thoughts still cling to the moldering past,
 But the hopes of youth fall thick in the blast,
 And the days are dark and dreary.

Be still, sad heart, and cease repining,
 Behind the clouds is the sun still shining;
 Thy fate is the common fate of all,
 Into each life some rain must fall,
 Some days must be dark and dreary.

Let our unceasing, earnest prayer be for light,
 For strength to bear our portion of the weight of care
 That crushes into dumb despair one half the human race.

O suffering, sad humanity! O, ye afflicted ones, who lie
 Steeped to the lips in misery, longing yet afraid to die!
 Patient though sorely tried. O. L. TURNEY.

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 27: 27, 22.

ISRAEL RETURNING TO THE HOLY LAND.

PALESTINE WILL SOON BE READY FOR THE OCCUPATION OF THE JEWISH RACE.

NEW YORK *Sun*: There are now over one hundred thousand Jews in the Holy Land. The Jewish population there at present is larger than it has been at any other time since the end of the first century of the Christian era. Nearly four-fifths of them all have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former years only a small number of Jews were permitted to live in the country; but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to repeople it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

In the city of Jerusalem itself, according to a report of the British consul there, the Jewish population is now fully forty thousand; and

a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals and other public institutions is constantly increasing; the water supply has been improved; new streets have been opened beyond the walls; telegraphs and electric lights have been introduced; several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. "Palestine will soon be ready for the Jewish race," says the Rev. Dr. Kelt of the Episcopal Church of Jerusalem in a letter to the *London Times*.

The reports from the northern parts of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

A number of important public works have been undertaken in various parts of the country between the river Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest all the money that may be needed.

It will undoubtedly take a long time to regenerate Palestine; but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

The shutting out from this country of the Jewish as well as other European immigrants has already had an influence upon the Palestinian movement.

First Hebrew Peer.

The first orthodox Hebrew to be made a peer of England was Sir Nathaniel Meyer de Rothschild, who was created Baron Rothschild of Tring by Mr. Gladstone on July 9, 1885.

The Lowest Valley.

A wealthy American has established a sanitarium in the valley of the Jordan, near the Dead Sea. This valley is the most marked depression on the face of the earth, being twelve hundred feet below sea level.

REJOICE FOR ISRAEL.

J. H. CARPENTER.

O Israel! wanderer through the weary years
Of wild unrest—
A world-wide pilgrimage of hopes and fears—
Something in joy, but oftener far in tears,
As God knows best.

Since Jacob laid him down that night to sleep
On Bethel's stone,
And saw the angel legions downward sweep,
Their watch around the fugitive to keep—
Never alone.

Beside the mystic Nile, on Egypt's sand,
He pitched his tent;
Then on the desert saw the uplifted hand
In cloud and fire, still pointing to the land
Of sweet content.

Beside Euphrates, where old Babylon's wall
So proudly stood,
He saw the giant empress rise and fall,
A captive exile yet unharmed through all.
Beside that flood.

And when in wrath the Roman eagles came
To Zions's hill,
And drove him out in thunder and in flame,
A stranger in the earth, Jehovah's name
Upheld him still.

See yonder on the snow-clad Russian plain
His children driven—
Beset and hunted by the imperial train
Like sheep by wolves—but surely not in vain
They cry to heaven.

Far brighter than the Northern lights that gleam
Upon the air
The signals of the great Sheniuah stream,
And like the memories of a blessed dream
Bid him good cheer.

Good cheer, O Jacob! though a wanderer still
 In all the earth,
 The foes will but the promises fulfill,
 And drive the exile home to Zion's hill,
 That gave him birth.

A nation scattered through the earth, yet one
 In every land;
 As the blue waters of the gulf stream run
 Through the high seas yet mingling with none,
 Behold God's hand.

God speed the day, when Jew and Gentile all
 Shall meet as one
 At the glad welcome of their Father's call
 In Israel's land, where shadows no more fall,
 Their warfare done.

A LETTER FROM JERUSALEM.

JERUSALEM, Aug. 31, 1892.

MY DEAR FRIEND: I wrote you a letter two weeks ago, and tried to answer your questions as best I could, and hope you will receive it in due season. I have since learned from Dr. d'Arbela (Dr. d'Arbela is medical director of the Baron Rothschild Hospital at Jerusalem; he is also consul of the Netherlands) that the Jews are possessed of nearly 100,000 acres of land in Palestine, not including Jerusalem and Jaffa. It looks now as if they would soon be in possession of the whole country. The doctor says, "The Jews are in possession of the following colonies in Galilee: Rosh Zina, 6,000 acres; Serod Nomale, 2,000; Emel Tout, 1,000; Machmain, 5,000; Iodjero, 6,000; Licron Jacob, 8,000; Hedera, 11,000; Gidra, 9,000; Emre Jezreel, 22,000. On the other side of the Jordan, Mishmar Hajar dein (Sentinel on the Jordan), 3,000. New land Haron, bought by the Baron Rothschild for the American, English and Russian Jews, 20,000 acres.

The railway is nearly finished, the engine runs into Jerusalem every day, and we hear the American whistle as it echoes over the hills of Judea, and it is a strange sound. It seems sometimes as if David and Solomon ought to wake up. The depot is situated about a half mile from the Zion Gate at the pretty German colony, and it looks just like many places in America. There are great preparations being made for the reception of travelers the coming winter and it is expected that the railway will do a thriving business. Last Sunday afternoon we went out to the German colony to see the cars come in; I heard that there were present five thousand people. I have never seen so many people together here—Bedouins, Abyssinians, Arabs, Turks, Americans and Europeans. It was an interesting crowd, and to see so much amazement expressed at the sight! They had no idea about the thing—they call it a steamer. There is no cholera here, thank God. May He have mercy upon us and all His children.

MRS. A. E. DAVIS.

THE ADVOCATE BIBLE CLASS.

RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
 - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
 - 3.—Every answer must give one, and not more than three references as proof.
 - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.
-

QUESTIONS.

- 1.—Are we born in a state of reconciliation with God, or are we in a state of alienation from Him?
- 2.—If in a state of alienation, through whom and by what were we alienated?
- 3.—How, by whom, and when do we become reconciled to God?

ANSWERS.

- 1.—Mankind are born in a state of alienation from God.
Proof: We all * * * * were by nature the children of wrath, even as others (Eph. ii: 3).
- 2.—Mankind are alienated (1) through Adam, by (2) Adam's disobedience to the law given in Eden.
Proof: Gen. iii: 17—(1) Because thou, Adam, hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it; * * * unto dust shalt thou return; (2) Rom. v: 12—Wherefore as by one man (Adam) sin entered into the world, and death by sin; * * * in whom (marginal reading) (Adam) all have sinned.
In Adam all die—I. Cor. xv: 22.
Note.—Alienation from God is a result of disobedience to God's law. As "in Adam all have sinned," so, in Adam, all are alienated.
- 3.—(1) Therefore, being justified by faith, we have peace (reconciliation) with God (Rom. v: 1); we become reconciled to God by (faith in) the death of his Son (Rom. v: 10); (2) God hath reconciled us to Himself by Jesus Christ (II. Cor. 5: 18). (3) We are reconciled to God when we are baptized for the remission of sins.
Proof: Acts ii: 38—Repent and be baptized everyone of you * * * * for the remission of sins.
Note.—As sin was the cause of alienation, the time of remitting sin must be the time of reconciliation.

JAMES LAIRD.

- 1.—In a state of alienation (Rom. iii: 8-23; v: 12).
- 2.—Through Adam, by his disobedience (Rom. v: 12-18).
- 3.—We become reconciled by Christ, by believing the things concerning His kingdom and name, and being baptized into that name. At the time we are baptized (Rom. viii: 1; II. Cor. v: 18; Col. I. 21). If there is "no condemnation" it is plain we have passed from under the "Adamic condemnation." But some who are in Christ Jesus "walk after the flesh" (Rom. viii.), and some do not "continue in the faith" (Col. i: 23), and so come again under condemnation or into a state of unreconciliation. This is why we find Paul beseeching the Corinthian brethren to be "reconciled to God" (II. Cor. xi: 20). To say we do not pass from under condemnation till the resurrection is like saying we are "not sons of God now" till after the Spirit birth. In both cases it is a process which begins when the "new man" is begotten in the heart by belief of the gospel, and is completed when "mortality is swallowed up of life." It is divided into four stages. 1. Belief; 2. Baptism; 3. Faithfulness to the end; 4. The Spirit birth. We see by Rom. viii: 1, 2, Col. i: 21, Gal. iv: 6, 7, I. John, iii: 2-14 that it is our Father's way to speak of this process at its second stage, as though already completed. Why, then, should not we do the same?

A. M. BYRNES.

- 1.—We are born in a state of alienation from God by inheritance from Adam. "Wherefore as by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned."
- 2.—We are reconciled by the atoning blood of Christ as our continual sacrifice. "For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive."
- 3.—"For as many of you as have been baptized into Christ have put on Christ."

A SISTER.

- 1.—When we are born we are aliens to God and strangers to the promises he has made (Eph. ii: 12). If we were already reconciled to God there would have been no middle wall of partition between us and God for Christ to break down (fourteenth verse), and the apostles would have had no word of reconciliation to preach (II. Cor. v: 17-20).
- 2.—We were alienated from God by Adam's transgression and by our own wickedness (Rom. v: 12; Col. i: 21).

3—We are reconciled to God by the blood of Christ (Rom. v: 10 Eph. ii: 8) when we escape from the Adamic condemnation and become Christ's through baptism, and are then made "heirs according to the promises."

FLORA M. BAKER.

REMARKS BY THE EDITOR.

There has been good work done in the Class during the last month, showing that the subject is getting to be, if it was not at first, well understood. At first some answered that we are not made free from the law of sin and death till we are changed to immortality; others, quite correctly, we think, that we are freed at our baptism into Christ in a sense, and freed absolutely at the resurrection. The answers now show that the condemnation that passed upon Adam and the race is removed as soon as we are inducted into Christ, and this is our *reconciliation* to God. So that God's children are not condemned children; they are permitted to approach their Father as children, a thing they could not do as long as they were under the condemnation of the law of sin and death. So far as relation to God is concerned Christ, in our baptism, places us back where we, in Adam, fell from. Physically we carry the effects of the penalty of the law of sin and death in us till we get to the end of our probationary journey.

Brother Laird pointedly says: "As in Adam we have sinned, so in Adam all are alienated. * * * We are reconciled to God when we are baptized for the remission of sins." If we all sinned in Adam and were thereby alienated, it follows that before reconciliation can take place *that sin must be remitted. Hence Bro. Laird further* rightly puts it, "As sin" (Adamic sin) "was the cause of alienation, *the time of remitting sin*" (Adamic and individual) "must be the time of reconciliation," which would lead to the conclusion that there is such a thing as forgiveness for Adamic sin.

To further elucidate the question and bring it to a focus in relation to the issue that suggested its consideration we submit the following questions:

QUESTIONS FOR NEXT MONTH.

- 1.—Is a child, when born, under the condemnation that was passed upon Adam?
- 2.—Suppose the possibility of a child becoming a man without committing a single act of transgression, what would such a man be freed from were he baptized into Christ?
- 3.—Would there be a removal or pardon of any sin?
- 4.—If so, what sin would be removed or pardoned, since the man had grown from childhood without an act of sin?

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

The October ADVOCATE having to be issued ahead of time on account of our removal from Waterloo, Iowa, to Englewood, Ill., the lessons for that month could not be received in time to appear and had to be held over till November.

As we are late with the November number, we will hold back the December number a little also, so as to give time for lessons to be sent in.

Following are the grades sent by Brother Leask of those answering questions of Lesson No. 5 in September ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
John F. Williams.....	18	Shenandoah, Pa.....	100
Frank Skinner.....	14	Meriden, Conn.....	100
Percy Skinner.....	16	" ".....	100
Rose E. Selley.....	13	Providence, R. I.....	100
Della Putnam.....	13	Greene, Iowa.....	100
Willie L. Van Akin.....	10	Lackawaken, Pa.....	100
Maud Cocks.....	13	Creal Springs, Ill.....	100
Pearl Eblin.....	13	Robards, Ky.....	100
Charles D. Wicks.....	14	Toronto, Canada.....	100
Jessie Skinner.....	11	Meriden, Conn.....	97
Charles Mason.....	10	Erie, Ill.....	97
Marion Smith.....	12	Grantsburg, Wis.....	95
Harpending Eblin.....	11	Robards, Ky.....	95
Enos Baker.....	13	Scammon, Kansas.....	95
Grace Baker.....	11	" ".....	95
Retta Short.....	13	Seneca Falls, N. Y.....	95
Fannie Barlow.....	10	Providence, R. I.....	95
Arthur M. Wicks.....	12	Toronto, Canada.....	92
Florence Field.....	11	Providence, R. I.....	90
Esther Barlow.....	14	" ".....	90
Gertrude Barlow.....	12	" ".....	90
Wilfred Oldham.....	13	" ".....	90
Alma C. Field.....	14	" ".....	83
Annie Kirkwood.....	12	Chicago, Ill.....	83

NAME.	AGE.	RESIDENCE.	GRADE.
Jessie Eblin.....	10	Robards, Ky.....	100
Jennie Smith.....	10	Grantsburg, Wis..	100
Walter Field.....	9	Providence, R. I..	95
Allie Steinhart.....	8	Lackawaxen, Pa....	95
Mary J. Baker.....	7	Scammon, Kansas...	95
Mabel Field.....	7	Providence, R. I..	90
Annie Selley.....	10	" ".....	88
Allie W. Taylor.....	10	" ".....	88
Homer J. Byrnes.....	8	Wauneta, Kansas....	88
Ethel Cocke.....	11	Creal Springs, Ill....	75

In sending answers be sure and address to James Leask, No. 532 62d street, Englewood, Ill. Many of the answers have been delayed through being improperly addressed

LESSON NO. 5 CLASS NO. 2.

- 1.—Is God a person?
- 2.—What is His nature?

BEST PAPER, CLASS NO. 2.

1.—God created man in His own image (Gen. i: 27). Image signifies a representation or likeness of a thing. As man is in the image of God, and man being a person, God is also a person. Also in Col. i: 15, Paul, in speaking of Christ, says, "He is the image of the invisible God," and in Heb. i: 3 he says he (Christ) is the express image of His (God's) person.

2.—Psalm xc: 2 reads, "Even from everlasting to everlasting thou art God." In I. Tim. i: 17 we are told God is immortal. I. Tim. vi: 16 says that God only hath immortality. The above quotations convey to my mind that God is a person, unchangeable and immortal in nature.

JOHN. F. WILLIAMS Age 18.

SECOND BEST PAPER, CLASS NO. 2.

DEAR SIR: My answers are as follows: 1.—God is a person, for it says in Heb. i: 3 that Christ was the brightness of his glory and the express image of his person.

2.—His nature is immortal, as will be seen by reading I. Tim. i: 17, which says: "Now unto the king eternal, immortal, invisible, the only wise God:" also vi: 16, "Who only hath immortality."

FRANK SKINNER. Age. 14.

LESSON NO. 5, CLASS NO. 1.

- 1.—What did wicked men do to Christ when He was here?
- 2.—What good thing came to us through their wickedness?

BEST PAPER CLASS No. 1.

1.—They crucified Him, as seen in Matt xxvii; also, it says in Acts ii: 32, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken; and by wicked hands have crucified and slain;" also Luke xxiii: 33.

2.—It brought salvation to all those who believe and obey (Acts iv: 12. xiii: 4, 6).
JESSIE EBLEN. Age, 10.

SECOND BEST PAPER, CLASS No. 1.

1.—They falsely accused Him to Pilate, who condemned Him to be crucified (Luke xxiii: 2; Acts ii: 23).

2.—We obtain salvation through his death (Rom. v: 9; Heb. ix: 28; Rev. v: 9)
JENNIE SMITH. Age, 10.

LESSON No. 6 FOR CLASS No. 2.

1.—Does God have a dwelling place, and if so, where?

2.—Is God everywhere?

Briefly explain how God can have a particular dwelling place and yet be everywhere. Illustrate the matter, if you can?

LESSON No. 6 FOR CLASS No. 1.

1.—What were the names of the first man and woman that ever lived on the earth?

2.—Where did they come from?

3.—Where did they live?

INTELLIGENCE.

AUBURN, N. Y.—We have had a pleasant visit from Bro. Algire, of Seneca Falls, N. Y., who admonished us to continue in the "narrow way," which we try to do. Brother Willis has returned to Tully. JAMES MORRISON.

CHELSEA, MASS.—I take great pleasure in sending you the following intelligence: On the first day afternoon (Oct. 23, 1892) I had the pleasure of assisting three young ladies in the obedience of the one faith by burying them in the waters of baptism. Two of them were my daughters—Floretta (aged 21), and Jessie M. (aged 19); the other was Miss Jessie Dawes, of Lowell, Mass., sis-

ter in the flesh to Sister Robert Judd, of Lowell, Mass. (and of Sister S. Evison, of the Jersey City Ecclesia.—Ed.).

Your brother in the hope,

FRANK K. WAY.

BOSTON, MASS.—On September 5th, or Labor day, the Boston Ecclesia, in conjunction with the Quincy and Campello Ecclesias, held an open-air gathering at Quincy Point. The day commenced with rain but cleared off and proved a beautiful one for the occasion, which was enjoyed by about one hundred persons. The first event of the day was an immersion by the Quincy Ecclesia in the waters of the bayou, and was a beautiful sight, making us wish that it was possible to always immerse in that way; but this,

like other things, must be governed by circumstances that surround us. After the immersion a meeting was held for the upbuilding of each other by the Word of life, in exhortation and song; then dinner, after which the afternoon was spent in talking of the good things in prospect as portrayed in the Word. Then a season of exhortation, followed by singing the sweet songs of Zion, which lasted into night, the brethren and sisters seeming to desire to continue the enjoyment as long as possible, as such seasons are rare in this order of things. We feel that they give us strength and courage to press onward.

I am pleased to report the obedience of another of the sons of Adam. On September 20th Mr. Allen J. Croswell (age 39), after a good confession, was immersed into the sin-covering name.

The lectures delivered in Friendship Hall, No. 12 Kneeland street, have been on the following subjects during the month of September: 4th. "Salvation; what is it, and how it can be obtained." Bro. A. Pinel. 11th. "Will the Jews again be a Strong Kingdom in the Land of Their Fathers and what is Their Relation to the Kingdom of God?" Bro. H. H. Rich. 18th. "The Dead Gone—where to? The Bible Answer." Bro. W. P. Hooper. 25th. "The World's Saturday Night." Bro. Joseph McKellar.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording Brother to the Boston
Ecclesia.

CHICAGO, ILL.—Since our last intelligence we have had changes in our midst, one of which has caused us sorrow, namely, the death of our beloved sister, M. Govier, who fell asleep on the night of the 19th inst. after a very brief illness at a ripe old age. She met with us on the previous Sunday morning, as was her custom, and appeared to be in her usual health. She was beloved by all for her consistent walk and has left behind her an example worthy of imitation; and while we grieve her death, we sorrow not as those without hope, believing the time is not far distant when she shall awake to life again

and hear the welcome "Well done good and faithful servant, enter thou into the joy of thy Lord."

We have been cheered by the following additions to our numbers by removals: namely, Bro. and Sister Thomas Williams and Bro. Nungasser, from Waterloo, Iowa; Bro. and Sister J. Spencer and Sister Lina Spencer, from Wauconda, Ill., and Sister Kinnicott from Barrington, Ill. The loss sustained by the Waterloo and Wauconda ecclesias through these removals will be our gain, and we hope through their association to be built up in the things of the Spirit.

We hope soon to commence a more public effort on behalf of the Truth than in the past.

We again have the company of Sister Georgia Bickley, of Waterloo, Iowa, who is staying here for a time; also Bro. Arvin, from Kentucky, who may unite with us permanently if he can arrange for permanent employment. We have also had the pleasure of a visit from Bro. and Sister J. G. Bickley, Waterloo, Iowa, who met with us on the 23d inst.

JAMES LEASK, Secy.

INNERKIP, ONT., CANADA.—It gives us great pleasure to announce the baptism of Lewis Mitchell (age 15) and Maria Mitchell (age 19) into the name of Christ. The important event took place September 16, 1892.

Our new brother and sister passed a highly creditable examination. Though young in years they were well instructed in the things of the kingdom and of the name of Christ, having been brought up under the influence of the Truth. This has been largely instrumental in imparting sobriety to their deportment and dignity and steadfastness to their character, contrasting strongly with the frivolity and inanity so common among the children of this generation.

It is our prayer that they will retain their first warm and holy love in all its original purity and ardor, and that the hope which now gladdens their hearts will continue to perfect, brighten and ennoble all their coming days, and thus constitute them worthy of the kingdom of God.

JAMES LAIRD

JERSEY CITY, N. J.—On September 10th Bro W. Andrew, our secretary, sailed for England. We have been advised of his safe arrival. Our brother, during the nine or ten years of his sojourn with us, has proved himself a zealous and indefatigable servant in the cause of Christ.

For some time, however, his health has been poor, and it is in hope of improvement in that respect that he has returned to his home.

Some of our recent lectures have been: "The Apostle Paul," J. M. Washburne. "The Wedding Garment," C. C. Vredenburg.

JAMES C. BRUCE,
Assistant Recording Brother.

LANESVILLE, VA.—I scarcely know how to begin a letter to the *ADVOCATE*, being so long since I wrote, yet it has not been through want of interest in the brethren abroad or to let them know of our welfare; for we eagerly scan every word written in the various publications, anxious to hear tidings of those of like precious faith. Our progress here seems slow for the amount of work expended—only five additions within twelve months. The first from Memphis, Tenn., a very interesting case, the daughter of Dr. S. J. and M. L. Morrison. The mother I have always regarded as a staunch Christadelphian; like Miriam of old, gradually instilled in the Truth, until the fruits of her labor resulted in her daughter's asking for baptism into a faith everywhere spoken against. The other two were the daughter and son of our late Bro. W. S. Robins, who have been many years in the daily company of Bro. Dr. L. Edwards; the last two, Mr. and Mrs. J. D. Atkinson, the couple that were married upon the occasion of the second fraternal gathering at Lester Manor. Now that they have made a more important union, let us hope as they drift down the stream of time their bark may be guided into the kingdom of God's dear Son. They for many years were regular attendants at the Lanesville Ecclesia, but after marriage moved some thirty miles away, where they now reside. Still we toil on, believing

that the Master's return is at hand, and we desire to be found at work, although we get but little fruit. There have been some changes since my last. Bro. J. Stanley Neale and wife have removed to Alexandria, Va., the former in the employ of *The Evening Sun*, which position he accepts, not so much through choice as necessity. I could wish him more in the employment of the *Sun of Righteousness*, writing for some of our periodicals; yet to provide things honest in the sight of all men he selects that for which he is most suited. Others have removed to places more lucrative than they find farming to be here. Our Sunday-school is in a very prosperous condition, and it would seem we might expect more fruit from that source, it being skillfully conducted by Bro. F. Robins and C. L. Yancey as superintendent. The lectures have been well attended and some interest manifested, yet few render obedience to truths universally admitted in this neighborhood. There seems to be greater necessity for us here to cause a severance of connection with the prevailing systems around us, that many, while believing the truth, disregard the injunction, "Come out and separate yourselves from the ecclesiastical abominations." Withdrawal had to be in one case for improper conduct. Otherwise we appear in quite a healthy condition. We see at home and abroad great necessity for united action on the part of all true Christadelphians, that the "wolves in sheep's clothing" may not rend the flock. Often the result of personal opposition to Brethren Roberts or Williams cause many to prefer scattering to building up the ecclesia. To many there will be "shame and confusion of face" when the Master comes. Let us rather suffer persecution within than mope outside. Believing we are living in a grand and awful time, may we all be found unitedly fighting the battle for truth. Our love to the brethren everywhere. Believe me as ever. Yours in the hope,

JAMES A. ROBINS, Secretary.

LONGTON, KANSAS.—We have been immersed in sorrow and caused to real-

ize that "life is but a vapor, that appeareth for a little time and then vanishes away," by the death of our Bro. McDonald (age 60), after four weeks' intense suffering with typhoid fever. We "sorrow not as others which have no hope," yet feel the loss very much, as he was the only one capable of setting forth the Truth in public, and was so much in love with and zealous for God's Word. He leaves a sister wife to mourn his loss.

We wired Bro. Graham, of Scammon, to come and set forth the Word of life, but he could not come. After reading some portions of Scripture, making a few remarks and singing a hymn, we laid him to rest to await the Master's call.

Yours in the hope of life eternal,
JAMES LONG.

MACFARLAND, VA.—I am having good meetings, the attention and interest manifested being unprecedented in my experience. It makes me very hopeful that some may prove good ground and bring forth fruit a hundred fold.

Your brother in Christ,
A. PACKIE.

NORTHAMPTON, MASS.—If there are any brethren here or near here and they will communicate with us we shall be pleased to hear from them and call on them. Being alone (as we suppose we are) is not so desirable as the company of those who love the Truth. *There are but my sister wife and self here, and we would be glad to have any true disciple stop if passing and visit with us and talk of those things we all hold as precious.*

A small community at Londville, five miles distant, hearing that I did some lecturing on Bible topics, sent an invitation for me to talk to them. After an address of an hour and ten minutes to a very interested and quiet audience of about fifty, I was much encouraged by the thanks of all the elders of the society, many of whom claimed they believed just what I advanced, i. e., man mortal, unconsciousness in the grave until the resurrection, intelligence, be-

lief and obedience the only way of life beyond the grave. Many are anxious for me to go again, while some opposed "my ideas," as they called them, but were anxious to talk and reason. They said it was not often they got a man to talk so plainly on what the Bible taught. So, if God will, I will continue to present the Truth so long as they will hear it.

If the brethren at Boston will correspond with us we will pay them a visit some time soon. A letter from any of the brethren will be gladly received. Looking, longing and hoping for the return of our absent Lord, I am,

Your brother, C. H. STAUNTON,
215 Main street.

PROVIDENCE, R. I.—Since our last intelligence there have been added to our number by baptism Sarah Riley (daughter of Bro. Riley, who has fallen asleep in Jesus), and Edgar Craddock, son of Bro. Craddock, of England. We have also been cheered by the arrival of Sister Pride and family, and Bro. John Handley, from England. We now number seventeen. We are anxiously looking for a suitable place in which to proclaim the Truth.

G. HANDLEY, Secretary.

ROSEBUD, ARK.—The Rosebud Ecclesia is moving on smoothly. We are endeavoring to hold forth the Word of life in the midst of darkness, hoping that some of our neighbors may be attracted and brought in before the return of the Master. There is more interest manifested now than has ever been in this country to know what Christadelphians teach. I am just home from Searcy, where I spent two days and nights—one with Bro. and Sister Overstreet and one with Bro. and Sister Pilkington. Bro. Pilkington had arranged for a meeting of a few friends at his house—one was an ex-presiding elder of the Methodist Episcopal Church South, but for some cause to me unknown he failed to put in his appearance. Bro. Pilkington thinks he is very anxious to know something of the Truth. He says he has written to sev-

eral of the leading papers of his church asking for light on certain subjects, but they evade his questions. I hope he will soon be able to see why they evade his questions.

Your brother in hope,

J. M. LIVELY.

[This came to hand some time since, but was overlooked.—ED.]

SAN ANTONIO, TEXAS.—Through the columns of the *ADVOCATE* permit me to thank the brethren and sisters who have responded to an appeal in your magazine, sent by Sister Jones, in behalf of my sorely afflicted mother, who has been afflicted with blindness since last November. My warmest thanks for their sympathy. They may rest assured that their charity is bestowed on a worthy sister who stands in much need. Please, dear brethren, pray for us who are here alone. I will also say, should any brother or sister be passing through this city we will be very glad to have them come and see us. We live at the corner of Smith and Delgado streets.

We are very anxious to have the gospel of the kingdom preached to the inhabitants of this wicked city. So far, all our efforts are without visible results.

I remain as ever, your sister in hope of immortal life,

JOSIE O'CONNOR.

SAN SABA, TEXAS.—Our fraternal gathering was not much of a success, only a few of the brethren being present. We began on Friday night with a small but attentive audience, and on Saturday night and Sunday night we had good audiences and very attentive and some interest manifested. On Sunday night we closed services on account of so few of the brethren being present. Bro. W. J. Greer did most of the speaking. Bro. E. Mills lectured on Sunday night on the "Nature of Man." I think Bro. Mills will make a worker for the Truth in the lecture field after a little practice. All who were present, I think, are firm on the priesthood of Christ as well as on all other first princi-

ples of the oracles of Deity, and they will have no fellowship with those that bring not the doctrine of our Saviour. We cannot fellowship those that say Jesus was made a high priest but is not officiating as priest for us. We know of no other way of reconciliation to God but through our high priest, who is the propitiation for our sins, and is now in the presence of the Deity reconciling those that come to God through Him. He does now register names in the book of life and blots out those that abide not in the obedience and doctrine of Christ (Rev. iii: 5; II. John 9). Oh, that the Lord may soon come and release us from the cares, temptations and toils of this evil age. Our adjourning the meeting so early was a disappointment to some. We are sorry, but we thought all who were coming would surely get there by Sunday. No arrangements have been made for a meeting next year. Your brother in the faith once delivered to the saints,

JOS. GREER.

SPOTTSVILLE, KY.—We are sorry you could not visit us this month. You were expected by the 15th of this month, and quite a number were out Sunday to hear you lecture, but as you were not present Bro. W. J. Green entertained them for three-quarters of an hour on the confirmation of the Abrahamic covenant.

On October 6th we had the pleasure of assisting two more to put on Christ in the appointed way, namely, William Gregory and Charles Comton. Bro. Comton was formerly a Baptist, Bro. Gregory neutral. Also on Monday, October 17th, L. M. Cheaney (age 56), formerly Baptist. We are faithfully trying to sow the seed, and as it springs up cultivate it as best we can, leaving the rest to God. But not unto us, O Lord! not unto us, but unto thy name give all the praise and the glory, for thy mercy and thy truth's sake.

May our brethren continue patiently in well doing and receive a crown of everlasting life.

Yours in the love of Christ,

R. C. GREEN.

NOTES CONTINUED.

serviceable. The comforts of home and the society of the faithful in Christ more an object than money. Should this meet the eye of one who wishes to open a door to one of Christ's little ones and can do so, a communication to that effect would be thankfully received if addressed to A. Y. H., West Hoboken post-office. The applicant's referees are among the friends of the *ADVOCATE*

WHO CAN ANSWER THIS? "Bound Brook, N. J. * * * I would once more trouble you by sending word of our nearness to New York or Jersey City. I thought, perhaps, there might be a few Christadelphians in Summerville or Plainfield, N. J. They are a few miles from Bound Brook.

"Yours truly,

"Mrs. J. M. WILSON.

"Bound Brook, N. J."

THE TRUTH IN GERMAN.—If anyone knows of any of the Truth's literature in the German language, will they please communicate with Sister E. Brittle, Mahanoy City, Pa.

R. J. JONES.—Your report of the fraternal gathering near Swafford, Wash., is quite lengthy, which is the reason of its not appearing this month. We will try and find room next month, but will have to condense some.

LETTERS.

I. Blakey, B. F. Doziar (2), E. Brittle, I. M. Wilson (2), T. A. Exley, E. E. Crowell (2), A. Blanton, C. C. Mann, J. R. Leatherman, A. E. Thompson, G. G. Bickley, J. G. Bickley, P. L. Cooley, L. Jeffress (2), W. H. Clough, W. J. Green, J. C. Bennett, A. P. Stowe, C. A. Kennebecott, K. Miller, J. Skinner, L. W. Ladson, A. A. Jayne, J. W. Teas, H. Cornman, C. S. Allen, (2), J. O'Connor, V. E. Jones, C. Tichenor, L. Tansey, F. M. Hites, L. T. Wade, W. C. Frederick, S. Brand, H. W. Hudson, J. Laird, D. W. Goldsmith, C. C. Kelley, H. H. Reynolds, J. B. Rileigh, J. W. Peak (2), G. W. Finn, B. G. Coke, R. Thompson, P. A. Blackwell, E. W. Dowling, L. V. Garth, C. Cullingford, R. Judd (2), G. Machamer, W. P. Hooper, R. G. Huggins, S. Evison, F. Holden, J. J. Lee, J. G. Cosens, Carrie Williams.

RECEIPTS.

C. Williams, C. C. Mann, J. S. Adams, J. and W. Morrison, M. Winchester, J. Cook, L. T. Wade, R. Cranshaw, S. S. Stewart, M. A. Marshall, G. D. R. C. Green, S. T. Blessing, L. A. Carr, T. W. Ladson, J. T. Irwin, J. Pritchard and O. W. Anderson, W. J. Green, J. Eastwood, H. Willis, E. W. Decker, M. M. Hamilton, J. Skinner, E. E. Crowell, A. Packie, A. D. Strickler, N. E. Nelson, A. H. Parkhurst, M. B. Moberly, J. R. McDaniel, B. Ross, I. Blakey, F. Leonard, M. Conable, G. R. Walden, H. W. Hudson, C. C. Vredenburgh, J. Campbell, C. L. Cotten, R. Dalton.

INTELLIGENCE from Springfield, St. John, N. B., Taunton, Mass., Tully, N. Y., and Worcester is in type but crowded out; several other items received, all of which will appear next month.

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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.



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THOMAS WILLIAMS,
Englewood, Ill.

NOTES.

OUR ADDRESS.—Do not address us at Chicago; it causes considerable delay.

Do not make post-office orders payable at the Chicago office; it necessitates our going down to the city and taking our turn in a long procession before we can get our orders paid.

Englewood is part of Chicago, but it has a separate post-office.

When mail is directed to Englewood with the word Chicago omitted it comes direct, and does not go through the Chicago office.

As we are now in our new office, which is in the same building as our residence, we shall have but one address, for mail matter and telegrams. Therefore address, and make all orders payable to

THOS. WILLIAMS,
No. 834 61st Street,
Englewood, Ill.

THE TEMPLE PLAN.—The second edition of The Temple Plan is out at last, and we are in receipt of six copies. To those whose orders are on our books copies will be sent at once. We shall have three copies over.

This shipment, to save time, has been by mail, which will account for the marring of covers.

We are making up an order for a box of books from Birmingham. We could include orders for The Temple Plan, if desired; but we must receive orders at once.

The price, including custom charges and postage on this side, will be \$3.75.

H. C. We have received only a small part of the report of the discussion with Dr. Usher. We do not know why the reporter has not sent it all. Will Brother White please advise.

I. D. T.—You are not by any means the only one whose appreciation of the article in last month's ADVOCATE by "an earnest observer" has been expressed. Neither are you the only one who would like to know the author of it. We haven't permission to give the name here. It was not sent to us directly, but through Sister Williams, from a writer who is a special friend of hers.

THERE AT LAST.—That is, in our new office, and we hope we shall not puzzle our friends with any more changes of address. Our address is now No. 834 61st street, Englewood, Ill.

Many have expressed their opinion of the advisability of our removal, and in every case it is commended. Brother Roberts says: "It appears from THE CHRISTADELPHIAN ADVOCATE that Brother Williams is about to become located permanently in Chicago. He has heretofore published the ADVOCATE and GLEANER at Waterloo, Iowa, which is far out of the highway of human traffic as the world now goes. His work will be much more influential for good at a central place like Chicago, though it be a terrible center of diabolism in every shape and form."

Well, we have commenced already to beard the diabolos in his den, a course of Sunday night lectures being now in progress.

THE CHRISTADELPHIAN ADVOCATE.

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SUNDAY MORNING ADDRESS.

BY BROTHER J. W. TICHENOR AT THE JERSEY CITY ECCLESIA.

OUR POSITION AS MEMBERS OF THE ECCLESIA.

DR. Thomas' definition of the word ecclesia is, "An invitation to come out." "And the assembly of people concerned in consequence of their acceptance of the invitation is an ecclesia." So that a company of men and women having accepted the invitation from the Deity to share the glory and honor He has promised to bestow upon them as His sons and daughters are his invited guests. On their acceptance, and having passed through the waters of baptism into the Christ name, they constitute, as Dr. Thomas says again, "An ecclesia of chief borns;" "the holy place;" "the heavnlies in Christ;" "holy priesthood;" "the tabernacle of testimony;" "the ecclesia of the living God."

Oh, what grace, mercy, and favor Deity has bestowed upon us to permit us to become one of such a company! The cord that binds us together is love; love for the testimony, love

for the Master, love for one another; the banner over us is love. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psa. lx: 4). "He brought me to the banqueting house, and his banner over me is love" (Songs ii: 4).

Christ, in order to make this commandment more impressive, said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii: 34). And Paul says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and tinkling cymbal." It behooves us all to constantly cultivate love for one another. Love is the safeguard of the ecclesia of Christ.

And what an honor it is to be permitted to form a part of this "holy place," and to meet there to worship in a company whom Deity delights to honor, in accepting our worship, as we come together each first day to eat the bread and drink the wine, our prayers and praises rising as acceptable perfume before Him!

Each member of the ecclesia should strive to banish all thoughts from the mind that will distract from the worship of Deity. We should each one examine ourselves carefully, and remember that there are conditions in which we may offer our spiritual sacrifices in vain. If our brother hath ought against us that will conflict with Christ's commandment "that we love one another," we must refrain from worship until we have been reconciled to our brother (Matt. v: 23, 24).

Now if we could but realize our position individually toward the ecclesia of which we are members, it would make us very careful; we should endeavor to preserve its unity and strength, guarding it in every possible manner, even to the giving up of life itself, if necessary.

What does Paul say the ecclesia of the living God is? "The pillar and the support of the truth." If this is God's estimate of it, what a serious sin in His sight for one of its members to undertake to weaken it in any respect.

I have given this subject a great deal of study recently, and I am overwhelmed with remorse and regret as I see the wrong position I have taken in the past, rebelling against the ecclesia of the living God; and I trust I may never again place myself in such a position—a position in which worship will not be acceptable.

Now, as individuals, we are weak, subject to misunderstandings; offences will arise often, serious ones; but Christ has laid down the law to be observed in the matter (Matt. xviii: 11). If we can settle the difficulty between ourselves, do so. If that is impossible, take it to the ecclesia, and we must abide by its decision. This is the law of Christ, and “He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination” (Prov. xxviii: 9). Will our worship be acceptable to Yahweh, while in the condition that even our prayer is considered an abomination? No brother will answer yes to this question.

Then again, let us remember with what favor Yahweh regards the ecclesia, bestowing upon it such gracious names, suggestive of holiness and favor. The only place on the earth at the present time where Deity can be approached in united worship is in the ecclesia of the Christ, whose members are scattered throughout the earth. They may be composed of many members or few, for Christ has assured us that “Where two or three are gathered together in my name there am I in the midst of them” (Matt. xviii: 20). Paul says, in his epistle to Timothy (iii: 15), “The ecclesia is the invited ones of the living Elohim, the support of the truth.”

Note the display of love in the words of Jesus, “As often as you do this.” This language is not commanding, but rather stimulating, giving us an opportunity to show our love. “As often as you do this.” These words are full of love, and should fill us with a longing desire to meet Christ, for He has promised to be there with His brethren. The Spirit says in the Psalms (xlii: 1, 2), “As the hart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirst-

eth for God, for the living God; when shall I come and appear before God?"

Paul, in Heb. x: 25, writes the command, "Not to forsake the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." We meet here again to-day to wait for the Lord, and we read in Isa. xlix: 23, "They shall not be ashamed that wait for me." Suppose the Lord came when we were absent from the ecclesia, would we not feel ashamed? Paul, in his epistle to the believers in Corinth, writes: "Know ye not that your bodies are the members of Christ?" (I. Cor. vi: 15). He also, in his epistle to the Roman believers writes beseechingly, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God" (a ceremonial of thought and mind, var.), "which is your reasonable service" (Rom xii: 1). Present your bodies where? II. Chron. xxx: 8. Paul answers it in Heb. x: 25—in the ecclesia. Again Paul says (Heb. x: 26): "For if we sin willfully." Now, dear brethren, the twenty-fifth verse tells us what Paul meant. Absent from the ecclesia, willful sin. Again Paul writes: "For as we have many members in one body, and all members have not the same office; so we the many are one body in Christ, and everyone members one of another" (Rom. xii: 4, 5). If the necessity was great for the assembling in Paul's day, how great now, when we hear our Lord's footsteps at the door!

An ecclesia assembling together on the first day of the week may be likened to a company of soldiers drilling; each one is obedient to the command of the officers. Paul gives the command (Eph. ii: 13-17), and it is, first, "Take the whole armor of God;" second, "Stand fast, having your loins girt about with truth, and having on the breastplate of righteousness;" third, "Your feet shod with the preparation of the gospel of peace;" fourth, "Above all taking the shield of faith;" fifth, "And take the helmet of salvation;" sixth, "And the sword of the Spirit, which is the word of God." Such is our posi-

tion. Armor and weapons, a company prepared, disciplined, as men waiting for their captain (Luke i: 17; Gen. 49: 10). Then let each one have on his armor, and not forsake assembling on the first day of the week, each in position, quickly obeying our Captain's orders, that when He appears we may have His commendation.

In conclusion the microbe of love is envy. If envy can be kept out of the ecclesia it will be all love. Through envy Abel was murdered; through envy was our Lord slain; through envy nations have become extinct. Daniel was cast into a lion's den through envy; through envy Korah, Dathan and Abiram and two hundred and fifty princes were buried alive. They envied Moses.

A good scriptural antidote for the microbe envy is, "Let each esteem other better than himself." Let us remember the words of Christ, "Blessed are the meek, for they shall inherit the earth." Now, brethren, Webster's definition of the word meek is beautiful, mild of temper, not easily provoked, given to forbearance under injuries, patient and gentle, unassuming, humble, submissive to the divine will. And such only as have under trial developed the spirit of meekness will inherit the earth.

Kitto's "Cyclopedia of Biblical Literature," Volume 2, page 611.—The possibility of a resurrection is powerfully argued by Paul. I. Cor. xv. This body shall be so raised as to preserve its identity. It must yet undergo certain purifying changes to fit it for the kingdom of heaven and to render it capable of immortality, so that it shall become a glorified body like that of Christ. And the bodies of those whom the last day finds alive will undergo a similar change without tasting death.

See Kitto on angels. Volume 1, page 150.—The angels never die. But no being besides God Himself has essential immortality; every other being, therefore, is mortal in itself, and can be immortal only by the will of God. Angels consequently had a beginning. "Cyclopedia of Biblical Knowledge."

A SATIRE ON ATHEISM.

The atheist, with self-esteem inordinate,
 While in knowledge a puling, sickly, weak,
 With words many, swelling and great,
 Of nature talketh and prateth much.
 "The universe with all things therein,
 Filled with wonders sublime, numberless,
 No God hath known, no living energy felt ;
 No power unlimited or mind infinite,
 No wisdom unsearchable or discretion great
 Did conceive, design, model, arrange, make,
 Or in man the flame of intelligence light ;
 But nothing from nothing all things did create,
 And into space, all limitless and vast,
 Planets many and mighty did hurl ;
 Their relations intricate adjust,
 And with forms of life marvelous, teeming.
 And things of joy and beauty abounding,
 Through space to revolve in unison profound,
 While wheeling suns, glowing and bright,
 Their light and heat radiant blessings diffuse,
 Yea, and the lord of creation, man is his name,
 Than monkeys and asses no higher paternity can claim."
 Ye shades of the past, benighted and grim,
 In judgement 'gainst these lights rise up ;
 Speedily rise up and them condemn.

"No God, no God," the fool in his heart doth say,
 And at the words of Scriptures old jeers ;
 "But man, hopeless and forlorn, a captive to fear,
 No rock hath, unfailing, high, to which to look ;
 Nor water, a living stream his thirst to slake ;
 Nor priestly brother, an intercessor in heaven ;
 Nor awaits spirit vesture in which to reign,
 While from myriad hosts breaks forth the strain,
 'O Death! enemy great, gone is thy serpent sting :
 O Grave! over thy power our victory we sing ;'
 Save skulls and cross-bones a future man hath not.
 He, a wild ass'es colt on a trackless desert cast,
 Feeds on sand, parching breezes sniffs,
 And with no Master divine his wild nature to subdue,
 Braying, through life he goes and dies the same."
 Ye apostles and prophets of old awake,
 And from your long sleep again arise ;
 Come forth and boasted teachers of science rebuke.

S. H. OATMAN.

 "THEY SHALL SEE HIS FACE."

"And they shall see his face: and his name shall be in their foreheads"—Rev. 22 : 4

His face, His ever-blessed face,
 My eyes shall then behold,
 And on my forehead shall be writ
 His sacred name untold.

The face that Mary gazed upon
 With holy love and awe;
 The face that in the temple courts
 The aged Simeon saw.

The face John looked upon and cried,
 "Behold the lamb of God;"
 The face that in the midnight storm
 The raging waters awed.

The face that breathed o'er infancy
 Its benedictions sweet;
 That brought the Magdalen in tears
 To bathe His sacred feet.

The face before whose blest approach
 Disease and sorrow fled;
 That whispered "Peace" to penitence
 And re-awaked the dead;

The face that humbled Zaccheus' pride,
 And in the crowded street
 Cheered her who touched His garment's hem,
 Dreading His glance to meet.

The face that calmed the ruler's grief,
 And at the gates of Nain
 Bound up the widow's broken heart,
 And made her glad again.

The face that stilled in Bethany
 The sister's sobbing cries,
 And from His rocky sepulchre
 Bade Lazarus arise.

The face that in the high priest's hall
 One look on Peter bent,
 And sent him weeping through the night
 A life-long penitent.

The face that from the cross looked down
 With love that could not die,
 And to His followers from the grave
 Brought peace and victory.

The face that shed sweet blessings still
 Ascending from their sight;
 The face that Paul and Stephen saw
 Crowned with immortal light.
 The face that all the saints redeemed
 Will unceasingly adore,
 And on their countenances catch
 Its radiance evermore.
 That holy, ever-blessed face
 My eyes shall then behold,
 And on my forehead be inscribed
 His name of love untold.

E.

Selected for *ADVOCATE* by I. T.

THE ADVOCATE SUNDAY-SCHOOL CLASS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.

RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers sent to questions for Class No. 2:

NAME.	AGE.	RESIDENCE.	GRADE.
Arthur M. Wicks.....	12	Toronto, Canada.....	100
Retta M. Short.....	13	Seneca Falls, N. Y....	100
Percy Skinner.....	16	Meriden, Conn.....	100
Jessie Skinner.....	12	" ".....	100
Marion Smith.....	12	Grantsburg, Wis....	100
Maud Cocke.....	13	Creal Springs, Ill....	100
Pearl Eblin.....	14	Robards, Ky.....	100
John F. Williams.....	19	St. Nicholas, Pa....	100
Charles D. Wicks.....	15	Toronto, Canada.....	95
Harpending Eblin.....	12	Robards, Ky.....	95
Charles Mason.....	11	Erie, Ill.....	95
Frank Skinner.....	14	Meriden, Conn.....	95
Rose E. Selley.....	14	Providence, R. I.....	95
Esther Barlow.....	15	" ".....	95
Fannie Barlow.....	11	" ".....	95
Wilfred Oldham.....	13	Johnston, R. I.....	95
Ewos Baker.....	13	Scammon, Kansas....	95
Gertrude Barlow.....	13	Providence, R. I.....	90
Florence Field.....	12	" ".....	90
Alma C. Field.....	14	" ".....	90

Following is the result of examination of answers sent to questions for Class No. 1:

NAME.	AGE.	RESIDENCE.	GRADE.
Mabel Field.....	8	Providence, R. I.....	100
Lois Mason.....	7	Erie, Ill.....	100
Annie Selley.....	11	Providence, R. I.....	100
Mary J. Baker.....	8	Scammon, Kansas.....	100
Rachel M. Baker.....	6	" ".....	100
Jessie Eblin.....	10	Robards, Ky.....	100
Sydney Skimmer.....	10	Meriden Conn.....	100
Jessie Smith.....	10	Grantsburg, Wis.....	100
Walter Field.....	10	Providence, R. I.....	100
Allie W. Taylor.....	10	" ".....	97
Homer J. Byrnes.....	8	Wauneta, Kansas.....	97
Ethel Cocke.....	11	Creal Springs, Ill.....	97

Many of the answers have been so good this time that it has been difficult to select the best, and the neatness of writing has had to be taken into account in deciding.

J. LEASK, 532 62d street, Englewood, Ill.

LESSON NO. 6. CLASS NO. 2.

QUESTIONS.

- 1.—Does God have a dwelling place, and if so, where?
 - 2.—Is God everywhere?
- Briefly explain how God can have a particular dwelling-place and yet be everywhere. Illustrate the matter, if you can?

BEST PAPER, CLASS NO. 2.

ANSWERS.

- 1.—God's dwelling-place is in heaven.
Proof: In I. Kings, xviii: 30 Solomon at the dedication of the temple prays to God. He says: "Hear thou, in heaven, thy dwelling-place." And Jesus, in Matt. vi: 9 says: "After this manner pray ye: Our Father which art in heaven, hallowed be thy name." I think these are good proofs from the two wisest men that ever lived.
- God is everywhere by His Spirit. David, in Psalm cxxxix: 7, 8 says: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell (or the grave), behold, thou art there also." See Jere. xxiii: 24.

God's dwelling-place is in heaven, yet in Jere. xxiii: 24 it says: "Do not I fill heaven and earth? saith the Lord." That is by His spirit which proceeds from him, as the light proceeds from the sun.

ARTHUR M. WICKS.

SECOND BEST PAPER, CLASS NO. 2.

ANSWERS.

- 1.—God dwells in heaven, for in Matt. xi: 25 it says: "And when ye stand praying, forgive if ye have ought against any: that your

Father also which is in heaven may forgive you your trespasses." Also in Matt. iii: 17 it reads: "And lo a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

2.—God is everywhere. Psa. xxxix: 7, 8 reads: "Whither shall I go from thy Spirit or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there." Also see Jere. xxiii: 24. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?"

God is everywhere by the Spirit which proceeds from Him. As the sun and the light which proceeds from it are one, so God and His Spirit are one.

RETTA M. SHORT.

LESSON NO. 6, CLASS NO. 1.

QUESTIONS.

- 1.—What were the names of the first man and woman that ever lived on the earth?
- 2.—Where did they come from?
- 3.—Where did they live?

BEST PAPER, CLASS NO. 1.

ANSWERS.

- 1.—The name of the first man was Adam. The name of the first woman was Eve. Gen. ii: 19. Gen. iii: 20.
- 2.—Man came from the dust of the earth. Gen. ii: 7. Woman was made from a rib of Adam. Gen. ii: 22, 23.
- 3.—They lived in the garden of Eden. Gen. ii: 8.

MABEL FIELD.

SECOND BEST PAPER, CLASS NO. 1.

ANSWERS.

- 1.—The name of the first man was Adam and the first woman was Eve.
- 2.—The Lord formed Adam out of the ground. He caused a deep sleep to fall upon Adam, and took out one of his ribs and made a woman of it. Gen. ii: 7, Gen. ii: 21.
- 3.—They lived in the garden of Eden. Gen. ii: 8.

LOIS MASON.

LESSON NO. 7 FOR CLASS NO. 2.

- 1.—What is the Holy Spirit?
- 2.—Explain why it is represented by the personal pronoun "he" and "him?"
3. Is the Spirit of God by which, as you have shown in Lesson No. 6, He is everywhere, the same as Holy Spirit? If it is, why is it sometimes called "Holy Spirit" and sometimes "spirit?"

LESSON NO. 7 FOR CLASS NO. 1.

- 1.—Did Adam and Eve remain in the garden of Eden, and continue in the healthy, happy state in which God created them?
- 2.—If they did not, state why, and what was done with them?

THE WORLD'S FAIR MOVEMENT.

DOUBTLESS many brethren who were interested in the proposed work at the World's Fair have been surprised at the long silence of those in whose hands were the arrangements. Careful inquiry into the conditions upon which a stand can be secured and a sober consideration of the difficulties involved, have led those here actively interested to believe that the Truth as it is in Jesus can be more effectively served in other ways than those spoken of. The vast multitudes that will be gathered together in one place, representing as they will all classes from every nation under heaven, offer an opportunity unparelled since the day of Pentecost for proclaiming the Truth.

The literature distributed from a stand, uninviting as divine things always are, would be undiscoverable among the mass similarly distributed, and our labor would therefore be of little avail. Moreover, the visitors go to hear and to see rather than to read. Hence the brethren here have concluded that whatever can be collected should be turned over to a committee, composed of members of the Chicago Ecclesia, which shall arrange to use it for the best interests of the Truth. The committee's plan is to have lectures in suitable localities, and judiciously to distribute a pamphlet, showing therein the remarkable difference between the teachings of God and the doctrines of men. It is intended that this pamphlet be in such form as will warrant the hope of its receiving attention and being permanently useful.

Brother Andrew, before leaving for England, handed over to the writer all papers pertaining to the matter, and the writer will now hand them to Brother Leask, the secretary of the committee; so that those whose zeal in the Lord has prompted them to promise aid may, at Brother Leask's request, forward to him the amount they wish to contribute.

We have reason to expect a generous response to an appeal, and have every confidence that the brethren in Chicago will perform a good work.

Through the gathering gloom will soon be heard the midnight cry, "Go ye out to meet him," and the Lord of glory will abundantly reward the faithful.

JAMES C. BRUCE.

Acting on the suggestion of the Jersey City brethren that the work on behalf of the Truth in connection with the World's Fair be taken in hand here, the Chicago Ecclesia has elected the following commit-

tee to look after the work, namely: Brethren J. Wood, J. Spencer, Thos. Williams, C. Williams, C. B. Walls and James Leask. The committee organized by appointing Brother Thos. Williams chairman and Brother James Leask secretary and treasurer.

After considering the various ways in which the Truth might be profitably served, it was deemed best to concentrate our efforts in the public proclamation of the Truth at such times and places as may be arranged for hereafter, and in the judicious distribution of a pamphlet to be specially prepared, in which the Truth will be set forth under various headings, with proof-texts in full in support of the different propositions, and also a review of the texts usually quoted in support of the so-called orthodox doctrines under the heading to which they belong, and showing such texts to be in harmony with the Truth. Opportunity will be afforded during the many religious assemblies here next summer to distribute a large quantity of such a work, and by getting it into the hand of the religiously disposed from all parts of the world we will be enabled to bear a testimony which we may hope to be blessed by Him in whose name we make the effort.

As such a work will entail considerable expense, the co-operation of the brethren generally is invited, ecclesiastically or individually. To those who may be in isolation an opportunity is here afforded to lend a helping hand in proclaiming the Truth in what we believe to be the last days of Gentile darkness. The sum of one thousand dollars ought to be raised to make such an effort as is desirable in supplying pamphlets for distribution, besides what may be required for public lectures.

As the time is short, it is desirable that all who will co-operate by their financial assistance will make their intention known at the earliest opportunity together with the amount they propose giving, so that the committee may know just what assistance they can depend on and proceed with their work accordingly. All communications referring to this matter to be addressed to

JAMES LEASK, 532 62d street, Englewood, Ill.

[Some have expressed disapproval of participating in the Fair by having a stand, viewing such a plan as involving our being "unequally yoked together with unbelievers." All communications, favorable or otherwise that came into our hands we forwarded to Bro. Andrew, deeming him to be the proper person to deal with them. We think the turn things have now taken, however, makes it unnecessary to say anything in relation to the objections offered, and places the movement in such a position as to remove all objections and merit entire co-operation.—ED.]

THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 37: 27, 22.

EXTRACTS FROM A JERUSALEM LETTER.

NEWARK, N. J., Nov. 12, 1892.

DEAR BROTHER WILLIAMS: Enclosed find extracts from Jerusalem. I am sorry the quarantine is again enforced, restricting visiting to that city, as all visitors must go into the quarantine at Beyrout.

J. W. TICHENOR.

JERUSALEM, Oct. 17, 1892.

DEAR BROTHER: Your package came to-day with the paints and other good things. The book, "Covenants of Promise," is good and I thank you so much for them. The article in the *News* is right and I am glad to see it published. I sent you something about the Jewish colonies afterwards, which is also true. About seventy poor Jews come to our cistern for water now. It is a blessing to have it for them. I have some poor souls who come regularly to me for a little money and I always seem to have it for them. Last week I had a little tea party. The party sent me word that they were coming. So, as I have only one room, which I use for sleeping, dining (when I have anything to dine upon), studio and kitchen, I have to arrange it pretty skillfully for a reception-room. But I manage, as I have done so many times. My bed I make into a sofa, and my easel is made attractive to exhibit my pictures upon. Well, the party were Mr. and Mrs. Dickson, the English consul; Mr. and Mrs. Frmtigan, the Jerusalem banker; Dr. Merrill, United States consul, and Mrs. and Misses Fitzjohn, the directors of the English mission. It was an aristocratic company. Miss Fitzjohn supplied me with the English tea, so I made nice Yankee biscuits and tarts. The English consul kindly helped me to pour the tea, as his wife brought with her three children—not very young, however. All drank tea, and, I assure you, that we had a merry time. After tea the pictures were exhibited, and praised so much that I think our consul was very proud. He seemed so. Nothing of that kind ever makes me feel any different, only I like to give my friends a little pleasure. The sketches were the Mosque of Omer, Rachel's Tomb, Jacob's Well, David's Tomb

and the Jordan. The Jordan and the Mosque of Omer were the *most admired*. Mr. and Mrs. Dickson never had seen them before. I sold three to be sent to Europe. Two have been sent already. These pictures go into the best families. I have an order again to make something for the Rothschilds. It is not yet decided what it shall be, so you see I am very busy now before Christmas and I have no one to help me. You, dear friend, help me more than any other person. Many thanks for your good letter. I always read your letters to my friends and they are all interesting. Our new railway is well patronized; they have first, second and third-class fares. It is a great novelty. There were more than twenty thousand people who witnessed the celebration of the completion of the railroad. The Turkish officials came from Constantinople. The tables were spread for one hundred and twenty guests under a tent erected near the depot. The celebration ended with a display of fireworks. It was a grand affair for Jerusalem and something never before witnessed by its inhabitants.

I expected to send you a package before this, but Dr. Merrill tells me that it is unsafe, so I must wait a little. This quarantine is terrible; all visitors to this city must go into the quarantine at Beyrout. We had a light thunder shower last Saturday night, an unusual thing.

Yours in hope, A. E. DAVIS.

LATER.

JERUSALEM, Oct. 26, 1892.

DEAR BROTHER TICHENOR: Yours of September 30th came yesterday. All letters are now detained at quarantine. We are having a ten days' quarantine at present. However, this city is unusually healthy. I have not been able to send any of my work by post for several months, and this is indeed a great calamity for those who depend upon this means of living.

Our railway is a success thus far, as it is well patronized. I hear that all freights are now transported by railway. It does indeed seem strange to hear the loud whistle of the American engine at all hours in this silent city. The people never tire of running to see the train come in; it will never cease to interest them.

The new hotel, called Howard's Hotel, built last year on the Jaffa road, is now completed. It contains all the modern conveniences as far as possible and it will accommodate a large number of travelers. It is now rented for \$2,000 a year. It is quite a wonderful building for Jerusalem. Eleven years ago there were only two third-class hotels within or outside the city; at present we have four—two first

class and two second-class. All are well patronized. Mr. W. H. Daniels says: "The holy city has become a Jewish city, but the gates of Zion are still in the hands of their enemies and Jerusalem is 'trodden down of the Gentiles;' though they as well as we seem to be looking for their overthrow and the restoration of Judea to the heirs of its ancient owners."

Last year the operations of the Lovers of Zion, i. e., the real estate speculating society, with head-quarters in London, created such alarm among the residents that they raised a memorial to the government, saying, "These Jews are buying up our land at a rapid rate; they will soon be the possessors of the country, and what shall we do then?" In response to this appeal the Turkish authorities forbade the further sale of land to the Jews, though other foreigners are at liberty to purchase. But already very large tracts of lands, especially along the Bethlehem road, have been secured by these thrifty Lovers of Zion, and it is said that on these beautiful building sites fifteen hundred houses are to be erected next year. Long rows of tenement houses have been built on the west and southwest sides of the city; they are a novel feature. Jerusalem was originally built of stone; the roofs are constructed as little domes upon the massive walls. But in the new city outside there is a complete change—nearly all buildings are now constructed with iron beams and tile coverings; and, as one observed, "Old things here are passing away and all things are beginning to become new."

In politics Jerusalem is still Moslem, but, as Mr. Daniels says, "Both the Israelitish and Christian world are keeping a sharp watch upon it, and at the rate of progress which is evident after the lapse of a single decade, five years more will add so much to the Jewish element that the Turk will, to say the least, find himself under bonds to keep the peace with the people he has so long trodden under foot."

The awful desolations of this land, of which we read in the predictions of the prophets, and which have prevailed for more than a thousand years, is now beginning to give way before the labors of the Jewish cultivators and under the return of the latter rain. I am told by one who has resided here for many years that the former average rainfall was about twenty-one inches; last year it was thirty-five inches; in this is the hope of Palestine as a fruitful land. After the long rest which the soil has had with God's blessing it will yield its fruits in abundance. Another fact may be mentioned, viz., the increasing area of the Dead Sea. On the northern end of the sea, near where the river Jordan comes in, is an island some distance from the shore, which was a few years ago part of the main land, but the

increased volume of the water brought down by the river has raised the level of the lake, so that the projecting point is surrounded. This being another noticeable fact of the increase of the rainfall, it is thought that water will be brought from Solomon's Pools some time during the coming year.

As regards taxes, they are not heavy at all. On a lot of land for which an American paid \$1,200 the tax is \$4 a year and the land is filled with vines and fruit trees. Our consuls will arrange about the taxes for us.

It takes nearly all my time to earn my dry bread, and I have little time to go about to pick up news; I wish I could. My work is a tedious business and requires much patience. All these trials make us cry "Thy kingdom come."

I have more news of interest to write you and that which you will be glad to hear. I have to day received a letter with a draft for ten pounds sterling from Birmingham and such a kind letter from Brother Roberts! I shall answer it at once and send him one of my best sketches. He must be a good man and I think a child of Abraham. God bless him. How sweet it is to find others of the same faith as ourselves! Now I must seek out those who are most needy, and what a pleasure it is to be able to cheer these poor souls a little at the beginning of winter! This is the first money that I have received for nine years for this purpose. But I have given all my own, and also have made pictures and sold them for the purpose. I have been able to do considerable for the Jewish mission and it has been highly appreciated. I would like to again open a soup house for poor Jews in Jerusalem if I could get the means. Well, our Father knows my heart and all my wishes, and if it were for the best He would grant my prayers. I love the Jews and feel such a sense of security when I am among them. They never beg—they would eat garbage before they would do that.

The French company have contracted to build a tram car railway from Colonia along the Jaffa road to the German colony, where the Jaffa railway depot is situated, thence to Bethlehem. The company will commence to build the road next month (November) and must finish it in five months. Engineers have been busy all the past week upon the road. All the people say, What next? A man said to-day, "There will be more improvements in Jerusalem during the next five years than in any city on the earth." I believe it. And those who bless Israel shall be blest. God bless you.

A. E. DAVIS.

[Our readers will see by the foregoing that the "Palestine Fund" has enabled Brother Roberts to do good at a good time and a good place. We know of an existing sentiment—one which we share—that it is questionable if it is our duty to contribute the limited means of the "poor of this world" toward purchasing land for the colonization of the Jews; but if the money contributed can be used through safe and honest hands in the way above alluded to, contributions to that end are surely to be encouraged, small though they may be.

The reading of the above has suggested to us the feasibility of adopting a plan on this side the Atlantic that will be free from the objections we have heard expressed, and give scope to the generosity of those who realize that God is well pleased with those who love Jerusalem and her children. The plan would be to help distressed Jews, such as those alluded to by Mrs. Davis, and, possibly, through her personal aid; or through recommendations of some agency on the spot, who would know personally of the real merits of each case.

If there are any who are not already contributing to the "Palestine Fund" through Brother Roberts, and who think well of our suggestion, we shall be pleased to hear from them. If the suggestion is carried out, we will open an account under the heading of say, "The Jews Relief Fund," a report of which would appear from time to time.—ED]

The Christadelphian Advocate.

One is your Master, even Christ: and all ye are brethren"—*Matt. 23: 28.*

THE end of 1892 is only a station or two ahead, and our train is running at a rapid speed, characteristic of the eventful times in which it falls to our lot to make the journey from one end of a mortal life to the other. What a short time ago it seems since our conductor called out, 1892! and lo and behold, here we are, listening to the call, 1893! Stations that not many years ago seemed far apart are now, by the wonderful electrifying of the world's affairs, brought close together. Time seems shortened and space diminished, till a year seems a day and a thousand miles but a handbreadth. Short, indeed, very "Short is the measure of our days." "Our life is but a span;" and it would seem that the facilities for "running to and fro" and the wonderful increase of knowledge in the still more wonderful forces

of creation have come as messengers of warning to impress us with the fact that the present cosmos has rolled down and down till it has nearly reached the foot of the mountain, where its velocity is increased a thousand fold, and the awful crash is about to take place that will dash it in pieces like a potter's vessel. Was there ever a time—could there ever be a time—when the thought was more impressive that "the things that are seen are temporary?" What, oh! what is this life and all that pertains to it? Is it not "a vapor that appeareth a little time and then vanisheth away?"

While this evil, godless and man-flattering world is dashing onward to its wreck and ruin, its giddy and intoxicated passengers are elated over the "success" of this "enlightened nineteenth century" in inventing such wonders. It matters not that the inventions destroy the inventors, and maim, kill, torture and destroy thousands of men, women and children. It matters not that they create and foster monopolies and "combines," that snatch the last morsel from the famished lips of the poor to add to the luxuries and vanity of the rich, with them it is a "grand success" all the same. What if the "advancement of education" and the boasted increase of knowledge have stimulated the lower passions of men into action, taught them how to invent crimes too heinous for a less enlightened age to imagine, and made them cunning enough to evade the power of a just law in the hands of unjust administrators? With them it is a "grand success" all the same, and he who would warn the unwary of the fact that there is a God and that He will not always allow ill-gotten riches and undeserved honor to be flattered and poverty crushed and justice outraged, will be dubbed as a pessimist.

So far as this state of things is concerned, without considering it as a means to a better end, pessimistic must everyone be who views it as it really is; and well might we feel glad that the last act in this dark drama will soon appear upon the stage, play its part and then pass off to give place to a scene that will manifest Jehovah's smiling face, which now hides behind a frowning providence. May we be worthy to receive His approbation.

Amid the changing scenes of this restless age it has fallen to our humble lot to make a change; and here we are in this phenomenal city of Chicago, whose reputation and fame for almost anything you can think of, except godliness, are of world-wide notoriety. Circumstances have combined to bring us here, whether for better or for worse future developments must be allowed to tell. We are hopeful, however, that good results will follow. We thank those who have sent us their good wishes for the prosperity of the Truth in our hands. If it is God's will that we have health and strength we shall strive to make our change productive of good in various ways, in which we hope to have the help and co-operation of all who love the Truth.

Our thanks are due to many who have been prompt in renewing their subscription for the *ADVOCATE*; and as it is impossible for us to write each one personally, we take this opportunity of assuring them that their cheering words are appreciated and shall stimulate us to press on with our work in the cause of the Truth.

INTELLIGENCE.

BALTIMORE, MD.—There have been no tidings from our ecclesia for some time, simply on account of there being nothing of importance to communicate. Even now there are no new developments, but I write merely to inform you that we still exist and are in the attitude of all the faithful, waiting for the approach of the great King. Unfortunately none have been added to our number recently. The Sunday-school still continues, and we have our usual entertainments for the children; also an occasional weekly meeting is held. There has been considerable sickness in the families of the members and two deaths. I trust that some may soon see the light of the gospel, which will not only place them in a favorable position before the Lord, but will encourage those who preach the Word and abound to God's honor and glory.

I trust your removal to Chicago will be a move in the right direction. With my best wishes and love to you and Sister Williams, I am,

Your sister in Christ,
CARRIE WILLIAMS.

BOSTON, MASS.—We had the pleasure during the month of October of adding three more to the household of faith by immersion. On the 6th, Mr. Donald McKay, marblecutter, formerly Presbyterian; on the 18th, Mr. Robert Armstrong (age 21), salesman, and Mr. Alfred P. G. Pinel (age 17), son of Bro. Alfred Pinel.

With our increase came our ancient enemy and took one prisoner—on the 25th Bro. Joseph Tucker, age 68 years. Bro. Tucker has been unable to work for some years because of epileptic fits, which continued to get worse with age; and while his memory would fail him on most things the Truth was always in his mind. "The great and precious promises," he would say. On the 28th we laid him away to await the call of the Master he loved.

Visitors during the month at the table of the Lord have been Bro. Lowe, of

St. John, N. B.; Bro. Crowell, of Cannello, Mass., and Sister Burgess, of Quincy, Mass.

The subjects spoken on during the month in Friendship Hall, No. 12 Kneeland street, have been as follows: On the 2d, "The Kingdom of God." Bro. Joseph McKellar. 9th, "What is a Spiritual Body?" Bro. A. Pinel. 16th, "The Rich Man and Lazarus." Bro. H. H. Rich. 23d, "The End of this World and the Beginning of the Next." Bro. W. P. Hooper. 30th, "Man in Life and in Death." Bro. Joseph McKellar.

LATER.

Lectures have been delivered on the following subjects in Friendship Hall, No. 12 Kneeland street, during the month of November: 6th, "Be not Deceived, the Lord Will Come." Bro. A. Pinel. 13th, "Jerusalem, the City of the Great King and Earth's Future Capital." Bro. H. H. Rich. 20th, "The Heavens Shall Pass Away. Where then will the Saints Be?" Bro. W. P. Hooper. 27, "The Trinity; or, the Great Mystery of the Three in One. Is it Scriptural?"

On the 20th we had the pleasure of a visit from Bro. Barlow, of Providence, R. I., and Bro. LeMarinell, of Quincy, Mass., at the Lord's table. The attendance at our lectures continues to be good.

JOHN B. RILEIGH,
Recording Brother to the Boston
Ecclesia.

BOSTON, MASS (FOREST HILLS DISTRICT).—Doubtless it will be a source of pleasure to many of the brethren to hear from the few who meet in this place.

Our last communication was the sad announcement of the death of Bro. J. Bruce; but this time we can write in a more cheerful strain.

Since last writing we have continued to meet together each first day to remember our Lord's command to meet at His table with praise and thanksgiving for the mercy extended to us in reconciling us to God.

We have lately had much cause for rejoicing. Nearly a year ago Bro. and

Sister F. K. May removed from Springfield, Ohio, and settled in Chelsea, Mass., a city adjoining Boston.

The brethren who are acquainted with Bro. and Sister Way will unite with us in rejoicing at the immersion of our brother's two daughters, Flora E. and Jessie M. Way. Our brother and sister, who for twenty-four years have firmly stood for the Truth, have trained their children from infancy in the knowledge and love of the Lord. The girls have always looked forward to eventually accepting the Truth as a matter of course; but with them as with many of the children of believers, hearing the same things so often from the same persons, they failed to arouse that sense of their seriousness which the Truth demands. On removing from Springfield to Boston and mingling with the believers here, though they heard but the same old story they had heard from childhood, yet coming from persons all strangers to them it struck them with a force not experienced before, and led them to diligent study to strengthen the little wherein they were weak in the knowledge of the kingdom and name. They desired baptism in the manner they had been accustomed to see in the West, which was by immersion in open or flowing water.

[Particulars given here will be found in last month's *ADVOCATE*, in Bro. Way's letter.—*ED.*]

When change of raiment had been made, the table of the Lord was spread in Bro. Way's house, and our new sisters received the right hand of fellowship from Bro. Whitehead in behalf of the brethren and sisters.

The same evening our new sister Dawes returned to Lowell, where the love and well wishes of the brethren here accompany her.

We extend our sympathy to our Western brethren in the loss which they have sustained by the removal of Bro. and Sister Way, but ask them to rejoice with us in our gain.

We now number twelve who meet together, and are contemplating giving a course of lectures in Chelsea. Trusting

that it may be the means of bringing some out of darkness to the light of the knowledge of God, and that the time may soon come when the Sun of Righteousness shall shine forth in His splendor, shedding abroad the rays of peace and Truth, I remain,

Yours faithfully in the one hope,

ALEX. T. BRUCE, Rec. Bro.

DOON, CANADA.—I have the pleasure of informing you that on November 4th Miss Alice E. Cole (age 19), youngest daughter of Bro. and Sister Cole, by her act of obedience to our heavenly Father's righteous command, refused to be called a daughter of the first Adam, choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of this world. For she looked unto the recompense of the reward. Our sister has now the honor to be related to the second Adam, who is a life-giving spirit.

Hoping this may find you all well and comfortably settled down in your new home, believe me to be your brother in the patient waiting for the coming of our Lord and Saviour Jesus Christ.

JOHN G. COSENS,

Secretary of Blair and Doon Ecclesia.

FITCHBURG, MASS.—Bro. Cullingford writes sorrowfully of the departure from the Truth of Bro. Albert Woodhead, of that city. Bro. Cullingford says: "Our fellowship was interrupted about a year ago by Bro. Woodhead embracing what is a very old doctrine—that the gospel which the Apostle Paul says is 'the power of God unto salvation' does not embrace the things of the kingdom." This seems to be one of the causes of Bro. Woodhead's departure; and another is expressed in his own words as follows: "Having read a little on the inspiration question, my mind has become unsettled, so that I can no longer say that I believe in their entire inspiration. I do not deny it, but I think it a matter of doubt in some parts at least." Then follows a list of texts

that in Bro. Woodhead's mind "are calculated to cause doubt."

This is sad indeed to read from the pen of one who for a time "did run well." From the general tone of Bro. Woodhead's letter to Bro. Cullingford, it is clear that the Truth and its requirements make the gate too strait and the way too narrow for him, and, alas! he has re-entered the "wide way."—Ed.

GUYANDOTTE, W. VA. —It becomes our duty to report the loss by death of Sister Jane Wilson, aged 70, wife of Bro. J. L. Wilson. Our sister was taken ill about three years ago and withstood our common enemy, death, until the 12th of November last, when her once vigorous frame yielded to its power. We deplore the loss of her company very much. We are now again reduced to three, and judging from all appearance of our slumbering relatives and neighbors we are not likely to have any increase soon. We will, however, endeavor to labor in the Lord's vineyard according to our ability, and look to God to give the increase.

On November 15th we laid our dear sister away in the full hope of her attaining through our elder Brother to that sure and better resurrection that awaits the people of God. Thanks be to God that through Christ Jesus He has opened up a way by which, through obedience, we may become partakers of so glorious a salvation. Why should people having eyes to see and ears to hear stand aloof and reject the invitation of our Lord when He says, "Come unto me all ye that labor and are heavy laden and I will give you rest?"—Matt. xi: 28. Do we not all labor? Are not Adam's sons heavily laden with sin, even unto death. Let us therefore learn of Christ, that we may through grace enter into his rest. B. TAUBER.

LOWELL, MASS.—Although the present condition of the ecclesias in this part of the country is very unsatisfactory in regard to fellowship and co-operation, the Lowell Ecclesia is still trying to cause its light to shine in this

dark city. A special effort was made Sunday, November 27th, which we hope will bear some fruit. On the afternoon of the above date Bro. Judd gave a very interesting and instructive lecture on "Coming Geographical and Physical Changes in the Holy Land," illustrated by maps. In the evening, with the assistance of some interested friends, an exhibition of stereopticon views was given representing the plans of Ezekiel's temple as drawn by Bro. Sully. As the various plans were thrown upon the screen Bro. Judd expounded the prophecies concerning the great edifice to quite a large number of people, some of whom came from out of town to hear these lectures.

Such things serve to create in us a stronger desire than ever to keep in the strait and narrow way, that we may become partakers of the inheritance of the saints; and as the time draws near for the fulfillment of these glorious promises we wish that brethren were more united in these parts, that Christ might present us to Himself a pure church, not having spot or wrinkle or any such thing.

With love to all the brethren, I am yours faithfully,

W. H. CLOUGH.

MONTAVILLA, OREGON.—A special invitation having been extended to our little body here by the Washington brethren to attend the fraternal gathering near Swafford, as announced in the *ADVOCATE* last month, Sister Jones and myself, in company with Bro. J. Cooper, of Beaverton, Oregon, responded. Among those in attendance was our dear Bro. John Banta, whom we had long desired to meet. Bro. Banta is a stay and support to the Truth wherever his lot is cast and is quite an impressive speaker.

Our meeting was held at the home of Bro. W. H. Magills, where a few residing some miles away temporarily moved, so as to enjoy the company of visiting brethren.

The first meeting began with singing and prayer, followed by an address of

welcome by Bro. J. K. Magill, Bro. Banta and myself responding. The remarks of Bro. Banta on the benefit of fraternal gatherings for maintaining the unity of faith and brotherly love were truly edifying and impressive. This was followed with general expressions of fraternal greeting, interspersed with singing, and continued till 11 p. m., and still friends seemed loth to separate. They gathered in groups and engaged in animated conversation. Bro. J. K. Magill had delivered lectures in the neighborhood, the result being that considerable interest was manifested by them, and meetings were held in the district school-house for their benefit.

The second day of our meeting was Sunday, and at 10 A. M. Bro. Banta addressed quite a little company of alien friends on the signs of the times. His lecture was a clear, lucid exposition, and was listened to with earnest attention. Bro. Magill concluded with some very appropriate remarks, after which brethren and friends repaired to a shaded spring on the hill-side for refreshments. Spread upon the sward was a plentiful supply of viands, around which we reclined in true oriental fashion, which reminded us of our Saviour's miraculous feeding of the multitudes by the waysides of Judah.

In the afternoon Bro. Banta's lecture was a continuation of the morning's discourse. At the close of this meeting it was decided that the school-house was unfavorably located. The following meetings were held at the village hall, Mossy Rock, where the first subject was "The Purpose of God in the Earth." Then all adjourned for breaking of bread at the house of Bro. Magill, where "we all came together to one place to eat the Lord's Supper." Bro. T. E. Seagoe presided, selecting the twenty-fifth chapter of Matthew for the subject of his remarks, which were very appropriate for the occasion. All were edified, comforted and rejoiced, and our souls were knit together in the blessed communion of saints.

Monday evening found us all at the

hall promptly at 7 o'clock. It was my lot to occupy the chair. I briefly prefaced the subject to be spoken upon by Bro. Banta, showing man's incapacity for moral self-control or self-government, and the necessity of revelation and divine law for his enlightenment and guidance. To this end God had a purpose in the earth.

Owing to Bro. Banta's failing strength it was decided to close our fraternal meetings the next day, the 30th inst. He announced that he would make one more effort at Bro. Seagoe's house to speak on the subject of "The New Birth," for the further enlightenment of some who had signified their intention of rendering obedience (two of whom have since done so). In accordance with this arrangement, accompanied by several friends who had shown considerable interest throughout, we all met at Bro. Seagoe's house at 2 p. m. Following Bro. Banta's lecture remarks were made by Bro. J. K. Magill and Bro. Seagoe. It then became my painful duty as presiding brother to announce the close of our fraternal gathering.

R. J. JONES.

NORFOLK, VA.—As this is the first intelligence appearing in the *ADVOCATE* from this ecclesia, we wish to inform the brethren generally what we are doing towards holding forth the Word of life while waiting for the Master to return. About eighteen months ago Bro. and Sister M. M. Reid, of Philadelphia, Pa., removed to Berkley, Va., a village just across the river from Norfolk, our brother accepting the position of Master Mechanic of the Norfolk and Southern railroad. Having been apprised of the fact that an ecclesia sound in the faith and fellowship of the gospel met regularly every first day of the week to break bread in Norfolk, they have since met with us. Our brother being a zealous and faithful advocate of the Truth, has helped us much in our spiritual welfare, assisting in speaking at the breaking of bread and also at the Thursday night Bible meetings, which are well attended; and there seems to be

much interest manifested among the visitors. During this period six persons have put on Christ by faith and baptism and have entered the race for the prize set before them in the gospel. May they walk worthy of the high and holy calling and be approved by Christ when He returns to the earth. The following are the names: Mrs. Virginia Vallines (formerly neutral), daughter of the late Sister Carhart, of Baltimore, Md.; John A. Biggs (neutral); B. F. Dozier (neutral), son of our Bro. J. F. Dozier, who was the first one immersed in this city thirty-five years ago; also his two daughters, Mrs. Fannie Salusbury and Miss Mary Dozier (neutral), and Mrs. Roxanna Bell (formerly Baptist).

On October 11, 1891, our aged and much-beloved Bro. James L. Hathaway, aged 78 years, fell asleep in Jesus, after a faithful walk of thirty odd years in the strait and narrow way, trusting in the Lord, rooted and grounded in the faith once for all delivered to the saints. It is with much regret that we announce the removal of our dear Bro. and Sister Reid, from Berkley, Va., to Americus, Ga., Friday, November 11th; and we are grieved to know that they will be in isolation in their new home; but we console ourselves, knowing that all things work together for good to them that love God, and to them who are the called according to His purpose; and also that there is a time coming when separation will be no more. Our brother has a work to do in his new home of planting the seed, and we feel assured from our knowledge of him that he will be equal to the task.

We had a very pleasant visit at the Lord's table Sunday, November 6th, from Sister Seaborne, of the Boston, Mass., Ecclesia, who was visiting her daughter, Sister Reid.

We have written a much longer letter than we intended, but we desired to let the brethren and sisters know that the seed sown by Dr. Thomas over thirty-five years ago had fallen into some good ground, and that all have not grown faint-hearted or weary, but are striving to bring forth fruit to the honor and glory of God's name.

Yours in the patient waiting for the Lord,

B. F. DOZIER, Sec. for the Ecclesia.

PLYMOUTH, MICH.—There has been one baptism here of late, viz.: Mrs. William M. Selleck, wife of Bro. Selleck of this place, she having passed through the baptismal waters for an attachment to the divine name. Acts xxii: 16. Another I understand is soon to follow, which will increase our little ecclesia to nine all told.

I suppose you are organizing for business at Englewood. I hope you will prosper.

H. W. HUDSON.

[By the time this reaches you, Bro. Hudson, we hope to be nearly abreast with our work.—Ed.]

SPRINGFIELD, OHIO.—We have the great pleasure of reporting the addition of one more to the household of the faith, namely, Amanda Reaheard, age about 33, sister in the flesh to F. K. Way. She by previous arrangement came to this city, twenty-four miles distant, on October 15th, and after giving evidence of her intelligent belief in the things of the kingdom and the name, we very cheerfully assisted her in the obedience of the faith. She is now Christ's and Abraham's seed and an heir according to the promise. We truly trust that we may not suffer loss by fire (1. Cor. iii: 12-15) in the day when God shall judge the secrets of men by Jesus Christ according to His gospel.

M. WAY.

ST. JOHN, N. B.—Since our last communication the following have been added to our ecclesia by putting on the sin-covering name in baptism: On June 9th Dorothea F. Hampton (age 28), wife of Bro. Edward Hampton, formerly neutral. On the same date Mary D. E. Palmer (age 23), formerly Church of England. On June 16th Edith Allen (age 18), daughter of Bro. Allen, formerly neutral, and on June 23d William B. Parks (age 36), formerly Methodist. During the summer we have had the company of the following brethren and sisters: Bro. Morash, of Halifax, N. S.;

Sister Helf, of Taunton, Mass., and Bro. and Sister E. F. Mitchell, of Halifax, N. S. From the two last named we had two visits. Bro. Mitchell addressed the ecclesia on three occasions, and during the last visit he delivered a very acceptable public lecture in our hall on Sunday evening. The lecture was interesting to all who heard him, his subject being, "The Gospel of Today not the Gospel of Christ and His Apostles." Sister Mitchell and Sister Helf were formerly members of our ecclesia. We shall be very glad to see our visitors again. B. J. DOWLING.

TAUNTON, MASS.—We have much sorrow in announcing the death of Bro. J. Irwin on September 25th, aged 92 years, after much suffering. We are happy in the knowledge that he is now at rest and free from pain, waiting the call to the judgment.

We have had a very pleasant visit from Bro. and Sister Hartley, of the Jersey City Ecclesia, who broke bread with us on Sunday, Sept. 18. Bro. Hartley favored us with a lecture in the evening.

Bro. Whitehead commenced a course of lectures on Sunday evening last, the first one being, "Is the Bible Divine?"

JOHN HARDY.

TULLY, N. Y.—We have the pleasure to write that our sister in the flesh, Minnie Willis, upon fully deciding that the tenets of the Christadelphians were scriptural, did not hesitate to apply for immersion. Edward L. Lloyd, son of Bro. William Lloyd, also an applicant for immersion, was examined August 13th by Bro. U. S. Algire, of Seneca Falls, after which each were immersed in Tully Centre Lake.

On August 8th Bro. James T. Irwin, and our sister in the flesh and Lord, Ada B. Willis, were united in marriage. Bro. Irwin's work calls him to Manistee, Mich., which place they expect to make their home.

Yours in the hope of being qualified for God's purpose. HENRY WILLIS.

WORCESTER, MASS.—The very interesting letter appearing in the October *ADVOCATE* from Jerusalem has been the means of my sending you the inclosed subscription for the *ADVOCATE* to be sent to Mr. A. W. Newcomb.

Since our last report we have had the pleasure of a visit by Bro. Fraser and Brother Lowe, of St. John, N. B.

Bro. Fraser lectured twice on Sunday. Subjects: "The Melchizedec Priesthood" and "The Promises Made unto the Fathers." Both lectures were very interesting.

Bro. Fraser and Bro. Lowe also gave us some good exhortations at the breaking of bread.

Our Sister Elenor Holmes has gone to reside in Spencer, but comes down to teach a class in the Sunday-school every Sunday.

C. C. MANN, Secy.

CAVENDISH, MO.—Sister Anna Keller died November 30th, aged 80 years. In her case death was a welcome release from suffering, and she had prayed for death to come for some time. She was helpless for sixteen months before she died but showed much patience through it all. She died with a full assurance that she would soon be raised from her grave. Sister Keller was the mother of Sister Brooks.

M. L. BROOKS.

[The above came to hand after other items were "made up," hence appears out of its alphabetical place.—Ed.]

It will be seen from several items of this month's intelligence that the writers deplore an unsatisfactory state of things among the brethren in some parts, and from what we hear there is one case of division, seriously affecting its surroundings, which proves to be a very stubborn one, untiring efforts of faithful brethren having thus far failed to remove the obstacles, and sympathetic appeals proved powerless to break hearts seemingly hardened by long estrangement. At the beginning of this year good news came from several parts of reunions and reconciliation. Now cannot we begin the new year just approaching in the same way? What do you say, brethren—you that are directly concerned in the troubles referred to? Remember that strict justice, without mercy, would consign us all to oblivion. Do you deem your case strictly just? Use a little mercy, and you will only be giving what you have freely received.—Ed.

NOTES CONTINUED.

RENEWALS.—It is time all who desire to renew their subscriptions to the *ADVOCATE* were attending to the matter. Promptness will make the workings of the office easier and be more satisfactory every way. The coming year is to be an eventful one—for this continent, at least, if not *the* eventful one for faithful watchers. We hope to do great things in our small way. Unity is strength in the work of the Truth. Let us have both and use them to their full capacity. If they are real they will not explode. "Let every man this day do his duty."

PERMANENT SUBSCRIBERS.—In our circular we ask the subscriber to say "yes," if he desires to be considered a permanent subscriber. A great many have said "yes;" but one says, "Impossible; for we look for a city which hath foundations." Now pray do not understand us to mean never-ending subscriber by the phrase "permanent subscriber." Our use of the word "permanent" serves only in a comparative sense, and if we make no allowance for such use of words we shall be in a bad plight. Our object is to put the permanent subscribers in a list that will save the trouble of rewriting every year, as our experience has proven that we can safely do so, the subscription price being in nearly every case faithfully sent in.

THE BIBLE CLASS.—Only one answer to questions of last month have come to hand at the time of going to press, so we hold over till next month.

W. J. GREER.—We thank you for your good words regarding the pamphlet on "Trine Immersion" and "Feet Washing," and we are always pleased to have a "bystander pick a gravel out of the mortar." The point you suggest, however, would give an opponent an opportunity to appear to make a good retort, by referring to the marginal rendering, in which "morsel" is used instead of "sop."

A. M. B.—Yes; your subscription is credited. The circulars were sent in every copy of the *ADVOCATE*, regardless of whether renewals had been received or not.

PAPERS, PAMPHLETS AND MSS. RECEIVED.

Space forbids a detailed acknowledgement of the papers, etc., kindly sent us. They are nearly all placed for use in whole or in part, and the senders will please accept our hearty thanks.

LETTERS.

E. MacDonald, G. Pyne, R. V. Caxton, C. S. Allen, F. Holden, B. Tauber, E. G. Bullock, A. M. Byrnes, R. Roberts, N. E. Nelson, M. Winchester, J. Luxford (2) A. A. Thompson, W. H. Fowles (2), C. C. Vredenburgh, C. Tichenor, R. Judd, P. A. Blackwell, E. G. Bickley, M. Gatliff, A. Packie, M. M. Covey, R. Thompson.

RECEIPTS.

H. K. Brown, M. A. Jones, J. B. Rileigh, G. A. Cross, E. W. Decker (2), E. J. St. John, J. D. Bates, J. Soothill, A. D. Strickler, M. A. Marshall, S. Evison, M. G. Walker, S. Brown, J. Shaw, W. C. Arvin, Mrs. Hall, W. T. Parker, L. Passmore, C. C. Mann, E. V. Carr, J. W. Tichenor, H. Cole, G. P. Pruitt, G. W. Harp (2), K. Bradley, L. J. Zanders, C. Packoff, J. Smith, J. J. Scroggin, S. Walker, S. T. Blessing, M. L. Brooks, J. Hunter, R. M. Anderson, R. Thompson, J. McKellar, B. G. Coke, J. Reith, J. O. Scott, M. A. Barnes, J. Black, R. J. Jones, J. W. Glen, W. H. Ingram, T. W. Ladson, M. A. Glenney, B. T. Dozier, W. P. Wentworth, H. Willis, I. L. Walsh, P. A. Blackwell, W. G. Priest, W. H. Fowles, E. G. Bullock, S. D. Harvey, M. A. Wason, H. O. Austin, W. H. Lowe, J. A. Tunnel.

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Bible Companion - - - 05	Prophecy and Eastern Question - - - 20
“ “ (photo-litho.) - - - 05	Phanerosis - - - 20
“ “ (sheet) - - - 05	Revealed Mystery - - - 07
Bible Authorship - - - 22	Scepticism Answered (R. R.) - - - 14
Bible Defended - - - 30	Seasons of Comfort - - - 1.50
Constitution of Bham. Ecc. - - - 05	“ “ “ (full gilt) - - - 1.80
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“ “ (cloth) - - - 1.10	“ “ “ (full gilt) - - - 1.80
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Commandments of Christ - - - 12	Statement of the Faith - - - 07
Declaration - - - 08	Sabbath Keeping - - - 05
Dr. Thomas' Life - - - 1.65	Salvation Army - - - 07
Defence of the Faith - - - 30	Satan - - - 05
Evil One - - - 10	Slain Lamb - - - 07
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“ Vols. II. & III., each - - - 3.85	Visible Hand of God - - - 1.35
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Hymn Book (unbound) - - - \$0.55	Worship and the Alien - - - 07
“ “ (limp) - - - 1.50	