

VOLUME 12

1896

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VOL. 12.

JANUARY, 1896.

NO. 131.

THE CHRISTADELPHIAN
•••••
ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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PUBLISHED BY THE EDITOR,
THOMAS WILLIAMS,
Englewood, Ill.

NOTES.

Sister Williams unites with us in hearty thanks to Brother and Sister Brooks and Brother and Sister W. S. Cocks for nice and useful Christmas presents—from one, to give warmth and comfort by night, and from the other rest and comfort by day.

PEACEMAKING.—See page 10. Brother Renshaw, writing, later says he would be pleased to hear from the brethren on the subject, and have the help of any of those who can advise as to the best course to pursue, the time being quite short. His address is Berlin, Ont., Canada.

Several have expressed themselves pleased with Brother Turner's article in the December *ADVOCATE* on The way of His Coming. Some have asked for an editorial expression on it. Perhaps by next month we shall hear from others and then we may add a few words.

"The Great Salvation."—Our supply of this work ran out about a month ago. We are just completing a new edition of three thousand copies, and will soon fill all standing orders and be ready to promptly attend to all demands.

Books.—We are out of some of the Birmingham publications, our supply running out rather unevenly and making it inconvenient to make up a box. However, we are now making up an order, which, when received, will enable us to meet all demands. We must ask for a little patience in this.

The appeal in December *ADVOCATE*—Brother Leask acknowledges the following: E. O. C., Salt Lake, \$4.00; a sister, Springfield, O., \$2.00. He has privately acknowledged all others. We have received and turned over to Brother Leask the following: J. P., Colorado, \$3.00; J. E. G., Kentucky, \$1.00; A. R., Canada, \$4.00; M. A. M., Idaho, \$3.00; J. P., Michigan, \$10.00; Creal Springs, \$5.00; Taunton, \$5.00; Algona, Ia., \$1.00; Shire Oaks, \$2.00; Kankakee, \$4.00.

We thank those who have promptly renewed their subscriptions for 1896, and we feel encouraged by many kind words received. By the liberality of some in sending more than their own subscription we have been able to continue sending to a few not able to pay, yet earnestly desiring the visits of the *ADVOCATE*. There are quite a good many, however, whom we have not heard from at all. Now that the first number of the new year is out we shall hope and expect to receive word from them.

Report of Relief Society for the current year :

Amount on hand Jan. 1st.....	\$ 8.00.
Amount since received.....	80.25.
Amount paid out.....	66.50.
Amount on hand.....	13.75

Much of the above money forwarded to me was sent especially for Sister Surber, the blind sister, in whose behalf I thank the brethren for their contributions. Many thanks are due the Worcester Ecclesia for their very liberal contribution. I would here acknowledge a contribution from Pana, Ind., sent by a brother and sister, no name signed.

LIZZIE N. CARR, Secretary of Relief Fund.

THE CHRISTADELPHIAN ADVOCATE.

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—JANUARY, 1895.—

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SUNDAY MORNING ADDRESS.

(BY THE EDITOR.)

(This address was called out on the spur of the moment and not intended for publication; but some, thinking its application might be more than local, have requested its publication.—Ed.)

BELOVED Brethren and Sisters:—We are here this morning around the table of the Lord to remember His love and His promise. We are here by covenant with Him and by mutual agreement with each other. There are many who are not here, who ought, perhaps, to be here, and there are a few who are not here because they cannot be here. If there are any who *could be here and yet are not, they have disobeyed the injunction, “Forsake not the assembling of yourselves together,”* and they have broken an agreement with you and with me.

Whenever one enters into the bond of the covenant he virtually declares, “All that the Lord hath said will I do, and be obedient.” This means that he will, among other things, meet at the Lord’s table to show forth his death and look forward to His coming. Not that he will do it when *it conveniently suits him, but that he will do it always when he can.* As a brother expressed it, it is our duty to be here always, except when it is our duty not to be here, and you know what that means.

Now the trouble is, my remarks are intended for those who are not present to hear them, and it would seem out of place for me to make them were it not that all those present are not exempt from the rebuke they may administer. Indeed, it is what has been witnessed here this morning that has called them out. When the Superintendent of our Sunday-school and the leader of our Bible class called our meeting to order a very discouraging spectacle was before him in the form of empty chairs. Of course, some of those chairs are occupied now; but it is a question if that makes the matter much better, considering that the change has taken place long after the time at which all agreed to be here. Still, perhaps "it is better late than never." But really, brethren and sisters, do you not think that of late our meetings have been anything but what they should, by the neglect and indifference of many in the matter of attendance and in that of punctuality? There are some, I am sorry, if not ashamed, to say, with whom it is the rule not to be here, their presence is exceptional. There are others not so bad, but too bad in this respect; and then as to punctuality, O dear, I hardly know what to say, but something must be said, and we must awake from this careless, indifferent manner. It is only occasionally I have been permitted during the summer to run in and meet with you, but I know that it is time to sound a word of warning, if not of alarm.

Now, it matters not whether you are speakers or listeners, it is your duty by agreement with each other and by covenant with God to meet upon every first day of the week to partake of the memorials, and you have no right to allow feelings of indisposition and other trivial matters to cause you to break your agreement and covenant. We come here to worship. This is our only meeting devoted strictly to our family welfare. It is only once a week. Is that too much trouble for us? Shame if it is. Look at those of whom we are in the habit of speaking as having zeal without knowledge, and in many things they are examples to those who possess knowledge without zeal. To use a common phrase, I fear the Truth is too cheap, and some treat it as if were subject to fickle whims and wishes; treat it in a manner they would never think of treating their business obligations.

As things now run, there are only a few hours of the day in which one can, down here in the heart of the city, attend to business. To do so he must rent an expensive office, shop or factory, and to "make it pay," as the saying is, every moment must "be made to count," or failure is the end. Now what would you think of one in such a situation allowing his attendance at his office or shop and his attention to his business to be governed by whims and to be interfered with by little trivial obstacles? What would you think of such a one so conducting his busi-

ness life that his customers would never know whether they would find him at home or absent? And, worse than this, what about a man who promises to meet another at a given time and then allows a straw to hinder him from keeping his promise? "O, of course, a man must attend to business" some will say. Yes, "of course;" but is it that he must be diligent in temporal matters and lazy in spiritual? Is it that with men of the world he must keep his word, but with his brethren he may break it? Is it that with men you must be true to your word, prompt and punctual, but with God it is to be according to whimsical and fickle feelings? We all know this will never do; and, of course, if we ask each other these questions there will be perfect agreement verbally—yes verbally; but what is verbal agreement worth if it is not acted out, my brethren and sisters?

Here we are in a very nice hall, for which we have to pay quite a high rent. This is an outlay—an investment, if you like, to use a business term. In what form do we expect returns from this investment? Not in money. In anything? Is it not in spiritual profit and pleasure now and a glorious reward hereafter? What! pay a high rent for a nice hall and let it go to waste? O, but all won't be absent; some will attend. But if one, two, three or a dozen have a right to be absent all have the same right, and if they follow the example of those for whom my words are intended the investment is thrown into the great ocean of waste. But we cannot all be here always, some will say. No, when circumstances prevent over which one has no control he is not expected to be here. Exceptions are not what I am dealing with. I can see two empty chairs before me now. It is a most unusual thing. I know why one of them is empty, and I will venture to say that you will hear of a valid reason why the other is. In such cases as these everybody will be asking, Where is Brother so and so? Where is Sister so and so? Why? Because their absence is exceptional. But there are some who have made their absence instead of their presence expected; and with them the latter is the subject of remarks—Why, Brother so and so was there this morning. Now it is very easy to determine whether one is deceiving himself in the matter of his ability to "go to meeting." Let him ask, What would I do if I had promised to meet a debtor who is to pay me a debt? On the matter of punctuality, let me ask, What would I do if I had to take a train at half-past ten this morning? Ah! brethren, that will tell the tale.

Now, every brother who has had experience in public speaking for the Truth is well used to the sight of empty chairs, and when he knows that they are empty because the victims of delusion do not care to fill them he is not discouraged; but where a brother faces empty chairs that he has a right to expect to see occupied by brethren and sisters it is a differ

ent thing. The brother that called the Bible class and Sunday-school to order this morning, I feel sure, was much discouraged—a thing that ought not to be, especially with us who are one family and who may not expect help and comfort from without, only from those with whom the bonds of the Truth have bound us together.

Now let us see if we cannot turn over a new leaf in this matter. Let us talk to those who are absent this morning and warn them. Let us all resolve to do right in this matter, and do it heartily. The time is short. The day will soon be here when those who have neglected the privilege of sweet communion with their brethren and sisters may yearn for the privilege and it be denied them. The present ephemeralities are passing away, all things in the political heavens are about to dissolve, therefore, “What manner of persons ought we to be?”

THE SIXTH VIAL—REV. XVI: 12.

BY reason of the current grave and critical events in the country apocalyptically designated the great river Euphrates, many eyes will now be earnestly attentive to what is revealed to come to pass under the sixth vial. The present generation of the servants of God are co-temporary with the events of this vial. It demands from them an intensity of interest because it is during its effusion in the earth that the statement, “Behold I come as a thief,” is realized.

The important consideration that all the events of the sixth vial have been realized but the last—the thief-like advent and the gathering together to Armageddon of the kings of the whole world—brings the solemn conviction that the Lord is at hand. Saints in mortal flesh, or this side of the vail, may, or may not, see the gathering to Armageddon, yet they believe they are with Christ in the power of immortal life at the discomfiture and destruction of Gog.

The manifestation of God’s righteous judgments and the fulfilling of His word in destroying the desolator of His land

and city are matters for fervent thanks and praise.

The drying up of the Euphratean power is the sign in the political heaven of the coming of the Son of man. We can ask or hope for no greater. It was said to be dried up “that the way of the kings, who are from the rising of the sun, *might be prepared.*”

If we understand rightly “the way” to be the land or territory of the kingdom, *i. e.*, the country promised to Abraham and his seed, we may look during any time that may yet remain this side of the resurrection for events in the direction of its preparation for the appointed occupants (Israel after the flesh, and Israel after the spirit) to move rapidly to this end. How this may be brought about by the Lord Jesus Christ, to whom the execution and supervision of the apocalyptic programme is committed, we do not know. We may lawfully imagine it may be by its occupation and protection by England and her civilizing and fostering influence, conjointly with—and perhaps as a matter of policy—a large and unmistakable movement of Jewish repatria-

tion and enrichment, such as will lead later on to the condition of affairs in the land which causes and invites the covetous Gog, the king of the north, to move forward from his north quarters "to take a spoil," leading in the end to the intervention of the King of the Jews, and the great destruction whereby God will be known in the eyes of many nations; the Holy City being taken possession of by the Great King, and the re-establishment of the throne of David, or the kingdom of God in its germinal form.

That these are the crowning events of the sixth vial, the opening events of the seventh appear to prove, for upon its pouring out by the seventh angel into the political aerial, a great voice issues from "the temple of heaven, from the throne." It is from Jerusalem the Lord utters His voice in judgment and during the seventh vial, by means of it the heavens and earth are terribly shaken, and the earthquake so great and so mighty ensues, such as has not been experienced in human history. Babylon the great also comes into remembrance before God, and suffers His wrath and utter destruction by His anointed. Every political island and mountain also flees away and gives place to the glorious new heavens and earth in which righteousness dwells.

That the end of the sixth vial is near at hand there is justification for believing, and its final events are:

The thief-like advent of the Lord.

The completing of the drying up of the Euphrates.

The preparation of the way, or country of the kings of the east.

The gathering to Armageddon and mighty overthrow there of Gog, and the manifestation of divine power to the nations by the Lamb and the 144,000 in glory on mount Zion.

How much of what yet remains of the sixth vial will be seen before the resurrection and judgment of the

household of Christ, who can say?

Zephaniah in the days of Josiah, in reference to the judgments of God on Jerusalem and Judah then near to come, and by which the kingdom of God as it then existed was overthrown, thus warns and describes its approach:

Zeph. i: 14-18.—"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

The apostle Peter, nearly 700 years later, regarding the same nation restored, but still perverse and disobedient, and which had become the murderers of God's beloved Son, writes of its judgment and destruction, and assures those who with him had obtained a like precious faith that the day of the Lord, despite the denial of profane scoffers and faithless men, would surely come, "in which the heavens will pass away with a great noise, and the elements be scorched up and dissolved, the earth also and the works therein will be burned up."

Not less fearful and terrible is the description of God's righteous retribution and wrath revealed by His holy prophets and apostles to accompany the time of the end, when the Gentiles'

times of grace are expired, and there follows "a time of distress such as never was since there was a nation."

It is the great privilege of the believers of the gospel to know the one name under heaven given among men whereby is salvation. The great fact that there is salvation only through the one name will shortly be realized to the anguish of some, and the joy and peace of others.

In the hands of Christ at His coming is life, and all authority and power; many then will earnestly intreat His favor; but, as we are informed in the parable, to many he will have to profess that he knows them not as true disciples or faithful brethren.

Writing to such as had "fled for refuge to lay hold upon the hope set before them" in the gospel, the apostle John says, "This is God's commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment.

C. H. E.

QUICKENED OR MADE ALIVE.

"A CHRISTADELPHIAN" REJOINS.

ON Dec. 5th, when the *ADVOCATE* for December was printed and being prepared for mailing, we received the letter given below. The envelope was postmarked Orange, N. J., Dec. 3d, while, as will be seen, the letter is dated Fort Square, Gloucester, Mass., Nov. 26th. So the writer seems to have taken great pains to make it impossible for us to comply with his demands, and to hide his identity so as to prevent being addressed through the mails. We had therefore to stand under the threat and endure the thought of what seemed to the writer the fearful possibility—that of the rejoinder "going somewhere else." My dear brother, if you only

knew how well used editors are to this kind of talk and how thoroughly they become inured to it, you would not waste your threats.

THE LETTER.

Fort Square, Gloucester, Mass.,

Nov. 26, 1895.

DEAR BROTHER WILLIAMS:

I send you my answer to your criticism, with the request that you print it in the *ADVOCATE*. I know full well the advantage editors frequently take to shut off correspondents' replies, but I am not a correspondent.

You of your own choice undertook to criticize, and you risk your honor as a controversialist if you refuse to print an answer to your criticism.

My answer must appear in full or not at all. If you refuse to print it in December *ADVOCATE*, or to give a note that you will print it later, it will go somewhere else.

Your brother,

A CHRISTADELPHIAN.

We cannot forbear just a remark here in relation to the writer's words, "honor as a controversialist" which we hope do not indicate his estimation of controversy. There is no honor in being a controversialist; and we do not feel that we have any loss to risk in that particular either in publishing or not publishing. The honor we strive for is that of treating every man honorably and, above all, honoring the Truth as we love it. To publish the entire criticism in one number of the *ADVOCATE*, with our remarks on them, would occupy too much of our space; and since it deals with two or three separate questions it will not suffer by a separate publication and treatment of each, the first of which will be,

ZOOPOIEO—MADE ALIVE—I. COR. XV: 22
ANSWER TO BROTHER WILLIAMS'S CRITICISM.

As Brother Williams has undertaken

to criticise the tract, "Quickened or Made Alive," I send this in reply to his remarks:

1st.—He says I have "misused" his argument in the Rochester debate. But this complaint is disproven by the facts. I know full well that he did not refer to the word *zoopoieo*, the Greek for quickened; but his best argument in that debate depends upon the word quickened, understood as immortalization.

His effort on page 68 to push Dr. J. H. Thomas to that admission is evidence of its importance from his standpoint. He says in November *ADVOCATE*, p. 257, "We never thought of drawing upon a single word to the extent of declaring a giving of life and of defining the kind of life given;" "We never alluded to the word *zoopoieo*." Only technically true. Twenty-six times in that one session he used the word quickened (*zoopoieo*) as equivalent with immortalization, and equivalent with "change our vile bodies" and with "clothed upon" (Debate p. 28-29). Now if immortalization does not "define the kind of life given," what word does?

When "the Son will quicken whom he will" (Debate p. 30) is it not to immortalize them? The very repetitious way in which the word quickened is used shows what weight he placed upon the "simple word." Nine times it is found on page 28, seven times on page 30, and ten times in a little five minutes speech on page 47.

To deny that he did not allude to *zoopoieo* when he was building so much on its English equivalent—quicken, is merely kicking up the dust to hide the real issue. The issue is this, As Bro. Williams built his argument for immortalization upon the word "quickened" in that instance, I have built an argument for immortalization in I. Cor. xv: 22 upon the same Greek word as quickened is translated from.

This right I have backed up by eminent authority as given in the tract, and

by his own admission that "immortalization is introduced in I. Cor. xv: 23" (Nov. *ADVOCATE*, p. 257). If it is found in verse 23, it must be in verse 22, for verse 23 explains the "order" how we are to be made alive—quickened. The context must not be broken. So, what is tersely stated in verse 22, last sentence, is amplified in verse 23. He admits again that the type of the *first-fruits* supports the idea of immortalization in verse 23. Very well, was it not his immortalization that constituted him a *first-fruit*? Undoubtedly. Then the point is made. His immortalization is expressed by the word *zoopoioun* in I. Cor. xv: 45 and in I. Pet. iii: 18.—"The last Adam was made a quickening (*zoopoieo*) spirit" "Quickened (*zoopoieo*) by the spirit."

A merely classical definition of a Greek word, as he has given in his criticism, is of no value, when a word by usage has a doctrinal application as *zoopoieo* has.

The list I have given in the tract cannot be reduced where *zoopoieo* refers to immortalization, but it can be increased from the New Testament. If the editor's merely classical definitions are to rule in the case, then Christ's immortalization is not referred to by the word quickened. Nor is ours alluded to by that word in any case. And therefore his effort on the word "quicken" in the Rochester Debate is worthless. He might as well quote Webster's Dictionary, as a merely classical Lexicon, on the doctrinal import of a word. The truest guide is found in Lexicons devoted especially to New Testament Greek criticism. Turn to Prof. Thayers' and see if it is not there as I have given it. Further he says, "*zoopointhe* is pneumatized, quickened as respects the spirit, endowed with new and greater powers of life"—I. Pet. iii: 21 (Thayers' Lexicon of New Testament, p. 274).

Now then, if *zoopoieo* expresses new and greater powers of life for Christ as

in I. Pet. iii: 21, it certainly can express the same for his brethren. For it is admitted by the editor that Christ is a *first-fruit* of His brethren, as to their *immortalization*. This criticism is not worthy of one who has been editor so long, he is evidently out of his field.

For the question is not, What is the classical meaning of *zoopoieo*? But this is the point: Does *zoopoieo* in I. Cor. xv: 22 belong to the *same class* of passages as where it indisputably refers to immortalization? Do you see it?

I have given abundant proof that it belongs to that class, and the editor's admission that immortalization is "introduced" in I. Cor. xv: 23 concedes this point logically. For Christ to be a first-fruit, he must be the subject of a process. What word in the context expresses that process? *Zoopoieo* in I. Cor. xv: 45 and in verse 22 expresses that change; for Christ himself is included in the "every man," who are the subjects of the "order" of *zoopoioun* change. "But every man in his own order; Christ the *first-fruits*; afterward they that are Christ's at his Coming." Now, as Christ is included in this "order" *zoopoieo* in this instance must refer to immortalization. Does not "life-giving spirit" (I. Cor. xv: 45 R. V.) mean doctrinally the same as immortalizing spirit? If so, then the same word in verse 22 means that.

REMARKS BY THE EDITOR.

Our brother has given us nothing new in the foregoing, it is simply a repetition of what he says in the tract, and to which we replied on page 256, paragraph 3 of November ADVOCATE. The argument is based upon the word *zoopoieo*, meaning immortalization; but we have shown that the word does not philologically mean immortalization; it simply means making alive with any kind of life. The mere use of the word will not define whether moral life, animal life or spirit life is referred to, and therefore no theory can be built upon

it as a word, its use in any case depending upon the context to determine whether it refers to moral life, animal life or spirit life. The brother goes to I. Cor. xv: 22 and finds the words "made alive" are from *zoopoieo*, and then he asserts that the word means immortalization, and therefore immortalization is the meaning of the apostle. By the same method one might go to I. Tim. vi: 13, and finding that in the phrase "quickeneth all things" the word "quicken" is from *zoopoieo*, he could assert that the word means immortalization; therefore all things will be immortalized. This absurdity grows out of trying to make the word define more than it ever was intended to—that is, define that life is given and what kind of life is given. It is the same mistake as was made by those who a few years ago tried to prove that we should adopt the name Christian because it was a God-given name, basing their claim on the word *crematizo*, that it not only meant called, but defined who called. We fully showed then that the word of itself only expressed the idea of being called, the question of who called—God or men—depending upon the context. So with the word *zoopoieo*, it only expresses the thought of giving life, adding to or intensifying life; but the question of what kind of life—moral, animal or angelic—must be determined by other words preceding or succeeding.

The brother now admits that he misused our argument in the Rochester debate by saying, "I know full well that he did not refer to the word *zoopoieo*;" but in his tract he says, "Now, Brother Williams has properly developed an argument for immortalization after being raised up, from the word *zoopoieo* in John v: 21 and Rom. viii: 11." Here the brother finds himself against himself. He "knows full well that Brother Williams did not refer to the word" and yet "Brother Williams properly developed an argu-

ment for immortalization from the word." One would think that to develop an argument from a word the word would surely be referred to.

After standing corrected in the matter of misusing our argument, and admitting that we did not refer to the word *zoopoieo*, he re-asserts that our best argument in the debate was upon the word "quicken" (*zoopoieo*). If our brother had been in that debate and taken the position he now takes Dr. Thomas could easily have defeated him by his own argument; for he could have replied thus, "Since you claim that the word for quickened means immortalization, it follows that to quicken is to immortalize; and if to quicken is to immortalize, then, after the quickening is done the subject is "quick" or immortal, and therefore, Christ will judge the "quick"—immortal—at His appearing and His kingdom. So you see they are quick, or, as you have it, immortal before they are judged." Now, the Greek word for quick in Acts x: 42; II. Tim. iv: 1; I. Pet. iv: 5 is the same word in another form as that from which quickened comes. It is *zao*, and its meaning, as given by Young, is "to have life." To quicken (*zoopoieo*) is to give life, and to be quick (*zao*) is to have life. Our brother would hardly be prepared to read these texts "the judge of the immortal and the dead (Acts x: 42), "who shall judge the immortal and the dead" (II. Tim. iv: 1), "is ready to judge the immortal and the dead" (I. Pet. iv: v). Neither would he be prepared to read "in the sight of God who immortalizes all things" (I. Tim. vi: 13.) If these texts were forced upon his attention to prove immortalization he would have to protest; but why, if the word *zoopoieo* means immortalization? Here he is compelled to admit that the word does not mean immortalization; therefore he admits our claim, that other words in the context, not the word *zoopoieo* itself, must determine

the kind of life given. The brother quotes from the Rochester debate to prove that our argument depended upon the word *zoopoieo*. Here is the quotation: "When these mortal bodies are in existence again, then, he says, 'He shall quicken your mortal bodies,' quicken them into immortality or eternal life." The force of our argument is that *mortal bodies*, not dust in hades, are quickened; and instead of depending upon the word quicken, as intrinsically meaning immortalization, we used the explanatory phrase, "quicken into immortality," showing that we regarded this word as capable of expressing a quickening into other kinds of life. If immortalization is in the word "quicken" the quotation would redundantly read, "Immortalize them into immortality." It is, therefore, not only technically true, but absolutely true that we did not draw upon a word "we did not refer to."

The brother says he has "built an argument for immortalization in I. Cor. xv: 22 upon the same Greek word as quickened is translated from." Then his argument is built upon the *word* meaning immortalization. Since the word is used for mortal life, and mortal life, and animal life, what authority has he for assuming that it of itself, independently of the context, means immortalization in the text? It is pure assumption, and therefore he has built his argument on his assumption.

It is strange that the author of this tract allows himself to be driven to the absurdity of saying that because I admit that immortality is referred to in verse 23 therefore it must be referred to in verse 22. Can he not see the possibility of the apostle reasoning up to his conclusion step after step? In verse 21 he gives resurrection (*anastasis*). In verse 22 he gives its scope; and in verse 23 he reaches its grand result or conclusion.

In the tract we are referred to the

learned in proof that *zoopoieo* is used for giving "increase of life," and in the answer our brother takes this increase of life to mean immortality, as if there could not be increase of mortal life and moral life. There is no Lexicon that will give *zoopoieo*, as a word in itself, defining what particular life is given. Judging from what our brother has said in his answer, he has been consulting "the learned" in their comments on the verse, and we all know how unsafe that is. He referred to the learned, and when we took him at his word and showed that the Lexicons give as the meaning of *zoopoieo* "to make alive, to animate, vivify, to restore life, to breed worms, etc., he did not like a mere classical definition of "a Greek word." He prefers a doctrinal "application." Very well, then leave out "the learned" and the "classical" and take the doctrinal, and what doctrine will define the word? Take its use in the very chapter in question in addition to the instances we have given, and in verse 36 it is applied to vegetable life. In verse 45 the brother thinks the word refers to immortalization; but it evidently includes restoration to mortal life, or we are driven to immortal emergence.

"The question" he says again, "is not, What is the classical meaning of *zoopoieo*," but this is the point: Does *zoopoieo* in Cor. xv: 22 belong to the same class of passages as where it indisputably refers to immortalization? Do you see? Yes, we see that by this you admit that in some classes of passages the word does and in others it does not mean immortalization; and in view of this it is begging the question for you to assume which class I. Cor. xv: 22 belongs to. You assert it belongs to those referring to immortality and I assert it does not; and since you have taken the affirmative it is for you to prove and not assert. You have tried first to infuse immortality into the

word, and failing in that, you now admit that the word has different meanings in different passages. You ask, "If quicken does not mean immortalization what word does?" We answer, There is no one word expressive of the change from mortality in the scripture; but the thought is expressed in sentences, not in a single word. We have coined the word "immortalization" to express the thought. Now, the context of the verse in question shows that the apostle is, as we have said, reaching a conclusion step after step. First he says, "by (Greek, *dia*, by means of) man came death, By (*diu*) man came also the resurrection of the dead." Since you say that by means of man there will be resurrection, who is the man and how wide the scope of resurrection, Paul? Answer, "For as *in* (Greek *en*, not *dia*) Adam all die, even so *in* (*en*) Christ shall all be made alive."

The order in verse 23 refers to time, not to office or nature. Three periods of resurrection are given in this order—First, Christ. Second, "they that are Christ's at His coming." Third, "then the end * * * when the last enemy shall be destroyed." This is the order the apostle gives, and when this is observed, by the way, resurrection at the end of the thousand years is shown.

Next month, the Lord willing, we will give and deal with what our brother says about *parousia*, "at His coming."

**BLESSED ARE THE PEACEMAKERS—
MATT. V: 9**

BERLIN, ONT., Dec. 19, 1895.

DEAR BROTHER WILLIAMS:

Greeting and love. I have frequently thought of penning you a few lines as I often think that an occasional word of comfort, even if it be only from a "door-keeper," is appreciated by you, whose aim is to "fight the good fight of faith,"

and endeavor by pen and speech to proclaim to the sons of Adam the way whereby they may escape the inevitable doom coming upon them and become incorporated in the one body and multitudinous Christ at His manifestation.

From one end of the world to the other we have been cheered, during the year drawing to a close, by the many beautiful letters and words of encouragement appearing in the *Christadelphian* and *ADVOCATE* respecting the glorious advent of our absent and glorified Brother. Indeed we have but to cast our eyes eastward on the political horizon and there see a condition of things portentous to a degree never yet witnessed by the watchers of Zion which must soon end in the appearance of the Sun of righteousness to illuminate earth's wide surface by the shining light that is to issue from before His throne. Such being the grand goal in view should not our hearts beat forth praise and thankfulness to Jehovah in that we have been permitted to understand the beauty and harmony of His message of love. Is this all? Is there nothing at the present time for faithful brethren to stop and ponder over? I for one think there is a duty to be performed, and one which I think will commend itself to all faithful brethren that have the welfare of the brotherhood at heart, and that is this: Is it not possible, nay, is it not our duty, to use our best efforts, seeing that Brother Roberts will soon pass over this continent, to arrange a meeting between him and Brother Williams and lessen the friction which has apparently arisen through some misunderstanding between them? I think it is, and should be done, and my reasons for so thinking and expressing myself is the fact that both of our respected brethren claim they stand on the same ground they did years ago. This being the case, surely a calm, deep reflection and personal intercourse to-

gether would quiet the apparent estrangement. It is acknowledged that these brethren differ on some minor points; but these were amicably settled years ago in such a manner that both worked together in harmony. Undoubtedly some well-meaning brethren will stand aghast at such a petition, but these, I am convinced, will be few, who, from conscientious motives, incorporate from time to time into their statement of faith the various questions that may arise and on which there is a difference of conviction, and make same a basis of fellowship. I appeal to all my brethren to give this their prayerful consideration, and trust that He who does all things for the glory of His name may take the weight off our hearts and enable us to walk and work in harmony.

Yours in patient waiting for Zion's
king,

A. C. RENSHAW.

REMARKS BY THE EDITOR.

The spirit manifested in the foregoing letter is the spirit of Christ. It is that of the peacemaker, and I thank Brother Renshaw for the interest he has taken in the welfare of the Truth and the true relationship that ought to exist between those who are in its bands. I am sure I sincerely desire to dwell in peace and harmony with my brethren; and I am prepared to do more than my share with any and every brother to remove any estrangement that may exist. I love to make peace between others and my desire is to do the same for myself, and I will do if those concerned will allow me. What I am saying is not intended simply for the case Brother Renshaw refers to, but to every case known or unknown to me, by the high or low, rich or poor. If any practicable method to reach the desired end is submitted I shall, the Lord willing, be ready to respond, and do my best to make peace with honor.



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.

LETTER FROM JERUSALEM.

JERUSALEM, Nov. 22, 1895.

DEAR BROTHER:

We are in the midst of perilous times. The poor Arabs are taken from their homes and families and are sent away, they know not where, every day, and they expect never to return. Our consuls nor anyone else can learn the truth of the situation; and in the absence of facts all kinds of rumors are afloat, and the people are in great fear. The Druses are in a rebellion and are killing the Moslems every day. The poor Armenians are afraid to go out into the street. The Pasha has requested all English and Americans to remain in their houses until the soldiers are gone. The poor Jews are in much trouble as all business is at a standstill, and many must starve the coming winter; never was such misery seen before. We know this that the whole empire is in a state of anarchy. A famine must follow, as the farmers are all taken away we think never to return. All the hotels must suffer great loss as no tourists are expected to come and the poor dragomen will starve, they can find no other employment. Hundreds of poor Jews without employment are begging for bread; Moslem women and children weeping on the streets, as all means of support is gone from them. The Christians are being blamed for all these troubles. I suppose, of course, that you know more about the situation

than we do here. We seem to be shut up in prison.

Last winter I was able to build the walls of a room for a poor Jew with a wife and five children, but could not finish the roof. Now these people are sleeping without a roof to cover them. I have been too ill to earn much and could do nothing to help, there were so many calls for water and bread. I hope the dear Lord will help us in this time of trouble. My health is much improved, thank God. We may be ordered to leave the country, I cannot for the want of means. I shall stay and share the fate of my poor friends, the Jews, who cannot escape.

The Druses are some of the strangest people in the world, and it is said that one man can kill two hundred if attacked in their strongholds. They have already annihilated one regiment of Moslems. They have sent their spies to Jerusalem whom the Pasha has imprisoned.

We are all more or less affected by tidings true or false which we hear. Yesterday we heard that the American fleet had bombarded a city in Syria, I think it is not true. If it is we shall be obliged to leave the country, so our consul tells us. There is much excitement. There has been very little rain as yet and the cisterns are dry. If no tourists arrive it will be a great calamity.

I cannot write much reliable news now, but will try to keep you advised if

possible. I am so glad to get the *ADVOCATE*. It is a comfort to us all. May God bless you more and more. I almost fear to send my pictures by the post now. We get no newspapers. Pray for Jerusalem.

Yours in tribulation and great hope,
A. E. DAVIS.

We now send Mrs. Davis a draft for fifty dollars. Since we commenced the Jew's Relief Fund we have received a total of three hundred and fifty-one dollars and seventy-one cents; and we have paid out three hundred and twenty-one dollars and twenty-five cents, leaving a balance in hand of thirty dollars and forty-six cents.

We take the liberty of telling Mrs. Davis that if it be necessary for her to escape from threatening danger of personal injury and the small amount sent should be of help in that direction, the contributors gladly give her liberty to so use it.—ED.

During the month a shipment of oranges has been received in Chicago from Joppa. They were sound and said to be very fine, bringing a high price. No doubt the shipment was made for curiosity more than with the idea of commencing a regular trade. The time is not far distant when large shipments of many kinds of products will be made in the opposite direction. "Westward ho! the star of empire goes," has been the cry for many years; but the star of empire will soon sparkle in the eastern sky, and then the universal and hearty cry will be "Eastward ho!" This will be when the Jews, their land and affairs will be very different from what they are now. The memory of the birth of the babe in Bethlehem will be dimmed by the appearance of the glorious King in Salem, whose mercy, justice and peace shall command the respect and love of the world and awaken a real and pure patriotism in every heart. "Pray

for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Why should we not thus pray? since the realization of the beautiful words will be a glorious land and a happy people where now the loving mother and tender babe are dashed to death by the cruel and relentless hand of fanatical fools.—ED.

Lo Here and Lo There—Luke xvii: 21.

An important distinction is evident in this paragraph. The kingdom, for the present, is not to be seen by any one; by-and-by it must be seen by all. Narrow-watching (compare chap. xx: 20) is inapplicable to both conditions. For the present, *it is among you in my person; within you by faith*, if such faith you have. By-and-by it will be revealed *as visibly and universally* as I in my glory shall be. The "there" and "here" of *speculators and alarmists* are hence wholly inapplicable — useless when spoken of what none can see; needless when referred to that which blazes out before every eye.

[The foregoing was sent by Brother Farrer in the hope that "it might help to sober up some" * * * on "the method of interpreting the dates of Daniel and Revelation on the year-day principle." We cannot see that it bears on any principle of calculation of dates; and no one doubts but Christ will be so visible when He appears to the world that calculations upon the principle of day-for-a-year or otherwise will not be necessary. The question we are all anxious about is His call of the household that must precede His powerful and glorious manifestation. On fixing exact dates some may require "sobering." Let us be ready regardless of dates.—ED.)

Blessed are the meek for they shall inherit the earth.



THE ADVOCATE S. S. 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 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 to questions appearing in December *ADVOCATE*:

CLASS NO. 1.

Maria Laird, (10), Innerkip, Ont., 100; May Spencer (11), Avondale, Ill., 98; Homer I. Byrnes (11), Wauneta, Kan., 95; Fanny E. Arvin (11), Pembroke, Ky., 95; Ezra Cocks (11), Creal Springs, Ill., 80; Arthur H. Magill (12), Mossy Rock, Wash., 80; Mabel Clark (10), Irvington, N. J., 80; Elsie Hahn (12), Riverside, Ia., 75; Elbert L. Ferrell (11), Redmond, Wash., 75.

CLASS NO. 2.

Pearl Eblen (16), Robards, Ky., 100; Maude Cocks, (16), Creal Springs, Ill., 95; Leah Epperson (15), Mossy Rock, Wash., 85; Eusebia T. Arvin (13), Pembroke, Ky., 95; Rosina Reynolds (12), Wauconda, Ill., 95; Daisy Franklin (12), Elgin, Ill., 95; Bessie Williams (13), Englewood, Ill., 95; Charles Mason (14), Erie, Ill., 95; Harpending Eblen (14), Robards, Ky., 90; James S. Magill (13), Mossy Rock, Wash., 90; Ethel Cocks (14), Creal Springs, Ill., 90.

JAMES LEASK, 532 62d St.

LESSON NO., 33, CLASS NO. 1.

QUESTIONS.

- 1.—How long was Noah and those with him confined in the ark?
- 2.—By what means did Noah discover that the waters were passing off the earth?
- 3.—How were the various kinds of animals saved from total destruction in the flood?

ANSWERS.

BEST PAPER, CLASS NO. 1.

1.—Noah "and those with him" entered into the ark on the 17th day of the second month of the 600th year of Noah's life. Proof—Gen. vii: 11-13. On the 27th day of the second month of the 601st year of Noah's life he went forth out of the ark. Proof—Gen. viii: 13-16. Therefore Noah and those with him were confined in the ark one year and ten days.

2.—Noah discovered that the waters were passing off the earth by the ark resting on the mountains of Ararat; further, he discovered it by sending out a dove which brought to him a green leaf plucked from an olive tree. He then sent out the dove again which never returned; he then lifted up the lid of the ark and behold, the ground was dried. Proof—Gen. viii: 4, 11-13.

3.—The various kinds of animals were saved by God commanding Noah to take of every sort, male and female, with him into the ark. Proof—Gen. vi: 19; vii: 2.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 1.

1.—Noah and those with him were confined in the ark one year and ten days. Proof—vii: 6, 13-14.

2.—Noah wished to know if the waters were passing off the earth. He sent a raven which went to and fro until the waters were dried up. He then sent a dove to see if the waters were abated from off the face of the earth, but she came back for she found no place to rest. So Noah put forth his hand and took her in. Proof—Gen. vii: 8, 9. After seven days he sent her forth again, and in the evening she came back with an olive leaf in her mouth. Gen. vii: 10-11. So Noah knew

the waters were passing off the earth. After seven days he sent her forth again, but she did not come again. Proof—Gen. vii: 12.

3.—The various kinds of animals were saved from total destruction by being placed in the ark. There were seven pairs of clean beasts, and the unclean were taken in by two's Proof—Gen. vii: 2. MAY SPENCER.

LESSON NO. 33, CLASS NO. 2.

QUESTIONS.

- 1.—What covenant did God make with Noah after the flood?
- 2.—What sign did He give of the covenant?
- 3.—What other remarkable men did God make covenants with, and what were the covenants about?

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—That all living flesh should never be destroyed from the earth again by a flood.—Gen. ix: 8-11.

2.—The rainbow. Gen. ix: 12-16.

3.—Abraham, Isaac, Jacob and David. God promised to give Abraham the land of Canaan for an everlasting possession, and that in his seed should all the families of the earth be blessed. He confirmed the same to Isaac and Jacob. Gen. xiii: 14; Psa. cv: 10-11. God promised to give David a son who should sit on his throne and set up a kingdom that should never end, and that he should have a place in it. II. Sam. xxiii: 5; Psa. lxxxix: 34, 37.

PEARL EBLEN.

SECOND BEST PAPER, CLASS NO. 2.

1.—This is the covenant God made with Noah, "Neither shall all flesh be cut off any more by the waters of a flood neither shall there be any more flood to destroy the earth." Proof—Gen. ix: 8-11.

2.—The rainbow is the sign of the covenant. And God said, "This is the token of the covenant which I made between me and you and every living creature that is with you for perpetual generations I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Proof—Gen. ix: 12-17.

3.—God made covenants with Abraham, Isaac and David. God made a

covenant with Abraham saying, "Unto thy seed have I given this land from the river of Egypt unto the great river the Euphrates. Proof—Gen. xv: 18. The covenant with Israel was, "And I have also established my covenant with them to give the land of Canaan." Proof—Ex. vi: 4. God promised to give David a son who should sit on his throne forever and set up a kingdom for Israel that should have no end. Proof—II. Sam. xxiii: 5; Psa. cxxxii: 11.

MAUD COCKE.

QUESTIONS.

LESSON NO. 34, CLASS NO. 1.

- 1.—Name the sons of Noah?
- 2.—In what way did the descendants of Noah displease God in the land of Shinar?
- 3.—What was the punishment visited upon them for their actions?

QUESTIONS.

LESSON NO. 34, CLASS NO. 2.

1.—What particular man is most prominent after Noah, and which of Noah's sons did he descend from?

2.—How did his fathers stand in relation to the worship of the true God.

3.—What notable event shows an apostasy on the part of Noah's descendants?

Notes.

The times, the drying of the Euphrates (Rev. xvi: 12) leaves no doubt that *the way is prepared* for the kingdom of God. Before the kingdom comes a resurrection takes place—Dan. xii: 12. As good soldiers each one should give close inspection to his wardrobe while in patient waiting for Israel's King—Rev. xvi: 75. These are momentous times in which we live—closing times of the Gentiles—the commencement of the time of trouble that precedes the setting up of the kingdom of God. Those that are *in Christ* are in the position of the prudent man spoken of by Solomon, who, seeing the time of trouble, hideth himself—Prov. xxii: 1-4. We are hid in Christ, our shield and exceeding great reward—Psa. xci: 1-4, 15, 16; Isa. xxx: 18.

WAR—Isa. xxix: 19, 20, 21.

THE LORD IS WAITING—"Blessed are all they that wait for Michael, who is like God"—Dan. xii: 1.

EMMANUEL, GOD WITH US—Matt. i: 23; Thess. iv: 16, 18. J. W. T.




The Christadelphian Advocate.

JANUARY, 1896.

THE curtain falls with another year behind it. It rises and a new year dawns upon us. The stormy clouds of eighteen hundred and ninety-five were very threatening, but those of eighteen hundred and ninety-six are alarming. Yes, alarming to the world of vanity that realizes not what they really portend; and alarming too to those who know by the Divine Word what is to come to pass. Why alarming to them? Because they indicate the nearness of the great day of judgment, when their destinies will be finally and forever decided. Let not the alluring thought of the dazzling glory and brightness of the swift-coming uncloudy dawn entice the mind to overlook that there is to be a halt by the way—a halt to hear, “Come ye blessed,” or, “Depart ye cursed.” It is possible that we are too apt to verbally give expression to hopes and wishes for the speedy appearance of our Lord, not fully considering its meaning. When we do so, we virtually say we have finished all our work and everything is ready. Here is the great question. Have we finished our work, and can we feel sure that we can safely fold our arms and stand at the door and wait and watch? It is a question if we had not better be at it, at it all the time, and not banish the thought that every additional day or week or month or year is to our advantage and for our eternal good.

In what we might call our boyhood days, when we embraced the Truth, we used to hear some continually crying out, “I wish the Lord would come;” and in some such cases it really seemed to us that an answer to this prayer must have been the most disastrous

thing for them. There is a danger of mere verbosity in this solemn matter. I have never yet seen the day when I was willing to die. I never expect to. If it should come I hope to be ready to meet it—not willing, but ready—ready to surrender to it as an enemy. I never want to feel that I have time to die. I hope the Lord will come before death come; but even His coming makes one feel the overwhelming weight of the question, “Have I finished my course?” Have I done enough? I suppose we all feel alike in this—that is, when we get down to *think*; and if we only speak as we think we may not be so verbally hopeful for the speedy appearance of the Lord. Perhaps we should be thankful for every moment of additional time of probation. Let us think about this.

As we enter the new year we begin new resolves. It is just the time to take a fresh start; to square up matters out of shape and to straighten crooked things and then see if we cannot keep them in shape and straight throughout the year, or until the Lord does come, come when He may. One question right to the point now is, How do I stand with my brethren and sisters? and this question must go down to the heart. Well, I feel grieved at what some of them have said and done. Yes, that may be, but can you overlook that to the extent of stretching out the hand to them right from the heart? I can. Enough, even a pure heart may be grieved, but it will not cease to love.

Shall the ADVOCATE wish its readers a “happy new year.” Yes, if it is properly understood; if the happiness be realized in joy and peace in the spirit of truth. But in the sense of happiness arising from success in this life we fear to venture; for often that brings in the end misery. Now, dear brethren and sisters, you all understand us, so here it is, and from the heart, a happy new year to you all, yes a “thousand years”—and beyond.

NOTES, NEWS AND COMMENTS.

A short note from Brother Tomlin on the question of using the term immersion instead of baptism has been mislaid. We must ask Brother T. not to think its non-appearance neglect on our part. If he will re-write we will give it space.

The ADVOCATE office is indebted to Brother Spencer for a Hammond Type-writer and a nice cabinet—all complete. It has been a great help to us during the month we have had it and will enable us to better keep up with our office work. In many ways we are indebted to our brother whose practical knowledge of the necessities of a printing office, and especially ours, has been given practical expression.

Brother Dolph writes again on the question of the tree of knowledge representing death. There are issues in relation to the types that may be decided only by what appears to be the fitness of things. To one the fitness may appear so and so, to another differently; and in such cases we must agree to differ. There are a few points dealt with by Brother Dolph capable of demonstration. These we will consider anon.

Sister Byrnes sends a copy of *The Kansas City Times*, containing R. Ingersol's lecture on the Bible and requests us to review it. The lecture is the same as was given in Rochester, N. Y., not long since. There is really nothing in it to review. It is a string of assertions all thorough, and much of what seems advantageous to the speaker is the result of admissions recently made by so-called higher critics. The same thing spoken by one not possessed with the silvery tongue of Ingersol would find no listeners. The tide of infidelity is so strong that we may not hope to stem it till the veil of superstition is removed from the faces of the masses. So we must be content with what little we can do in arresting the attention of those who have ears to hear.

The article in the *Truth Gleaner* on the Sabbath Question is much appreciated by many, we are pleased to say. One sister writes: "The article in the October *Truth Gleaner* entitled "The Great Salvation and Sabbath Question" is excellent, and greatly appreciated by at least one reader. I only speak for myself. Doubtless hundreds of others feel the same."

When we have gone through the subject thoroughly we hope to publish it in pamphlet form, as our experience is that such a treatment of it as will meet the arguments now being used by Seventh-dayism is much needed. Those who wish to help in the publication can do so by ordering as many copies as they may need, the price to be paid when the book is ready. It will be about 20 cents per copy.

Brother Hudson, referring to our remark on the question of covenant, says: "Yes, I see you do not take much interest in *Divine Wills and Testaments*. Yes, no doubt all that Brother Williams and Brother Roberts see in the Spirit's work in the atonement is *purgation and confirmation*. I am now writing on *covenant and testament* and am inviting as aid some of the best talent we have on this side of the great waters. Now, I will invite Brother Williams to publish in the ADVOCATE our presentations. The manuscript will be quite lengthy, as the subject is as wide as the Bible. It may take several months to get it all in, as we desire to go into the primaries and show why things are so. Brother Hudson has been blamed for years because he was so ultra on testament and will. Now he thinks he deserves the privilege of vindication, as it is no new-fangled notion, but simply on the old line landmarks. I shall quote from our standard works (you mean the scriptures, of course, our only standard works—Ed.) with notes and comments, and shall

proceed step by step with more deliberation. If Brother Williams and Brother Roberts are on the rock then surely they have no reason to be afraid. I will write in a chaste, mild and inoffensive way. I will have the first installment ready in about ten days and will forward it at once. It is always safe to look at the foundation of things.

With great respect and forbearance, I am as ever in the "one hope,"

H. W. HUDSON.

We have nothing to fear in this, Brother Hudson, and we are always willing to give respectful consideration to what earnest brethren have to say. In the "Spirit's work in the atonement" we think it is enough to see purgation and confirmation, and (by faith) fulfillment. We cannot conceive what more is necessary to see in it. Since receiving the foregoing from Brother Hudson the first installment has come to hand and will appear soon. If there is a keeping within the bounds of things interesting and profitable, we will not deny Brother Hudson what he thinks he "deserves."



THE demand of the powers that the Sultan consent to extra guard-ships passing the Dardanelles was, after the usual tricks for delay, granted; but after it was granted it was not deemed to be worth much. It was like the man fearing the security of the bank in which he had deposits, "If I can have my money I don't want it, but if I can't have it I do." Extra guard-ships or no guard-ships the real trouble goes on in the destruction of the Armenians. The cruel work has become so extensive that it is useless to attempt to give details. The report of an eye-witness will illustrate how terrible the deeds

and how responsible the Turkish government is for them. The *Chronicle* (London) gives the following:

Constantinople, Dec. 6.

I have seen a letter written in French by an educated Turk, who is employed by a firm here (with Turkish and Christian members, this may seem strange to you, but there are several such firms) as their agent in Anatolia. This Turk's evidence cannot be suspected of sinning by partiality to Armenians or Christians, and is therefore worth having.

He says: "On my way from Hussnie Mansour to Malatia, in company with three gendarmes and an officer, we overtook a band of 200 Armenian refugees, men, women, and children from Adana going to Kharput. They begged and prayed for us to keep with them, as two hours before some Kurds had carried off part of their property and killed six men who had resisted the robbers.

"As we passed through a valley Kurds appeared on the hills on each side, and when some hundreds had collected, charged down on us, each man firing into the crowd as he came. The Armenian women and children clung to our legs, and even to the legs of our horses for protection, but we could do nothing to save them, being only five against many hundreds of Kurds. They were shot or cut down even while clinging to us. I lost my horse and had several narrow escapes myself. Only six of the 200 were left alive when the Kurds went off with what booty they had been able to carry.

"When we got to Malatia we found there serious troubles had taken place—700 Armenians had been killed, and the Armenian quarter had been burnt, and Armenian shops all pillaged, but not burnt, as they are mixed up with Turkish shops.

"Pushing on to Kharput, but found things even worse there. All round villages had been burnt, after the inhabitants had been killed and houses pillaged. *At least* sixty villages had been wiped off the face of the earth! In Kharput the same system had been followed as at Malatia, the Christian quarter being burnt, only the American church left. This is built of stone, with very heavy door. Some Christians who had taken refuge there were saved. The authorities sent down a small gun, *they say* to protect American property, but as a fact it was fired several times *at* the church.

"Civil Governor tried to stop murders, but the military joined in them. Soldiers declared the Padishah had sent orders to kill all Armenians, and in many cases the soldiers acted under the direct orders of their officers! Impossible to describe the state of the whole country. All is tranquil now at Kharput, as there are no Armenians left to kill or pillage. It is hopeless to try to do any business. I think I had better return to Constantinople, but wait for your orders."

It is getting worse and worse, and it seems evident the Turks will keep at their wicked work till there will be such a revolt of humanity that the combined powers cannot resist. Here are some of the horrors of the latest news:

London, Dec. 27.

Bayonet and scimitar are still wielded mercilessly by the Turk and Kurd in Armenia, and the powers are again in a fever over the situation.

The details of the storming and capture of Zeitoun, as received to-day, have added another shocking chapter to the story of the sanguinary doings of the fanatical Moham-medans. It is stated that during the fight for the possession of the town 2,500 Armenians were savagely slain, while the Turkish loss is given at fewer than 300. Private advices to the friends of the missionaries are to the effect that at least 5,000 Christians were killed, while the official dispatch of Sir Philip Currie indicates that the mortality was frightful.

The most deplorable result of the capture of Zeitoun is the fact that the hills and caverns in the vicinity are crowded with refugees from the ill-fated town, most of whom are in the dire extremities from hunger and exposure. In fact, they do not appear to know whether starvation or the bullet or sword of the Kurd will put an end to their existence. They appear to be entirely despairing of succor, and look only to a miraculous deliverance from the perils that beset them.

The special message of the President of the United States on the famous "Monroe doctrine" in relation to England's attitude toward Venezuela has diverted attention from the Eastern Question, and there has been much newspaper talk about war between England and the United States. This will, no doubt, end in talk, but it has thrown out some interesting side lights. The government is financially pressed again and seems to be falling into the hands of the moneyed power, when the startling fact develops that Russia is able and willing to help to any extent desired, and that without interest. This offer coming at a time when there is much friction between England and the United States is a stroke of policy; and some writers carry it away over to China and Japan and wind up with Russia ruler of all Asia and, conjointly with the United States, dominating the Pacific.

As some of the literary men of this country have pointedly shown, the great war-cry that has suddenly alarmed this country from such a trivial matter as that of a few acres of pasture in an obscure part of the earth goes to show that all the talk about what civilization and morality have done is only talk; and the people are really not far removed from the savage Indian, who is always ready to paint in war colors and shriek out the war-cry. The fact is the world is only polished a little here and here, and the barbarous spirit of war is close to the surface, ready to break out at any moment. It will have full play very soon and then come to a sudden and humiliating stop, when peace on earth and good will among men will be firmly planted by the Prince of peace.

Another Earthquake in Rome and What Still Another May Do.

An earthquake at Rome! It is enough to make Horace and Cicero turn in their graves. And yet this is what happened yesterday morning—an earthquake severe enough to inflict serious injury on many public buildings, and cause terrible consternation throughout the Holy City. The Pope, it seems, was "perfectly tranquil" throughout the whole event—an emblem of serenity, good Catholics will imagine, amid the shocks of modern change. Otherwise the telegrams report the usual phenomena of an earthquake—bells ringing, houses shaking, people rushing out into the street, prisoners mutinying, and so on. But the hour was early—half-past four—and as the Romans are not specially early risers, we suspect that a considerable number slept happily throughout the whole event.

But the news suggests possibilities of a terrible kind. Rome is the treasure-house of the ancient world—full from end to end of the most precious me-

monials. It is difficult to imagine a greater misfortune than the destruction of all these by a really serious earthquake. Suppose, for instance, Rome was devastated after the fashion of Lisbon: what a loss would be there! Think what we might lose at one sweep—Trajan's column, the Colosseum, the Pantheon, the Arch of Titus, the Forum, the Palaces of the Cæsars, and endless buildings whose very names are history. Rome—the "Eternal City"—has survived so many shocks that it is scarcely possible to imagine her succumbing even to an earthquake. But Nature has a summary way with her, and may even succeed where Gauls and Goths have failed.—*Daily Chronicle*, Nov. 2, '95.

A CORRESPONDENT'S VIEW OF HOW
ENGLAND'S PERSISTENCY MIGHT
HAVE RESULTED.

The correspondent of the London *Daily Chronicle*, in counting on the probabilities of what would have occurred had England forcibly acted out in earnest what the protest of the three powers consistently meant if all were honest, says:

"However, the British fleet is before Constantinople. What next? The Sultan protests, and refuses—now knowing well the attitude of Russia and France—to budge. What is to be done? Bombard Constantinople? Europe would not permit it for a moment, without a war. Therefore fight Turkey, Russia, and France, with Germany and Austria very uncertain quantities in the background, and Italy probably terrorized into quiescence? The suggestion can only raise a smile. If we have suffered any set-back as it is, a humiliation a thousand times worse—possibly a national catastrophe of appalling magnitude—awaited us as the result of belated forcible action. In any event, after fighting Russia once to

save Turkey, we should have flung Turkey headlong into Russia's arms; Russia would have executed at last the march to the Mediterranean through Armenia for which she has been preparing so long and so carefully; the Bosphorus would have been open for ever to Russian men-of-war, and the Dardanelles would certainly not have kept them out of the great inland sea. The whole political situation in Eastern Europe would have been altered, and to the grave disadvantage of Great Britain."

A CRISIS IN THE FRENCH MINISTRY.

The above heading is not startling because disturbed and disturbing France is always passing through a crisis of some kind. In line with all the world, her position is extremely uncertain. A correspondent in Paris says: "The side lights of the present crisis have already revealed some of the graver features of modern French politics. I look upon a Bourgeois combination, with M. Barrere as Minister for Foreign Affairs, and M. Cavaignac as Minister for War, apart from other names, as not likely to do more than fill up, and possibly bridge, the interval between the present and the—I use the words advisedly—constitutional crisis and dissolution."

JAPAN STIMULATED TO PREPARE WAR.

The London *Daily News* correspondent in Japan writes that the effect of the high-handed interference of the European powers, Russia especially, in cheating Japan out of her spoils in the late war with China, is that all home political troubles and differences are made to yield to a determination to bend all efforts in preparations for war. The ambition is to "bring the army and navy up to a point which shall make them supreme in this part of the world." The correspondent says, "The extension of the fighting power comes first. That

is to be achieved at any cost. No sacrifices will be too great, no taxation too heavy, no debt too burdensome, if in ten years Japan be placed in possession of an army far exceeding in numbers any possible force that can be brought against her, and a navy that shall dominate the Pacific."

So it is, for a nation to emerge from

barbarism and begin to rank as a civilized nation is to create the necessity of gigantic war preparations. The war spirit so permeates the whole system of so-called civilized nations that the masses are made to groan under the enormous taxation it necessitates. This is a sure sign that the end of human governments is at hand.

INTELLIGENCE.

BALTIMORE, MD.—Some of us want to arrange for a lecture in another hall for about three nights and desire a few more tracts.

We attended a lecture on the "Coming of the Lord" by an alien and it called forth considerable discussion after the meeting, in which Bro. David E. Williams mostly figured, and he had a few interested listeners. One gentleman expressed a great desire to meet my brother at his home and hear more of the Truth. He said he was hungry. Two others have promised to come to the hall, Green and Balto Sts.

With love to you both I remain your sincere sister,
CARRIE WILLIAMS.

BERLIN, ONT.—In unity and love we meet together every Sunday morning, one small band, showing forth the Lord's death, and anxiously awaiting His second coming, which we have every assurance is at the door, and also of raising our humble voices in words of warning to the dying sons of Adam.

We have been greatly comforted during the past month by the presence of Bro. James Laird, of Innerkip, who spent Sunday with us, delivering a very edifying exhortation in the morning and a very able lecture in the afternoon on the "Signs of the Times." The lecture was very largely attended, our hall seating 250 was filled to overflowing and many being turned away. Bro. Laird is a very able exponent of our glorious faith. The *Daily News*, a public paper, devoted over a column to the lecture, and closed by saying Mr. Laird is an excellent speaker, of intelligent appearance and fine pronunciation. We are hoping he will again visit us in the not distant future, and we are assured a crowded house will greet him in a much larger hall. O that they might heed the words of warning and come within the ark of safety and be among those who will be accepted at the manifestation of our glorious Saviour, and not be among the infuriated mob who will clamor for admittance, but the answer will be, Too late.

Praying for the speedy return of Christ and our acceptance,
E. H. CHART, Sec.

BONFIELD, ILL.—We are pleased to report the obedience of Mary, wife of Brother Ernest

F. Smith, the oldest son of the writer. She put on the saving name in November last. Our new sister had been brought up in the faith. She is the youngest daughter of Sister Gibson, of Scammon, Kan. There are others we have failed to report that we will mention in due time. We feel great sympathy for dear Sister Williams in her double bereavement. The day is dawning when tears shall be wiped from all faces, and sorrowing and sighing shall come to an end. Please continue sending the *ADVOCATE* as we could not afford to do without it. It is like a haven of rest to the weary, and its arrival is always heralded with joy and its pages eagerly perused. Words fail us in expressing our appreciation of the *ADVOCATE*, it is enough to say that it is grand and it is all written in such a Christ like spirit, would we all had more of the spirit of meekness.

We know that we have an advocate with the Father in our elder brother and that we shall reap in due time if we faint not. Hoping these few lines will find you and Sister Williams in as good health as it leaves the brethren at Bonfield, I am your sister in patient waiting for the coming King,
MARY F. SMITH.

BOSTON, MASS.—On Nov. 4th Bro. A. P. G. Pinel and Sister A. G. Peterson, of this ecclesia, was united in marriage.

We are sorry to report the falling away of Bro. W. J. Smith and Sister wife to the "free life" theory and other abominations mixed with it. It would seem as though these things were multiplying as we near the end. Sin's flesh is running riot, but we are determined to be found free from all encumbrances at the appearance of our master.

The following lectures were delivered in Arcade Hall, No. 7 Park Square, during the month of November: On the 3rd, "The World That Was, That Is, and Is To Come," Bro. F. C. Whitehead. 10th, "The Deity's Purpose Concerning the Earth," Bro. C. J. Fairbrother. 17th, "Man in Life and Death," Bro. Joseph McKellar. 24th, "The First Lie Ever Told and It's Consequences," Bro. E. F. Mitchell.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording brother to the Boston Ecclesia:

BUFFALO, N. Y.—We have had no new additions to our number from among the alien the past month, although continually endeavoring to lead those wandering in darkness to the marvelous light of the gospel; "but men love darkness rather than light." We have one new addition to our ecclesia by the removal of Sister Deighton, of Vancouver, B. C., to Niagara Falls, N. Y., who meets with us at this place. We are intently watching the signs that foretell to us the nearness of the realization of our hope. God has spoken it, thus making its fulfillment sure.

Bro. and Sister Richmond, Sister Richmond, Sr., and Sister Hannah Hawes, of North Parma, N. Y., also Bro. Frank Cole, of Niagara Falls, Ont., were the visitors since our last report.

Z. A. COOK, Sec.

CAMPELO, MASS.—I wish to inform the brethren through the ADVOCATE of the progress we are making here in spreading the Truth. Since our last letter we have received into the body Mrs. Sarah Chaison and Mrs. Charlotte Richardson, who, upon a satisfactory examination, were baptized into the name that will eventually rule the now benighted world in righteousness. We often fear at the appearance of tempest in the natural world, but how different we view the elements in the political world to day. We pray that the clouds may darken until this order of things has passed away and we can see the "greater than Solomon" manifested in his glory. We have a fairly good attendance. There are several who are studying hard to find out if "these things be so."

Yours in the one hope,

F. W. RICHARDSON, Rec. Sec.

CHICAGO, ILL.—Since our last intelligence we are made glad by another having rendered obedience to the Truth in the person of Mr. A. J. Seabranck, who, after a very intelligent confession, put on the sin-covering name in the appointed way on Nov. 28th. Our new brother is a native of Sweden and was referred to in the ADVOCATE some time ago as being much interested in the Truth and likely to become obedient. [Those who have inquired after "Sweed No. 1" will be glad to hear that this is the man—Ed.] We are also cheered by the return to fellowship of Sister James Muir, who has been separated from the ecclesia here since the division on the nature of Christ, many years ago. We have had another addition by the removal of Bro. H. E. Hardy from Toronto, Can., who has located here and united with this Ecclesia. Our lectures continue to be attended by a few who give a respectful hearing to what is set forth. Ours is to sow the seed, leaving results to God who alone can give the increase.

JAS. LEASK, Sec.

CLINTON, ARK.—It is with much regret that I write of the death of one of our much loved brethren in Christ. On Dec 8, 1895, Bro. S. H. Pavatt, after an illness of fifteen days, during which time he suffered intensely, fell asleep in Christ. He met death bravely and said, like the apostle of old, he had fought a good fight and finished his course; hence there was a crown of life laid up for him at the coming of Christ and His kingdom. In obedience to his last request we, with a goodly number of brethren, took him to his grave, and in the presence of a large crowd of the Gentile world sung a hymn, and Bro. Dr. E. R. Huie read John xi. and Rev. xiv., making appropriate remarks. We then laid him silently in the grave to wait the sound of the trumpet, when the dead in Christ shall rise.

Yours in the one hope,

J. L. ROGERS.

CONWAY, ARK.—It is with a heavy heart that I take up my pen to write of the sad havoc that the dreaded enemy death has played among us. Last Thursday, the 21st ult., Sister Emma Gates, my wife's mother, breathed her last about three o'clock in the evening, at the home of her youngest daughter, Mrs. Ida Leblowitz, below Little Rock. A message over the wires soon broke the sad news to me and my sorrowing wife. We bowed our heads in grief, and we were made to feel like Abraham of old, "that we are but dust and ashes." On Friday, the day following, our sweet little baby boy, of just twenty months and a day old, was taken with croup, and the doctor looked doubtful, our fear and grief were increased. The day wore away and our darling baby grew worse. At ten o'clock that night my wife's dead mother was brought into the house from the train. Brother Gates (you remember him, as you met him at Little Rock) and his sorrowing daughter and her husband came, to find our hearts almost broken over our then dying baby, who slowly choked to death and breathed his last a little after two in the morning. O, this blow is almost more than we can bear up under. Our sorrow finds no relief in tears, but we are informed "that all things work together for good to them that love God, to them who are the called according to His purpose," yet it is hard for the flesh to see this. This may be for the best, but it is killing to the fleshly ties so near and dear to us. Our baby was twenty months, one day and few hours old. So full of life and so promising that all his childish love, and above all he loved his papa so dearly. Yes, with that love that we all should have for one another while sojourning here amid trials of suffering which ends in death. O, "come Lord Jesus and come quickly," heal our wounds and destroy the dreaded enemy, death, is our humble prayer and should be that of every one who has

named the name of Jesus Christ. Beloved brother and brethren everywhere, pray for us in this the sorest trial of our life. God will bless you, kind brethren and sisters, for your kind assistance to us and our darling boy in his few hours of sickness. We cannot repay you, but our life-long prayer will be for your salvation in the glorious kingdom of God, which will be "joy, peace and righteousness in the Holy Spirit." May it be our lot to be gathered with the jewels of the Lord at his coming is the sincere prayer of your humble brother and sister,
JOHN W. and LAURA T. TEAS.

DELRAY, MICH.—The Revised Version gives Dr. Thomas' rendering of Ezek. xxxviii:2 "Prince of Rosh".

Since coming here we have found an old brother and sister named Harper, who were in fellowship with the brethren in Philadelphia about 25 years ago. They are delighted to have us as we are pleased to find them, and now meet with us at our home every first day for breaking of bread. A hall is being fitted up here and we are going to try to have lectures. Now that we are on the direct road between the East and West we trust that brethren will not pass without finding us.

Yours faithfully,
JAMES T. IRWIN.

ELMIRA, N. Y.—One more has been called out from the darkness of the world and into the light of eternal life, which is in Jesus Christ our Lord. Gonzales Higgins, aged 18 years, formerly a Free-will Baptist, after a very strict examination of his knowledge and *love* of the Truth, as exhibited in the glad tidings of the kingdom of God and of the *name*, was baptized by immersion in water on Oct. 5th, 1895. Our brother, although young in years, has a bright and clear conception of the Truth, far in advance of some older brethren. There are others here who are very much interested in the great salvation, and we hope they will obey soon.

Bro. D. Strickler, of Buffalo, came here about the last of July and remained with us until October. We were much pleased with his company, and we sympathize with our beloved brother in his afflictions (deafness, almost total); but he has good natural sight and also above all earthly blessings he has ears to hear the Truth—the sounds of salvation and spiritual eyes of understanding to see the glory that shall come to us through Christ if we are faithful unto the appearing of our Lord. This is his consolation.

We also had a short visit from Bro. William Morrison, of Auburn, N. Y. We were very much pleased with and helped in knowledge by his elucidation of the meaning of scriptural numbers, in which he is well versed.

We are all beholding the *set sign* that our Lord mentioned should appear, and when it

was seen, to "look up for our redemption is nigh;" and are trying to keep our garments clean and to be ready. We are not unmindful of *your trials*, Bro. Williams. We pray our Father to strengthen you in body and in spirit in the service of the Truth for a little while longer and then we will all enter "into the joy of our Lord," if found worthy.

Your brother in Christ,
N. H. SPENCER.

GRAND GLAISE, ARK.—We have the pleasure of reporting the addition to our number here of two this fall by baptism into the saving name of the "Father, the Son and Holy Spirit," in the persons of now Bro. Albert and Sister Jennie Carmicheal, who made the good confession before many witnesses and were baptized by Bro. Lenox, of Bradford, Ark.

When weather and other things permit, we, through the mercy of God, hold our meetings twice a month for the mutual encouragement of one another in the Lord. We are watching the "sick man" and his nurses in the East, and present signs give us promise.

K. H. SANDERS.

HAWLEY, PA.—I have the pleasure to announce the good news that two of Bro. Cooper's boys, namely, Lloyd, age 15, and Peter, age 13, after passing a splendid examination were baptized into the one saving name, on September 8th. They are both young in years and have started well in the great race in which we all run, but may not receive the crown. The hope and prayer is that they may be able to adorn the doctrine of God in all things. We now number 14. We meet at Brother Cooper's house on the first day of the week for the breaking of bread and Bible class. We would be pleased to have any true brother or sister coming this way to stop and make us a call.

MRS. N. M. CAMPTON, Sec.

HENDERSON CO., KY.—After a long intermission since our last report to the *ADVOCATE*, it gives us great pleasure to announce to the household "scattered abroad" the obedience of one more to the truth in baptism, this time in the person of Robert G. Huggins (18), whom we assisted on Nov. 16th to put on the sin-covering name of the Anointed One to enter "the strong tower into which the righteous run and are safe." Bro. Huggins hails from North Carolina and has been in our midst about eight months, during which time he has been a frequent attendant at our meetings. He became acquainted with the Truth in early youth, and has always taken a lively interest in it, with the result that he now possesses quite a comprehensive knowledge of it, coupled with belief and with the ability to make it known to others. He has relatives in North Carolina and Liverpool, England, who will, no doubt, be happy to hear of his obedience.

As the year 1895 draws to a close the "signs thicken; the vision speaks; the Ottoman dying, the nations more angry, our hopes more buoyant." Brethren let us be ready, for behold, the *Bridegroom cometh!*

W. J. GREEN.

JERSEY CITY.—A very enjoyable gathering of brethren and friends took place on the national thanksgiving day. It was the occasion of the election of officers for the forth-coming year, which duty having been attended to, all were invited to partake of the bountiful repast the faithful and painstaking committee of sisters had prepared for the company assembled. It was greatly enjoyed, and a pleasant time was spent in profitable social intercourse possible on such occasions. Afterwards the tables were cleared, Bro. G. T. Washburne, our chairman, made appropriate introductory remarks of a hortatory nature, being followed by several others, all of whose words were felt to be encouraging to the "little flock." When the friends separated it was with the feeling that the time had been spent to edification and comfort. About 140 persons were present.

Not much is being done by the ecclesia in our present place of meeting, nor does it seem possible to get the attention of the stranger. It is proposed to organize several outside Bible classes—indeed, some are already so—in the hope that some good will grow out of that form of labor. More has been accomplished by this means than by any other. The brethren will be helped in any case.

C. C. VREDENBURGH.

RICHMOND, VA.—Since our last report it has been our pleasure to assist five of the children of Adam to put off the old man and through the waters of baptism, enter the race for eternal life. They had only known of the Truth about six weeks, but such was the love and earnest study of the things brought to their attention that upon examination they gave a remarkably clear statement of the things that are most assuredly believed among us.

Mrs. M. E. Sweetman was baptized April 15th Miss Rosa Johnson on Sept. 8th, and Oct. 21st we baptized Misses Lula Da Prato, Annie Kidd, and Mrs. Resa Golden. We have lost two by removal, Bro. and Sister W. G. Martin, who have gone to St. Louis, Mo. We are trying both by public and private effort to let the light shine in this city, and hope many others will lay hold on the hope set before them ere it is too late. Judging by the condition in which the desolator of God's land is getting himself, we are sure that the time of our redemption is near at hand. "Even so come Lord Jesus."

J. W. PENNELL.

SPRINGFIELD, MO.—I write you this morning with a sorrowing heart. Death has visited our ecclesia since I last wrote you and claimed our Brother and shepherd N. A. H. Murphy,

one of the first to learn and obey the Truth in this part of the country, and one who has labored faithfully for 30 years, and leaves some forty five brethren to mourn his death; yet not as some do, for we have a hope beyond this veil of tears, that in the morning of the resurrection we shall meet again to part no more. He has been afflicted with paralysis for over two years, and on the third Sunday in this month he gave a short exhortation to the brethren who had gathered at his bedside exhorting them to continue in well-doing. At the close of his remarks he received another shock and became unconscious instantly and remained so to the end, which came the Tuesday following. His last words were given in exhortation to his brethren to hold faithfully to the end. He had reached a little over 70 years of age. Thus ended a faithful life in the promises, and he was "gathered to his fathers."

Your brother in the one hope,

B. R. CANNIFAX.

WILDAMAR, CAL.—We are trying to hold on to the faith in our isolation, looking forward to and praying for the coming of the King, which we hope and trust will not be long delayed. We would like it out here quite well if we could have the society of the brethren and the advantages of our meetings and Sunday-School for our children. Please remember us kindly to Sister Williams and family.

Yours in the one hope,

ALFRED AND ANNA BURNHAM.

[Brother and Sister Burnham removed to California from Parkersburgh, Iowa, near Waterloo.—Ed.]

WORCESTER, MASS.—I am happy to say that Worcester Ecclesia is in a good condition, being bound together in the bond of love and truth, and are anxiously awaiting the arrival of our glorious King to call the dead to life again.

December 1st Bro. Jones was called away to Springfield, Mass., to attend the funeral of Bro. John C. Cate, who was a fine, strong man, but who expired on the street of heart failure. Bro. Jones had charge of the funeral services, and in the Springfield papers he was called "Rev." Mr. Jones from Worcester, Mass. Although Springfield had only two brethren and two sisters, their labors were not in vain; for Bro. Wm. Wilson came to Worcester on the 14th to be examined and was buried with Christ in baptism the same evening, and yesterday received the right hand of fellowship. Bro. Wilson was formerly Methodist, but there is one more "Christian" less and one more Christadelphian. We earnestly hope and pray that many more Christians may lose their name and become believers in the Truth.

I remain your brother in Israel's hope,

JOHN HOLLOWS, Sec.

LETTERS.

A. M. Byrnes, J. Welson, C. H. Evans, W. S. Cocke, E. F. Mitchell, A. E. Davis, G. Strauss, R. M. Anderson, G. T. Washburne, B. G. Cocke, J. C. Bruce, M. L. Brooks, E. T. Arvin, J. H. Mitchell, C. H. Evans, C. C. Fleming, C. C. Kelley, J. L. Rogers, J. J. Andrew, G. Ellis 4, B. R. Cannefax, J. W. Teas, W. G. Martin, F. E. Gleason, A. L. Baumgartner, O. Hillard, W. G. Maxfield, W. E. Daniel 2, E. V. Melbourne, J. H. Pilgrim, J. B. Rileigh, L. N. Carr, J. M. Epperson, H. Willis, J. C. Bruce 2, L. Edwards, Daisy Bell, Z. A. Cook, A. C. Edwards, C. Gregory, M. M. Corey, R. F. Rogers, H. M. Compton, E. McLellan, C. C. Fleming, J. Barber, L. Jeffress, M. Joblin, J. W. Edwards, S. L. Sadler, M. E. Shepard, J. McKellar, M. Call, L. Petrie, H. O. Austin, C. C. Vredenburgh, J. C. Bruce, J. W. Maxwell, G. Higgins, M. A. Gatliff, M. Thompson, J. G. Bickley, A. E. Davis, H. V. Hudson 3, G. A. Thilow, J. B. Frost, F. W. Richardson, H. A. Wilker, A. Cole, J. Wyatt, W. H. Magill, A. Renshaw, S. T. Blessing, B. F. Ellis, A. J. Turner, E. W. Tull, R. G. Huggins, J. M. Paul, Mary Comstock.

RECEIPTS.

A. Blanton, J. J. Barnes, J. Cooper, J. H. Pilgrim, M. A. Austin, J. M. Sanders, J. Miller, J. W. Edwards, E. C. Easthope, P. A. Blackwell, A. Simpson, W. Morrison, W. J. Greene, L. P. Hindmarsh, H. Column, J. P. Teas, M. A. Sabey, M. D. Shiflet, T. M. Reahard, M. E. Kelley, A. Short, W. T. Pottinger, W. W. Bennett, J. R. Terwilliger, E. H. Chart, S. Reynolds, E. T. Smith, J. D. Walker, M. G. Lee, S. A. Evans, R. Breadsley, J. Pritchard, J. T. Irwin, J. W. Elliott, D. R. Loney, W. H. Fowles, C. Lewis, W. G. Ward, J. Allen, N. H. Brown, N. E. Nelson, J. D. Tomlin, P. Snook, T. Burton, E. B. Greene, J. G. Bickley, M. A. Jones, T. W. Ladson, S. Robinson 2, J. W. Pennell, N. B. Blanton, J. T. Henesy, A. J. Howell, J. M. Hardy, S. Robertson, J. Pearn, J. Hollows, R. J. Cranshaw, L. Brierly, R. Harper, J. Dufty, E. V. Carr, F. Chester, W. S. Cocke, W. Button, H. C. C. Swift, A. Hall, J. Hunter, J. J. Scroggin, T. T. Fowlkes, N. Peterson, L. H. Howe, P. H. Winter, E. J. Town, E. V. Wilson, G. T. Washburne, M. A. Barnes, E. M. Reith, J. D. Alkire, T. W. Edwards, J. D. Bates, L. B. Welch, H. B. Essington, N. Wilson, J. Smith, E. D. Carson, S. N. Van Akins, K. H. Sanders, Mrs. J. Trow, J. K. Magill, R. F. Rogers, A. C. Johnson, W. Hayward, J. Cooper, R. Judd, P. H. Winter, C. Williams, E. H. Robinson, E. F. Mitchell, N. H. Spencer 2, M. Joblin, J. Eblen, M. Y. Smith, R. R. Cannafax, A. A. Thompson, R. Cooper, A. Burnham, S. Walker, L. J. Zanders, A. W. Dalgarno, J. N. Scott, H. Shields, S. T. Blessing, L. A. Holmes, J. Farrar, A. Renshaw, G. B. Swanson, M. A. Marshall, O. W. Anderson, R. Brode, James Clark, G. Higgins, W. J. Green, H. Cole, J. A. Zimmerman, T. R. Hardy, J. W. Mack, J. Morrison, C. Johnson, G. Goodapple, R. Ross, A. Jones, A. G. Glover, W. Wilson, A. D. Strickler, J. Shaw, R. A. Allen, W. Palmer, E. F. Easthope.

VOL. 12.

FEBRUARY, 1896.

NO. 132.

THE CHRISTADELPHIAN
ADVOCA TE.

. . . A Monthly Periodical . . .

—DEVOTED TO—

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

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NOTES.

L. A. C. and L. I. F.—Your contributions will be used as you direct.
Brother R. G. Huggins wishes to say that his address is Zion, Henderson Co., Ky.

QUESTIONS AND ANSWERS.—This we have hoped to resume, but have been hindered. We will try to find room soon.

NO LETTER.—An envelope containing post office order for \$2.00 post-marked Diamond, Cal., is to hand, but no letter of instructions.

INTELLIGENCE HELD OVER for lack of time and space: Chicago, Worcester, Boston, Upward, N. C., Seneca Falls, and Redland, Cal.

Box 32—Sister Williams acknowledges the receipt of your package, and will lookout for an opportunity to carry out your wish.

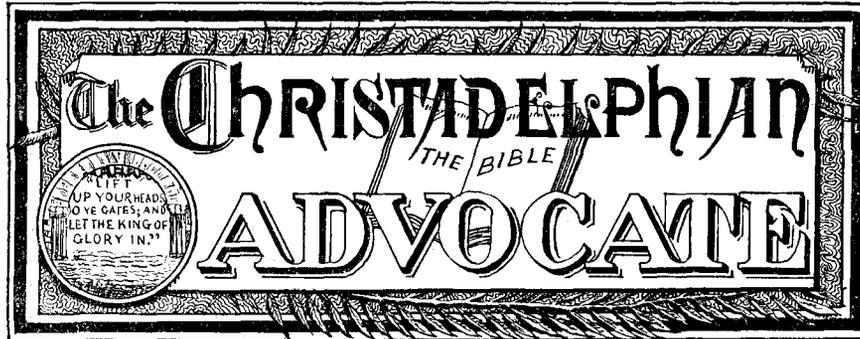
RESPONSE TO APPEAL.—W. M. F., A. M. L., W. R. \$3.00, \$2.00, \$2.00. These have been handed to Bro. Leask. He has privately acknowledged all sent direct to him.

THE WAY OF HIS COMING.—An article is to hand from Brother W. J. Greer, and will find room ere long. Also one from Brother Barber, entitled, "As the day approaches." One on "Temperance" from Brother Huggins, and one on "The Way of His coming" from Brother Campbell have been to hand for some time. We shall see what can be done with these after awhile. Another from Brother Huggins, received later, on "Marriage with the alien" awaits attention.

AN excellent article on "The covenants of promise" by Bro. Bruce, written for the *Truth Gleaner* will appear in next issue of that paper. We are indebted to Brother G. T. Washburne for an acceptable contribution for the *ADVOCATE* in a lecture by Brother Bruce. From a glance over it we think its merits may entitle it to an early appearance. Some of our able brethren are doing well now; and we are almost persuaded to venture a few extra pages. Still we are reminded that further along in the year their time or their attention (perhaps both) is taken up otherwise, and we are deprived of a continuance of their valuable help. If some contributions do not appear till farther along in the year, the writers will bear with us. But, brethren, work away, perhaps we may be able to add a few extra pages occasionally, if not permanently.

LETTERS.

J. B. Rileigh, L. E. Taylor, D. Henry, C. B. Walls, C. H. Evans, C. C. Walker, W. J. Greer, N. H. Spencer, J. M. Cheaney, R. Cooper, R. J. Jones, J. O. Woodruff, J. A. Robins, A. M. Byrnes, E. MacDonald, J. Banta, F. F. Guest, S. T. Blessing, S. F. Veeks, H. H. McCann, A. G. Snashall, J. R. Magill, C. F. O. Onokirk, A. L. Baumgartner, B. G. Blashill, J. Strunk, A. Renshaw, W. Read, J. W. Teas, F. A. Sloan, R. G. Huggins, J. Hetherwick, W. Andrew, M. M. White, J. K. E. Hagley, G. T. Washburne, N. E. Gibson, W. Brittle 3, J. Barber, Z. Paris, A. C. Thompson, A. Newcomb, C. Tichenor, L. Young, J. M. Epperson, E. C. Staunton, L. Thompson, J. B. Rileigh, J. Hallows, L. A. Conable, C. H. Nicholson, L. Young, J. M. Epperson, L. Thompson, E. C. Staunton, J. Banta.



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COVENANT AND TESTAMENT.

BY H. W. HUDSON.

NOW, Brother Williams, perhaps I had better give a few last words on "Covenant and Testament."

The Bible tells us that the builder and maker of all things is God; and God also says, "All the earth is mine." Again, the Oracle says, "A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just;" and, again, "That I may cause those that love me to inherit substance; and I will fill their treasures (Heb. xi: 10; Ex. xix: 5; Prov. xiii: 22; vii: 21.)

We will use the above quotations for a text, or a base of all we may say on "Covenant" and "Testament." First, then, I will take the word "*inherit*." The word inherit is first found in Gen. xv: 8, and in Apoc xxi. it is found for the last time. Between this beginning and ending is found the words inherit and inheritance more than 160 times; in fact the idea of inherit or inheritance

pervades the Bible in all directions; all that will ever come to our race hereafter will come as inheritance, and there can be no inheritance without *ancestrage*. Webster, the greatest lexicographer of the age, defines inheritance primarily as an "estate derived from an ancestor to an heir by succession or in course of law; or an estate which the law casts on a child or other person, as the representative of the deceased ancestor. Second--The reception of an estate by hereditary right, or the descent by which an estate or title is cast on the heir, as the heir received the estate by *inheritance*. Third--The estate or possession which may descend to an heir, though it has not descended." And Rachel and Leah answered and said, "Is there yet any portion or inheritance for us in our father's house?" (Gen. xxxi). The above very beautifully defines the idea of inheritance.

In Ex. xix: 5 God says: "All the earth is mine; and in manifestation He says, "Blessed are the meek for they shall inherit the earth." Perhaps here the impatient will ask, Can God die

and leave an estate to heirs? (Rom. viii: 17). Please let me caution the inquirer to be modest and patient and he will be shown many things of a very important character. In the New Testament, by the Apostle John, it reads: In the beginning was the word, (*Logos*) and the word (*Logos*) was with God, and the word (*Logos*) was God. All things were made by it (*the Logos*) and without it (*the Logos*) was not anything made that was made. If the *Logos* made all things, then the *Logos* must have been rich.

The inquirer will probably ask, How can the wealth and riches of the *Logos* do us any good? The Apostle Paul tells us, "Although he (*the Logos*) was rich yet for your sakes he (*the Logos*) became poor, that ye through his poverty (when sojourning among men) might be rich. Here again the inquirer may ask, How can this be? We answer, The Oracle reads, "I (*the Logos*) lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I (*the Logos*) will fill their treasuries" (Prov. viii: 21).

In the first chapter of John, 14th verse it reads, "And the *Logos* became flesh and dwelt among us. How can this be? asks the inquirer. We answer, That the fact depends not upon our ability to explain the *modus operandi* in which the *Logos* may be elaborated into flesh and blood. Paul says, "Great is the mystery of godliness. God was manifest in the flesh."

When the promise was made to Abraham God stood alone, and Abraham was merely a recipient; God stood alone when the promise was renewed with Isaac and Jacob; and he still stood alone in the thunders of Sinai while giving the ten commandment words till Moses was duly installed as His mediator or media; from this time forward Moses acted for God, as his representative.

All we ask of the gentle reader is to be patient and we will endeavor to explain all in harmony with eternal wisdom.

I am entirely aware that the great doctrine of mediatorial testatorship is unpopular, having been set aside in a measure more than twenty years ago. I am entirely aware also, that the teaching now put forth is that the only object in the death of Christ was to put away sins by the sacrifice of himself. It is indeed true that Christ died as a sacrificial victim to redeem from sin; and it is also true that he died to legalize an instrument we call a will or testament, in order that its legatees might have a title in fee simple to *landed estate*. These two departments of the Truth we shall endeavor to make plain; and in doing so, will call in some of the best talent we have on this side of the great waters. First then we will introduce to the readers' attention Brother William Brittle, of Mahanoy City, Pa.

Mohanoy City, Pa., Sept. 11, 1895.

DEAR BROTHER HUDSON:

Your letter to Bro. W. I read with interest, and forwarded it to Bro. A. It gave me much pleasure to peruse its contents, and I am sorry that there are any among us to differ with it. This contract idea is foreign to the truth, and so is that other idea that blood must be shed to confirm a covenant. I am not aware of any blood being shed in God's covenant to David.

The American Revision Committee recommend to read "testament" in Heb. ix: 15, 16. (See list of readings at end of R. V.) No other rendering will make sense. This note shows that the "learned" have declined to alter the reading in that case. For the words, "He that made it liveth" (R. V.) require us to understand it as a will or testament. The Syriac says the same, "For where there is a testament, it indicateth the death of *him* who made

it." For it is valid only of a deceased [person]; because it hath no use so long as the maker of it liveth."

Paul in Heb. ix. uses *diatheke* in both its senses. When speaking of redemption from sin he uses it as "Covenant" in harmony with the law, as a covenant (arrangement) of redemption. But having amplified that he next introduces "inheritance" (v. 15). *Testament*, in connection with *inheritance*, is the only sense of *diatheke*. To speak of a contract covenant in connection with *inheritance* is to introduce confusion and absurdity. "Inheritance" and "testament" are correlative words; and when the personal pronoun "Him" occurs, as the "maker" of the "testament" (as above) we see that what he made relates to the "inheritance," i. e. the promise to the fathers; and if it relates to inheritance it must be a *will*. The Syriac Version, from which I have quoted, is the oldest of all, and agrees with the Revised Version, and both destroy the doctored attempts of our mistaken brethren, for they must ignore these authorities and set up their own private translations; otherwise their theories fall to the ground. But I cannot hope for any change in our present troubled state. The failure to discover "redemption" and "inheritance" in Heb. ix. is likely the cause of the stumbling of many.

Your brother,

W. BRITTLE.

Mahanoy City, Pa., Nov. 9, 1895.

DEAR BROTHER HUDSON:

I do not understand *diatheke* to be a compound word, but *diathemanos* is. The affix "os" in *diathemanos* is equivalent to "him who," "he who," "he that;" it is a relative pronoun (See Liddell and Scott, p. 1056). "Os" in *diathemanos* means the same as *or* in our words author, or testator. *Diathemanos* means one who makes a will to transfer *his* property, this sense is brought out plainly

in the Revised Version and in the Pshito Syriac, which was "translated in the end of the first or the beginning of the second century."—J. O. Michaelis' Intro. to New Testament, vol. II. p. 67. The uninformed may hammer their heads against these two buttresses of faithful translation of Heb. ix: 16, but cannot change it a particle; they will only hurt themselves and expose their own want of knowledge.

The covenant or testament confirmed of God in Christ 430 years before the law was confirmed by an *oath* (Heb. vi: 17; Gen. xxii: 16, 17). The quotation in Gal. iii: 16 is also from Gen. xxii: 22: 18. Nowhere else are these very words found. Why are these men running after "blood" when an *oath* for confirmation is to them an end of all strife? (Heb. vi: 16). Having two immutable things (Heb. vi: 18) without "blood," is it not secure without blood? Where is the "blood" of David's covenant? Blood-shedding is all important in redemption from sin, but death only is required in *diathemanos*.

Your brother,

WILLIAM BRITTLE.

Nov. 10, 1895.

DEAR BROTHER HUDSON:

In some ancient covenants where the two parties are equal and independent, the cutting of an animal to bind themselves was in vogue. They meant by that—let the animal's fate be mine if I keep not this covenant; but such a method was not general. Now if it be maintained that Deity entered into such a covenant, how could it bind the Deity—the deathless Yahweh? Could He die? If he could not, then the cutting of the animal has no significance in that relation, as to Him. But in the arrangement of redemption, the cutting of the animal in sacrifice—and the smoking furnace or lamp had its full significance, pointing to redemption from Egypt, and from hades (darkness)

as necessary before the inheritance could be possessed in its fullness. This redemption is accomplished by the "Spirit of Christ," who is the repository of all God's promises. At the time of his being cut in sacrifice for our redemption, he makes himself testator to us by those things which belonged to him as "the seed to whom the promise was made;" in "him all fullness dwelt," etc. But some brother has asked, How could Christ be testator and administrator of his testament? Answer—He could not; if he had but one life and that being shed in sacrifice. But he being endued with an "endless life" subsequent to his testatorship. He is the most competent to administer his own testament; for he knows its spirit and intent in all its bearings; and is alive and cognizant of the conduct of the many heirs. W. B.

P. S.—It must not be forgotten that the truth and unchangeableness of God's promise (testament) to Abraham is made to rest on the *oath* of Deity, and is brought out in that way by Paul in Gal. iii: 17; Heb. vi. "A man's covenant" is in the singular, and refers to an *individual disposition*, there is but one party in it; it is therefore no contract. Now as God is the only one mentioned as confirming the promise to Abraham (Gal. iii: 17) therefore it is an individual disposition confirmed by *God* alone—by *His oath*. If it was a contract, confirmation must come from the two contracting parties being equally bound. But there is only one mentioned in this *diatheke*—that is God.

By the death of the appointed testator and heir of all things this oath of Deity becomes so far a reality. Jesus our Lord is a fulfillment of that oath, Jesus being the *living word* of Deity. He was made testator of Deity's word to us, because he was "the Word." Therefore Jesus spoke as a testator in Luke xxii: 29; Eureka vol. 3 app., p. 37. Here the word is *deatithemi* and means

to will, or dispose of ones things as he likes; and was it not on his *last night before his death!* W. B.

The above very elaborately introduces to the attention of the reader the possibilities and the exceeding probabilities of the word *diatheke* and *diathemanos* as they occur in the New Testament.

Brother Brittle very truthfully tells us the truth when he says, Paul in Hebrews uses *diatheke* in two senses, viz: when speaking of redemption from sin he uses it as covenant in harmony with the law as a covenant (arrangement) of redemption. But having amplified that, he next introduces *inheritance* (verse 15). In connection with the word inheritance testament is the only sense of *diatheke*. Now let the readers' attention be fastened on these facts, and he will have no great difficulty to understand the mysteries of Paul, and the whole entire mystery of the scriptures throughout. Again, let the readers' attention be fixed on the fact that the invisible Deity has seen fit in His pleasure to conceal in enigma the vast body of the holy scriptures. He then expects his creatures to take great interest in searching out the matter. "It is the glory of the eternal to conceal a thing; but the honor of kings (God's kings) to search out a matter." (Prov. xxv: 2).

We are told by many well-meaning brethren to-day that it is exceedingly doubtful if anything can be found in the scriptures answering to "will" or "testament." Now let us see if that is a fact. First then, we will go back to the very embedment of the faith that saves. We go back then 3,800 years and we find ourselves contemporary with Abraham, the father of the faithful; we then hear God say to him, "I will give thee this land to *inherit it*." Then we hear Abraham asking Adoni Yahweh, "Whereby shall I know that I shall *inherit it*?" This question is entirely pertinent to-day. We want to

know whereby, how, or in what way, we may inherit the land, commonly called Palestine. Here we might digress for a moment and ask, How came the idea of inherit and inheritance to be found at all in the Bible? We answer, Because God wanted it there. Again we ask, How came the idea of money, goods, chattles, and hereditaments; buying, selling, trafficking, and getting gain, to be found in the Bible? We answer, Because God wanted it there. These things are part of the very imbedment of the laying of the world's foundation; and it is just as necessary that they exist as it is necessary to have the Bible exist. Are we to suppose for one moment that the contemporaries of Abraham, Isaac and Jacob, and all down through Mosaic and prophetic times were entirely ignorant of the idea of Will or Testament? We answer, that it is totally unreasonable to entertain such an idea, in view of the continual presentations leading us in the direction of Testament and Will.

Yahweh says by Hosea: "When Israel was a child then I loved him, and called my son out of Egypt," and when baptized into Moses in the cloud and in the sea, they became Yahweh's visible family on the shore of Eden's sea; thus Yahweh became the Father of the nation; who afterward began to receive his law at Sinai's base. In the institution of mount Sinai the decedents of Jacob became heirs to the land of Canaan which they would actually inherit, provided they behaved themselves; otherwise they would be *disinherited*; a practical illustration of which we have in Numb. xiv: 12. Here were 600,000 who failed to *inherit*; whose carcasses fell in the wilderness.

We will now call God's institution at Sinai, a covenanto-testamentary arrangement, which arrangement was cleansed by the blood of animals (Ex. 24.); this we will call purgation, as all

things on earth has become unclean by sin's contamination, and hence requires purgation.

REMARKS BY THE EDITOR.

Under date of Dec. 21st Brother Hudson writes: "On more mature reflection I have thought best not to press the matter of the manuscript beyond a limited point. I think perhaps what I have written will be about all the average reader can digest, provided he gets it all. Perhaps I have done my whole duty in writing as much as I have on testatorship."

In this we fully agree with Brother Hudson. Really, we think the subject is not improved by what we have published, and we have given it all, Brother Hudson. Had it not been for the fact that Brother Hudson earnestly felt he had "a last duty to perform," which he thought he had been denied an opportunity to perform and which allowance he considered he "deserved," we should not have given space to what has appeared. There is no use trying to force the idea of a will into the question, for the essential nature of a will takes it out of anything and every thing to which God can stand related. With covenant it is different. God can offer upon conditions, and man can accept. This is what has been done, and this covenant is brought into force by the death of Christ. Of course there must, by the very nature of the case, be some dissimilarities between a covenant between God and men and between man and man; but this in no way interferes with the fact that God invites, "Come and I will make a covenant with you," and the "thirsty" respond—two essentials in the case.

In what has been said in the foregoing by both brethren on the word *inherit* and in the definitions quoted from Webster it is admitted that the word signifies to *transfer property*. So there is a dissimilarity here; for God does not lose possession by His gift to man.

If Christ be viewed as the testator He does not *transfer* but holds the inheritance as the head of all with whom He shares it.

There is no one "running after blood," except so far as some recognize that "the blood of Christ speaketh better things than that of Abel's; and they see that without the shedding of the blood of Christ there would be no purification, no redemption, no inheritance—nothing so far as future life is concerned. The covenant with David was regarded by him as "all his salvation and all his desire" (II. Sam. xxiii: 1-5) and to intimate that there was no blood in the covenant is to imply that that which was all David's salvation could come into force without the blood of Christ. He is the covenant sacrifice without whom the covenant of salvation, redemption, inheritance—everything would have been of no force.

The word *inheritance* is used in its legal sense, the sense given by Webster as quoted by Bro. Hudson; but its meaning is not to be confined to legal custom. Webster also gives it as "a permanent or valuable possession, a possession received by gift, or without purchase; also possession or ownership." In these cases ancestry is not involved in the sense of legal descent. The Hebrew word *yurash*, rendered inherit, means "to cause to occupy or possess," and it is used for Israel's inheritance under the law of Moses, where it will not be claimed that the *Logos* died as an ancestor; but where it was purely a covenant matter. Another Hebrew word, *nachal*, means, according to Young, "to cause to inherit, give possession." It is used thus: "He shall cause Israel to inherit (Deut. i: 38) and similarly in many instances. So that an inheritance may be obtained by covenant. It will be noticed that Brother Hudson hyphenates the two words "covenant-testatorship," a thing that could in no possible way be done

with will. We have no objection, however, to the verbal superfluity if the truth in the case is not clouded by it. The short and long of it is, God has graciously offered man great blessings upon conditions. He has appointed Christ as the means of accomplishing His purpose. He requires man to comply with the conditions. The exact number He wants will comply and His gracious offer will be accepted and received. Let these plain and simple truths be accepted, as they are, of course, by Brother Hudson and Brother Brittle and by those they think do not see as far as they do, then we can dispense with much verbosity and cherish the sweet truth.

This subject was elaborately dealt with in the *Christadelphian* twenty years ago by Brother Andrew. It was so clearly elucidated that few of the brethren have had any trouble with it since. Many of the brethren and sisters who have come into our ranks since may not have had the privilege of reading the articles; if we can find room they may appear in the *ADVOCATE*. We shall see.

OUR NEW YEAR'S LETTERS.

Wauneta, Kansas.

The world is divided into two classes, —polished and unpolished heathen. How little it takes to rub off the "venneering" has been shown recently in the Oklahoma State Convention, and also the burning alive of a woman in Kentucky while her little one stood near crying and begging for her life to be spared. It is written that "in the last days shall come perilous times." And that those times are here is evident from the little that it takes to turn even a social gathering of apparently respectable people into a howling mob. There have been two illustrations of this in our own locality this winter. There was an oyster

supper given here Christmas night for the benefit of the M. E. Church, when one who had a tinge of African blood in his veins was spoken to in an insulting manner by a young man who had been drinking. He struck the young man in the mouth, then others joined in the fight. Revolvers were brought out. Women screamed and fainted, and one was knocked down and trod upon, but no one was seriously hurt. The same scene was enacted at a New Year's ball at Sedan with the result that the sheriff is dangerously wounded. Among the "roughs" such things have always been, but not among those who profess to be respectable. The signs of the times are surely growing plain enough to be discerned by the most simple of "Zion's watchmen." "The river Euphrates" almost dried, "the nations angry," "evil going forth from nation to nation," and the "great whirlwind" that is to be "raised up from the coasts of the earth" begins to be visible. England also is getting into the isolated position foreshadowed in prophecy. Surely "the coming of the Lord draweth nigh."

In your "Sunday morning address" in the January *ADVOCATE* you raise the curtain for a moment, and give us a glimpse of the Chicago ecclesia. And the things seen there are a surprise to one, at least. There seems to be some among the household who do not appreciate their privileges and who "know not what manner of spirit they are of." The 18th of this month it will be sixteen years since I was adopted into the household. And during the greater part of that time circumstances over which I have no control have compelled me to live, as I do now, isolated from those of like faith. And it has been a continual grief of mind to me. I have felt as though my life was robbed of half its pleasure. This makes it difficult for me to understand how brethren and sisters who have the

privilege of meeting each first day and hearing the word expounded by one who is able to do it in an intelligent and interesting manner, *can* stay away. Jesus said, "If ye love me keep my commandments." And "If a man love me he *will* keep my commandments." This is the way He has given us to prove our love for Him. "Forsake not the assembling of yourselves together," and "This do in remembrance of me" are two of His commandments. How it grieves us to be forgotten by a distant friend. How pleased we are to know that friend remembers us, and has been thinking of us. Is it not probable that the Master also feels grieved over the slights and indifference of His brethren and sisters. I have heard that brethren in some places say, once in two weeks or once a month is often enough for breaking bread. Often enough! Dear brothers and sisters, if you have a loved earthly friend would you try to see how *little* you could do for him and retain his friendship? Would you not *hasten* instead to do everything you could to please him and make him happy? Then do not treat the truest friend of all—one who has proved his love by laying down his life for you—worse than you would an earthly friend. What would we think of a friend who, while professing to love us, would always put off doing us a requested favor as long as he thought he could without offending us, and would never put himself out of the way to do us a favor but would only show us kindness when it was no trouble for him to do so? Would we not say he was acting the part of a hypocrite? Now that the signs all indicate that the Judge stands at the door let us strive more earnestly to have each day's record, that is written in that book that we will be judged from, such as we would have it to be, and don't let us wait till the end of the year to "balance our accounts" with our Lord and Master, but let it be

done every night before we sleep, otherwise it might be too late.

Your sister in Christ,

ANNA M. BYRNES.

London, Eng.

The eventful year of '95 will be a thing of the past by the time you receive this and we shall have entered upon the year which some have specified in a very decided way will be that for the coming of our Lord, and I for one would be pleased that their calculations would be correct. Yet I quite agree with your remarks in December *ADVOCATE* that we ought not to need any special warning "midnight cry," but that we should be ready at all times.

I have received the *ADVOCATE* regularly and have very much enjoyed the reading of it; and I am pleased to see that you keep before its readers the subjects upon which so many have gone astray, and I am also pleased to see that it is still the representative of the American brethren notwithstanding a contrary statement in the *Christadelphian* by a correspondent.

Love to you and family, from your brother in Jesus anointed,

W. ANDREW.

Osaga, Ia.

I could hardly do without the *ADVOCATE*. I wish I might hear you talk, but since we cannot, we must be satisfied with reading your writings, which is next best. With love to Sister Williams and all of you, I remain yours in Israel,

EDITH GREGORY.

Greene, Ia.

We could not get along without the *ADVOCATE* to cheer us. Hoping you are well, with love to all and best wishes for the continuance of the *ADVOCATE*, I remain your's in Israel's hope,

BESSIE PUTNAM.

Pomona, Cal.

In reading the account of your Southern tour in last *ADVOCATE* I cannot but express to you my admiration of your indefatigable service in the Truth. The time is evidently near at hand for those who have turned many to righteousness to shine as the stars forever and ever. May we not grow weary, but endure to the end is my daily prayer. Your brother in the one faith,

A. C. JOHNSTON.

Galt, Ont.

Greeting you with the season's salutation and rejoicing that we are among those who are practically awaiting the appointed time when our Lord will be manifest in the earth. May it be our constant prayer to be associated with Him.

We are rather late in renewing our subscription, but you may feel assured it is not on account of lack of appreciation of the *ADVOCATE* or of your noble efforts on behalf of the Truth. The editorship of a religious paper is not so comfortable a position as one would suppose. The faith of Jesus Christ causes estrangement. We are likened unto soldiers who are "fighting the good fight of faith," taking comfort from the words of Rev. ii: 20, knowing we shall receive double of all our trials.

I was pleased with Brother Renshaw's letter, it is a move in the right direction, and I heartily approve of it, but alas! how can it be arranged without opening the subject, upon which I am sure no further light can be shown.

I trust some arrangement can be effected whereby the late difficulty may be amicably forgotten, and a united and harmonious proclamation of the gospel ensured. With kindest regards to Sister Williams and family, I am your brother in the patient attitude of a servant of righteousness,

JOHN H. LAIRD.

Port Oram, N. J.

I wish you a happy new year, and I thank you for your kindness in sending the *ADVOCATE* for January. I enclose subscription.

Your remarks on "A Searcher After Truth" I read with pleasure. For many years before I found the gospel of truth I was a searcher, and since I have found it I still go on searching, and will continue it to the end. The Bible is a bounteous harvest field, and notwithstanding the able reapers who have gone before there are plenty golden heads left for our gathering. Your words of caution to Bro. Hudson were well-timed, as to the scriptures being our only standard works [Brother Hudson thanked us for it—Ed.] The tendency to depend on the opinions of men, however learned, is not safe. Yet in the late controversy on the Responsibility question the arguments were more often based on the views held by fallible men than on the infallible word. A brother quoted a certain book, and I disagreed with the view taken by the writer, and the brother quoted the parable of the potter; I said, "I am not questioning the potter respecting his work, but I am questioning the opinion of another potter's vessel like myself." I am in isolation. I occasionally go to Eaton, Pa. to break bread with Brothers Wm. and Eda Lowe and Sister Lowe, and sometimes meet Bro. H. H. Rich there with much profit and pleasure.

Praying to our Father to bless you, Sister Williams, and all the brethren and sisters who are with you, with wisdom, harmony and love. I remain your brother in watching and waiting,

EDWARD STOKOE.

Auburn, N. Y.

I had hoped to write and send you an article on "the signs of the times" in which I would endeavor to show from the scriptures how unlikely the Lord's

return would be realized this year or even next year. I feel positively certain that the Lord will not come until after the "great river" is evaporated—dried up. Not only so, but the three spirits, like demons, must go forth *simultaneously* from the three political centers—Constantinople, Vienna and Rome. Russia must be in Constantinople *before* this can possibly take place, for would it be consistent with reason that the Turkish power would lend its "power" and influence to cause the kings of the whole world to come against his own dominions? The order of the sixth vial is: First—The great river is *dried* up—past tense. Second—By this means the "way" is *prepared* for the kings from a sun's rising. Then the frog spirits are actively engaged in the work assigned to them, at which junction the "thief" comes. Yours very truly in Christ,

THOS. TURNER.

Woonsocket, S. Dak.

Many thanks for the *ADVOCATE* and *Gleaner*. They are better than gold. There is no knowledge in gold. I feel like Solomon did—"I ask not for riches but I do ask for wisdom.

MRS. A. NEWCOMB.

Plymouth, Mich.

Again we have come to the end of the year, reminding us that the time is close at hand for the appearing of the Lord. We may pray that He may come soon, but we will occupy until he does come. Yes, we must keep alive the *ADVOCATE*, and I'm in hopes there are able brethren enough to keep up the *ADVOCATE*, as all such works are the works of God through man, and we need all the strength we can get, and we cannot get too much. Love to all. From your brother in the one and only hope of eternal life,

WM. W. SELLECK.

Louisville, Ky.

I feel that your efforts deserve the hearty support of all the brethren on this side of the Atlantic. The world is certainly making history fast just now. May we not hope that ere the year be past we may see some of those expectations realized, for which we now "hold up our heads and rejoice" in anticipation.

I spent a Sunday some weeks ago with Brother P. A. Blackwell, at Henderson. He and all the brethren there are hearty and sincere friends of yours. May the God of Jacob bless you in your efforts is the prayer of your brother,

M. W. BURD.

Starkville, Col.

We want to show our appreciation of your labors of love, and besides how would we get along now without so welcome a visitor as the *ADVOCATE*. We don't want to find out. So long as we can get the price, even at the loss of bread, we will have it, until it or we or both cease, and the present things for us have passed away.

Do you know, brother, I am glad I was not under that rebuke for having an empty chair Sunday morning. Surely, surely they will be well filled in the future; if not it is not your fault. Dear me, how slothful the flesh is. We think when we have our poor, humble meetings, how grand it would be to have a goodly number to work with, and the possibility of hearing Brother Williams would lead us many miles. We often talk of you and wish so much we could just see and hear you again.

Brother Joe Smith is back with us again and is now working at Soprie. The labor troubles in Colorado a year and a half ago drove many men all over the country; but now we think he has permanent work, so for a while we can at least be four meeting Sundays. We cannot get the alien to look for themselves; you know, they think

such an humble few can't be of much account anyway. So on we go, knowing these are the days of small things for the faithful; but bye-and-bye, what a change! Yes, we do often forget to halt in our anticipations of the glorious future; yet if our conscience is alive we can't forget long. Watching for our Master with joy and fear, "But unto the fearful (of the right fearfulness) be brave of heart. He cometh in vengeance, but not for thee." So in hope we press on. Love to all. Yours sincerely in Christ,

ANNIE ANDERSON.

Plymouth, Mich., Jan. 9, 1896.

DEAR BROTHER—I have re-written that first Ms, all others hereafter will be presented in same form.

Yes, Brother Williams, the scriptures in this matter shall be the "standard works." Thanks.

In one thing, if I said it, I misplaced myself, viz: P. 17—"Yes, no doubt all that Brother Williams and Brother Roberts see in the Spirit's work in the atonement is purgation not confirmation.

Sunday morning address in Jan. '96 number of the *ADVOCATE* is excellent. It is perfectly practical and common sense throughout. It is an address that is necessary in any generation.

Wm. L. Stroud, of Oakland, Cal., tells me that there is no such thing as the return of the Jews to Palestine. It is all moonshine he says. Christ died to get rid of sin, that is all the gospel there is or ever was, says Mr. Stroud. "Will the Son of man find faith on the earth" when he comes?

H. W. HUDSON.

Washington, Ind.

I would not be without the *ADVOCATE* for anything. Wishing you every blessing from our heavenly Father, I remain your sister in hope,

SARAH E. SMEED.

Roseland, La.

The *ADVOCATE* is a great comfort to us here as we are entirely isolated from brethren. We are trying to spread the Truth by giving tracts away, and are often made to feel what our Lord said is true in our own case, that men would separate you from their company for holding on to the Truth.

Your Brother and Sister COTTEN.

Keighley, Eng.

Should you make your intended visit to England and Wales the coming year we hope it may be possible for you to visit Yorkshire, as I feel you would meet a hearty welcome. As I have been elected secretary of our Ecclesia for '96 it may be I can supply you with ecclesial intelligence.

October number of *ADVOCATE* for 1894, and also of February 1895 did not come to hand. I should be much pleased if you can supply them to me, as I have all the *ADVOCATE* bound up to 1893.

With best wishes to yourself, Sister Williams and all your family, and all the faithful with you. Faithfully in the hope,
JOSEPH SOOTHILL.

Louisville, Ky.

I enclose post office order for the *ADVOCATE* for '96. We do not want to see the *ADVOCATE* quit. It is our principal periodical on this side of the water, and how any right-minded brother or sister can deliberately withdraw from its support because the editor found it necessary to differ from his or her private views on one or more non-essential points of doctrine is more than I can understand, unless they openly and honestly confess that they have left the plane of the Spirit for the more convenient plane of the flesh. Faith, hope, and love have no place for whims and personalities; and since such action emanate from the carnal mind, and since "whatsoever is not of faith is

sin," such brethren will do well to look to the cleanness of their own skirts before being thankful that they are not as other men.

I hope the suggestion of a meeting between yourself and Brother Roberts will be carried out. May grace and peace be multiplied unto you all. Your brother in Christ,
J. W. PEAKE.

Barnsbury, Eng.

We quite appreciate the *ADVOCATE* and beg you to supply the same as last year ('95). One copy I lend to brethren who cannot afford to buy it. Oftentimes I post and re-post it to them. Wishing you, my dear brother, every good in temporal and spiritual blessings, believe me, your brother in hope of eternal life. My sister, wife and two daughters, likewise their husbands, all of whom are united with us in the one hope, send thankful greeting.
GEORGE KING.

Centre Point, Tex., Jan. 9, 1896.

BROTHER WILLIAMS:

I have been waiting patiently for some time to hear from you in relation to the questions I sent you in an article I sent for publication last fall; but to my surprise and wonder you still remain silent on the subject, and treat my communication with contempt. Why is this? Is it not because you are conscious of your inability to explain my arguments away sufficiently to prevent intelligent lovers of the Truth from accepting them? Or is it because you see that suppression is a more effectual way of disposing of a good argument than a hopeless attempt to answer it? For my own part, I can see no other reason for your strange procedure in this matter. I would be glad to find myself mistaken, for I do not want to believe that a brother of Christ, occupying the responsible position that you do, would stoop so low as to hold on to a theory which he is

afraid to defend and contend for against any and every assailant; or to publish and reply to any argument whatever that might be brought against his theory. Such a brother might make a pretty successful champion of fleshly crotchets and human theories, but in contending earnestly for the faith once delivered to the saints, he would be a miserable failure.

Please let me know whether or not my article is to be published, so that I can re-write it and have it published in the *Christadelphium*, in case you still refuse to publish it, so that the brethren may see what it is which you refuse to publish.

JOHN BANTA.

ANSWER.

Jan. 14, 1896.

DEAR BROTHER BANTA:

In reply to your letter of the 9th inst. let me say, your article came to the office when I was on a tour in the West, and I had no sooner returned than I was called from home unexpectedly, and again on my return I had soon to start on another tour and so on. So up to this date I have only just glanced over the article sufficiently to see that you claim to quote from me things that I do not remember writing, and that the various questions you deal with had already been dealt with. So my intention was, as soon as time would admit, to carefully read it and then decide what disposition to make of it.

You have not seen any blank pages in the *ADVOCATE* since your article was received, have you? I assure you there are articles in this office now that have waited longer than yours. No two articles can occupy the same pages at the same time, and for you to become so impatient and give way to such surmising is another exhibition of the selfishness of poor frail humanity. I have just now read your article and I do not see a single point in it but what has been dealt with over and over again

in the late controversy. You have written it in such a manner as to make Brother Roberts and Brother Williams antagonists in case I were to answer it, and if I must tell you how I am impressed, it is that the article was written for the *Christadelphian* rather than for the *ADVOCATE*. So, of course, you threaten with publication in the *Christadelphium*, but that I am used to, as, no doubt, Brother Roberts and other editors are. If you can find encouragement for so much repetition elsewhere, that is your privilege. The article awaits your orders.

Yours, pressing forward,

THOS. WILLIAMS.

QUICKENED OR MADE ALIVE.

“A CHRISTADELPHIAN” REJOINES.

(Continued from page 6.)

NOW then for “*parousia*,” the editor in November *ADVOCATE*, page 255, says of the tract that it teaches that “the word *parousia*, rendered coming, means only actual personal presence.” This is not the truth. I never wrote such words, nor words which imply that *parousia* “means only actual personal presence.” Such words cannot be found in the tract, and I ask you as an honorable man to correct the mis-statement in the *ADVOCATE*.

What is in the tract is this, that in I. Cor. xv: 23 and I. John ii: 28 the personal presence of Christ is *undoubtedly* meant, and he failed to discredit the eminent writers that I gave for the translation—“in the presence of him.” And he failed to prove that the identical sentence in I. John ii: 28 did not refer to the *personal presence* of Christ. But I will undertake to prove from his own criticism that *parousia* in I. Cor. xv: 23 refers to Christ’s presence.

He admitted that immortalization was “introduced” in verse 23. Let us

see where this leads to. Marriage with the Lamb is union with Christ in His divine nature. It is therefore equivalent with immortalization. The symbol of marriage requires that bridegroom and bride be in each other's presence for that eventuality. Therefore immortalization is to occur in the presence of Christ. And therefore, *parousia*, in verse 23, positively means Christ's presence, for it treats of the immortalization he admits is there "introduced." And which Dr. Thomas treats of thus: "In I. Cor. xv: 23, Paul lays down a plan of future development; as, first, 'they who are Christ's, 'made alive (quickened) in His presence.'" Eureka vol. 1, p. 126.

Immortal emergence is the only theory that would have immortalization somewhere else than in Christ's presence, and if, while I am dealing a fatal blow to immortal emergence, his theory is weakened, he must be the sufferer.

REMARKS BY THE EDITOR.

The brother very boldly denies that the tract teaches that the word *parousia* rendered coming, means only actual personal presence; but we still think it does, whether he intended it or not. Our reason for so thinking will be seen in the following quotations from the tract. The italics is ours: "They that are Christ's in this sense are all to be made alive * * * *in His presence.*" "That this great event will take place *in His presence* is proven by the original words of Paul, viz: '*in tee parousia anton.*' In literal English, '*in His presence.*'" "The same exact words in Greek are found in I. John ii: 28, where it is plainly seen that personal presence of Christ is denoted by '*en tee parousia anton.*'" "And that to be bestowed *in His presence.*" "Verse 22 speaks of the 'increase of life' bestowed on the faithful *in the presence of Christ.*" "It has been shown that 'they who are Christ's' are none other than His true followers

who will be saved. Such only are the subjects of *zoopoieo in the presence of Christ.*" "For what is predicated of those 'in Christ' takes place *in Christ's presence* is indisputable." "To persist in disputing this is to force the absurdity upon the disputant that all in Christ shall be raised up *in His presence.*" Now this surely draws a line between quickening in Christ's presence and "raising up," and elims that it is absurd to apply the verse in dispute to the "raising up" because that would "force the disputant" to the idea of raising up in the actual presence of Christ. This quickening in His actual presence is based upon the phrase, "*en tee parousia anton.*" Now, the author of the tract seems to see from what we said last month that *parousia* cannot always be used for actual presence; and therefore this *word* in the verse in question cannot be used to prove that the making alive takes place in the actual presence of Christ, and his argument in the tract on the Greek phrase is rendered worthless. Just as soon as you admit that the word can be used for the coming of Christ, as the verse uses it, and that in some instances, as we showed last month, it cannot be used for actual presence, the question of whether the making alive is in the presence or not cannot be determined by the word, but must depend upon other evidence.

The brother, after making the denial we have just dealt with, says that in I. Cor. xv: 23 the word *parousia* means personal presence. This is begging the question—assuming the very thing to be proved. I do not deny that immortalization takes place in the presence of Christ, but what I do deny is that the author's quotation of Greek proves it, that the word *parousia* is proof of it. The words "at his coming" embrace all that is done at that time. It is just as true to say, will be raised up at His coming as to say they will be

immortalized at His coming. We may say He will rebuke strong nations afar off at His coming; but who would be foolish enough to say He will rebuke strong nations afar off in His personal presence, merely because the Greek word *parousia* is used for "at His coming?" The fact is, our brother is straining words to no profit, instead of taking into consideration the context and allowing the passages to read naturally.

While I do not believe that the apostle used the word rendered "at His coming" to define actual personal presence, but to state *when* the things spoken of should take place, yet if I were to admit the use of *parousia* in the technical sense claimed by our brother in verse 23 it would not follow that all that the apostle is speaking of is in the actual presence. Surely "as in Adam all die" will not be dragged into the actual presence. Then the next, "Even so in Christ shall all be made alive" need not be. But when the grand climax is reached; actual presence is reached, as we learn from the scriptures generally, but not from the word *parousia*. Our brother is quite vehement in saying that he did not write in the tract "words which imply that *parousia* means only actual personal presence," and he demands of us a correction. We would cheerfully comply if we thought we had misrepresented him; but when he says, "that this great event would take place in *his presence is proven by the original words of Paul, viz: En tee parousia anton,*" we cannot but think that if any correction is to be made he is the one to make it. He rests his argument on the Greek word *parousia* to prove actual presence. If he now admits that it does not always mean actual presence, then he made a mistake in resting his argument upon the word. Our reply to him in this particular was not so much because it affected the issue, but because we had seen the fallacy of this technical

claim for the word *parousia* before and thought we would embrace the opportunity of warning our brother to step back from a dangerous extreme. He does not step back very gracefully, but we can excuse the manner if only he takes the warning.

He says he will "undertake to prove from his (our) criticism that *parousia* in I. Cor. xv: 23 refers to Christ's presence." In this our brother evades the issue, and hides the real difference between us. His claim is that "made alive" in verse 22 is immortalization and that we are therefore to be made alive in *his presence*. It was therefore this claim for immortalization in Christ's presence based upon verse 22, not verse 23, that we dealt with. For him to prove that verse 23 deals with what will take place in His actual presence will not prove that the making alive of verse 22 will. As we have already shown, the apostle begins at the beginning and goes to the end. He begins with death in Adam, *anastasis* or being made alive in Christ; then in verse 23 the word "first-fruits" shows the grand end attained by the righteous.

(To be continued.)

Biblical Science.

In the church congress, after "higher critics" had speculated upon the authenticity of the Bible, one of the attendants in an impromptu address said: "How could the credibility of Holy Scripture be affected by these interesting—and even amusing—literary remains of a literature which had been buried by oblivion. The "survival of the fittest" was a theory which might account for the Bible outliving all this literature, but as Christians we believe that Scripture outlives all other literature, because it conveys divine truth to man, producing faith, and love, and hope in each succeeding generation. These homely sentiments were, of course, loudly cheered."

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.

PALESTINE THE SOLUTION OF WAR.

DURING the last two or three years many plans for abolishing war have been discussed in the magazines. The strangest of them is that which "Rev. Dr. Pereira Mendes" now brings forth in the *North American Review*. His solution is the restoration of the Jews to their old homes, the erection of their nation by the great powers into a neutral state and establishment there of a world's court of arbitration to which all international disputes should be submitted. Arbitration is the only becoming solution of the problem of how to abolish war, but it would be ineffective without some established arbitral power to which disputing nations can appeal. This power must be above suspicion; must be removed from any chance of being biased by any political considerations; must have a moral and, if need be, a physical power behind it to enforce its decisions. The only arbitration power which could fulfill all these requirements would, says Dr. Mendes, be Palestine restored to the Hebrew nation.

IF THE JEWS HAD THEIR OLD HOME.

This would mean, "(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East. These affect all the powers, for England cannot afford to have another power on the highway between her and her Indian and Australian Empires.

France chafes already at England in Egypt; Austria and Italy have Mediterranean interests which may not be overshadowed, and Russia considers she is bound by political and religious motives to have Palestine herself.

"(b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant and Greek church. None can afford to have the other supreme in the land whose very dust is sacred to all.

"(c) The erection of the Hebrew nation by the powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv: 18, 21; Deut. xi: 24), so that it could not possibly have any territorial ambition beyond them, nor could it ever be exposed to political intrigue for its own aggrandizement.

EFFECT ON COMMERCE.

"(d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (See Isa. lxi: 9). In this commerce all nations would advantageously participate, for Palestine geographically is the natural converging point of the trade routes between two continents, Europe and Africa on one side, Asia and Australia, on the other. Tyre, Sidon, Elath,

Ezion-Geber, Beyroot, Halifa and Acre among her ports would speedily become the London, Marseilles, New York or Hamburg of the East. And while to them the ships of the world would 'fly as a cloud and as doves to their windows' (Isa. lx: 9), the hum of industry's pauseless fingers would be the psalm of life of myriads in a land once the granary of the world, the successors of the myriads of whose existence the countless ruins of to-day are the dumb but heart-moving witnesses.

"(e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-Slav policy or Franco-German anti-semitism which propounds it. And the Hebrew nation of to-day by its eminence in finance, letters, science and trade, deserves attention, for reasons that need not here be noted.

THE BROTHERHOOD OF NATIONS.

"And it would mean the fulfillment of two Bible ideals of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. lvi: 7). This would be erected in the same broad spirit which made King Solomon pray when he dedicated his temple: 'And also the stranger that is not of Thy people, Israel, and cometh from a far off land, because of Thy name, when they hear of Thy great and Thy strong hand and Thine out-stretched arm, and He come and pray to this temple, O do Thou hear in heaven the place of Thy dwelling, and do all the stranger crieth to Thee for.' (I. Kings viii: 41, seq.) This would mean the quickening of the idea of the brotherhood of man recognizing the Father of all of us.

"Another ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples, and they shall beat their swords into ploughshares and their spears into pruning-

hooks; nations will not lift up sword against nation, neither will they learn war any more' (Isa. ii: 3, 4; Micah iv: 2, 3)."—*The Review of Reviews*, Sept. '95.

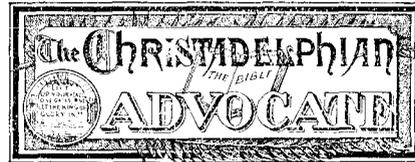
The foregoing portrays as an ideal what is to be in reality. But instead of arbitration—a subject upon which fanatics are going wild at present—settling all difficulties in the "world's court." He who shall send his word out of Zion will solve the war problem in the way shown by the words quoted from Isaiah.

THE GOLD MINES OF SOUTH AFRICA AND THE GOLD OF OPHIR.

IN the *Jewish Chronicle*, September 27, 1893, by H. M., the following remarkable article on "The Site of Ophir" appeared:

A new light has been thrown upon our guesses after the site of the district of Ophir, mentioned in the Scriptures as rich in gold, precious stones, ivory and birds of beautiful plumage. It has generally been supposed that it lay in India, and that it was from that part of the world the ships of King Solomon, as well as those of the King of Tyre, brought these treasures which enriched their cities. No less an authority than Dr. Carl Peters has been persuaded by documents which have recently come under his eyes that not India, but Africa, must be credited with the bountiful supply alluded to in the Bible. Dr. Peters has published the result of his research, which is based on a historical atlas recently discovered by him. It was printed in Amsterdam in the first decade of the 18th century, and once more lends force to the adage that there is nothing new under the sun. This information conveyed to us by the atlas proves that this compiler was at that time in possession of much knowledge respecting Africa, which we flatter ourselves to have been discovered at the latter half of the 19th century, but

which is nearly 200 years old. We know that the Portuguese had flourishing colonies on the Congo and Zambesi rivers in the 17th century, and it is now clear that they knew a great deal about the districts in which they had settled, else such maps as those now reprinted for us by Dr. Peters could never have been produced. How the knowledge came to be locked up so long is one of the strange freaks of history which we have paid dearly with money and loss of life spent in our latest African explorations. With the decline of the Portuguese power in the "dark continent," their geographical knowledge seems to have been buried and has now come to light again only to be shown up as correct in the light of modern explorations. The old Dutch atlas divulges an early knowledge of the east and southwest coasts of Africa, of the courses of the rivers Congo and Zambesi and other neighboring streams, of the dwarf tribes Akka and of the great forest in the northwestern bend of the Congo. Moreover, this historical atlas speaks of the great treasures found in the Zambesi country—gold, jewels, and fine animals, and even goes so far as to indicate the sites of special gold mines. These are doubtless the ancient dominions of Mono-Mueni of Simbae, of which the ruins were recently found. Dr. Peters is firmly of opinion that these ruins are of Phœnician and Sabaian origin, and that here also was situated the *Ophir* mentioned in the Old Testament. He goes so far as to suggest that the three Hebrew consonants probably contain the root of the word *Afr.* to which the Latin ending *ica* was afterwards added. He argues further that this was a far more likely place for the ships of petty Asiatic princes to be allowed to land and take any treasures at will than India, which was at that time a consolidated state. The Portuguese went at will and carried any gold and precious stones as they pleased, and it is not unlikely that so for a time did Solomon and Hiram. —*Jewish Era.*



FEBRUARY, 1896.

ENCOURAGED by the many kind letters and by practical and liberal promptness the ADVOCATE joyfully and hopefully presses on for another year's work, or until the Lord shall make its work unnecessary by the great and universal revolution that will result from His reappearance on the earth. Flattery is dangerous to all men, but commendation is helpful to weak and sometimes fainting human nature. It requires considerable skill to commend without flattering; but that skill comes by a knowledge of the Truth and a sincere appreciation of what is done in its behalf. We feel confident we are doing our best in the interests of the Truth, both with pen and on platform, considering the circumstances we are in. Words of commendation, therefore, encourage us, while words of flattery would offend us. The letters we publish this month are of the former, not of the latter kind, and we thank the writers of these and others received, and we thank our heavenly Father that His children are with us in our humble efforts to help further the interests of the Truth in this dark age.

Regarding the project mooted in last month's ADVOCATE, Brother Renshaw writes that he is receiving encouragement, and is hoping for a successful end. Some seem to understand that there is personal trouble to deal with; but so far as we are concerned personally there is nothing that would demand action on our part. It is what we might call an editorial matter that is to be dealt with, and also one that concerns

the brotherhood at large. Editorially there is, no doubt, a mutual feeling that we have done what he ought not to have done. While this cannot be entirely avoided in this age of differences, where editors think and speak independently (and if they do not do this they are not worth much), when it reaches a stage sufficiently to interfere with co-operation in the public work of the Truth, a comparing of notes with a view of doing better in the future is to be desired.

On the matter of fellowship many are dissatisfied with the uncertainty of things. Some complain that when applicants are immersed and received into fellowship upon an acknowledged basis it turns out that they are soon put out of fellowship by some addition to the basis; and they desire an understanding that in visiting in various parts fellowship shall be on the same basis, and that changes are not to be made by individual whims.

So far as the late controversy is concerned, it is desirable that an understanding be had as to whether certain local withdrawals are to be considered universal, or is it to be understood that co-operation and fellowship be had on the same basis as obtained previous to the controversy. It is well known that the ADVOCATE claims and always has claimed that the question whether or not a few Gentiles out of Christ are to be raised from the dead to judgment should not be made a test of fellowship. Actions and words elsewhere, however, indicate differently, and this is one thing many would like a clear understanding upon, with the hope that what has been done is considered only to apply locally. While to make the test of fellowship different in one locality from that of another is quite inconsistent, it would not be so sweeping in its effects; and, possibly, if a clear understanding to this effect were reached first, it might lead to a removal

of the obstacles locally. O that it might!

Let it be understood that we are determined to have a conscience void of offense in the case; therefore we will not put a straw in the way, and if there are any we can remove we will do it. We would rather meet a brother or any number of them face to face now and try to remove the causes of any estrangement that might exist, than postpone such meeting till the Master call us together.



The dark war clouds of last month have disappeared to some extent, but only to gather more destructive force for the coming storm. The world has been given to see how futile are the efforts in the line of arbitration and the various reform schemes to bring peace on earth and good-will among men. In about one week's time the whole political sky became full of clouds, and the war spirit that reforms had foolishly persuaded themselves belonged only to the barbarous past was suddenly quickened into wonderful active life.

It is folly to talk about the great national armies being means of keeping peace. Threats and fear will not go far in the direction of peace, and will do nothing towards good-will. They will only aggravate and cause a secret and sullen preparation for opportunity. With all the nations and in all disputes it is a question of you *or* me and not of you *and* me.

The Sultan still goes on exterminating the Armenians, and the powers still allow the "independence of the Ottoman empire." From fear of each other they are compelled to. His "independence" will not allow even the hand of charity to reach the famishing hosts in their dire distress; and to the "Red Cross"

society he says, Stand back. The agents of this society are now starting for the country in spite of the warning, and it will be interesting to see the outcome. This may be the match that will ignite the explosives. If so, the United States can no longer be an on-looker. She must do her part, and in doing so she must take sides. What side? If all her boast of philanthropy and humanity is worth anything the side of England is the only one for her. British and American interests are, to quite an extent, identical in the Armenian and the South African questions. Their citizens are there hand in hand, and to strike one is to strike the other, and consequently to protect one is to protect the other. All this newspaper war talk over the Venezuelan boundary question is like children complaining to each other of the severity of their parents. But let the parents be molested by some one else and all complaints will be forgotten.

Well, there is not so much war talk just now. So we must press on and wait and watch. There is no delay. The set time will be reached. Meanwhile let us keep in readiness.

THE WAR CLOUD AGAIN.

If the reports of Jan. 24th, that an alliance has been formed between Russia and Turkey, be true, the crisis is closer than ever; for that will place Russia in just the position to enable her to make ready for the final whirlwind descent upon "the land of unwall'd villages." The report comes from Constantinople to the *Pall Mall Gazette* under date of Jan. 23d, and that paper says: "We regard the news as true. The result of the treaty is that the Dardanelles is now the southern outpost of Russia, and that Turkey is Russia's vassal. We presume the British government will protest against the treaty for all it is worth."

THE RESULTS.

On the results of such an alliance the editor of the *Chicago Record* says:

"If the reports of an alliance between Russia and Turkey are correct the world may expect to witness an extraordinary and startling change in the relations of the various powers of Europe. The importance of the offensive and defensive alliance which is said to have been completed by the Czar and Sultan can hardly be over-estimated. The report is sudden, but it bears various signs of authenticity, aside from the rather portentous silence preserved by Russia throughout the agitation over the Armenian troubles. During the period in which the European powers were ostensibly acting in concert for the relief of the Armenians, Russia was strangely inert, although the suffering Armenians are more closely allied to the established church of Russia than to any other religious organization. The other powers, fearful of the consequence of a dismemberment of the Turkish empire, kept their hands off, and the result was that all Europe remained passive in the face of the most shocking outrages known to the nineteenth century.

The present reports indicate that Russia, so far from being supine and inactive during this period, has been quietly laying plans for an agreement by which at a stroke she may place herself in command of the Dardanelles. By the terms of the treaty as it is now outlined the Czar procures several important advantages. Turkey closes the Dardanelles to the rest of Europe and leaves the channel free to Russia, thereby giving it the long-coveted outlet to the sea. The one heavy handicap borne by Russia for centuries has been the lack of a port giving her free access to the sea at all seasons of the year. With the Dardanelles in her control Constantinople virtually becomes her frontier station on the south. It is reported, also, that the treaty gives Russia the privilege of moving her troops throughout the Turkish territory and establishing something akin to a sphere of influence over the Sultan's domain.



"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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in January *ADVOCATE*:

CLASS NO. 1.

Maria Laird, (10), Innerkip, Ont., 100; Fanny E. Arvin (12), Pembroke, Ky., 100; Ezra Cocke (11), Creal Springs, Ill., 95; May Spencer (10), Avondale, Ill., 95; Elsie Hahn (12), Riverside, Ia., 95; Arthur H. Magill (12), Mossy Rock, Wash., 95; Elbert L. Ferrell (11), Redmond, Wash., 95; Homer I. Byrnes (11), Wauneta, Kan., 95.

CLASS NO. 2.

Leah Epperson (15), Mossy Rock, Wash., 100; Charles Mason (14), Erie, Ill., 100; Harpending Eblen (14), Robards, Ky., 100; Bessie Williams (13), Englewood, Ill., 100; Daisy Franklin (12), Elgin, Ill., 98; Pearl Eblen (17), Robards, Ky., 95; Maude Cocke (16), Creal Springs, Ill., 95; Ethel Cocke (14), Creal Springs, Ill., 95.

JAMES LEASK, 532 62d St.

LESSON NO. 34, CLASS NO. 1.

QUESTIONS.

- 1.—Name the sons of Noah?
- 2.—In what way did the descendants of Noah displease God in the land of Shinar?
- 3.—What was the punishment visited upon them for their actions?

BEST PAPER, CLASS NO. 1.

ANSWERS.

1.—The sons of Noah were Shem, Ham, and Japheth. Proof—Gen. v: 32; Gen. vii: 13; Gen. ix: 18.

2.—The way the descendants of Noah displeased God in the land of Shinar was by proceeding to build a city and tower whose top may reach to heaven. Proof—Gen. xi: 4.

3.—The punishment visited upon them for their actions was the confusing of their language so that they could not understand one another's speech. And also that the Lord scattered them abroad from thence upon the face of the earth. Proof—Gen. xi: 7, 8.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 1.

1.—The sons of Noah were Shem, Ham, and Japheth. Proof—Gen. v: 32; vi: 10.

2.—The sons of Noah displeased God by undertaking to build a tower whose top would reach unto heaven. Proof—Gen. xi: 4.

3.—In punishment for their actions God confounded their language and scattered them abroad over the face of the earth. Proof—Gen. xi: 8-7.

FANNIE ARVIN.

LESSON NO. 34, CLASS NO. 2.

QUESTIONS.

- 1.—What particular man is most prominent after Noah, and which of Noah's sons did he descend from?
- 2.—How did his fathers stand in relation to the worship of the true God?
- 3.—What notable event shows an apostasy on the part of Noah's descendants?

BEST PAPER, CLASS NO. 2.

ANSWERS.

1.—Abraham. He descended from Shem.—Gen. 11: 10-26.

2.—They did not worship the true God, they worshipped idols. Josh. xxiv: 2, 14-15.

3.—The building of the tower of Babel. Gen. xi: 1-9.

LEAH EPPERSON.

SECOND BEST PAPER, CLASS NO. 2.

1.—Abraham. He was descended from Shem. Gen. x: 28.

2.—His father was a worshiper of idols. Josh. xxiv: 2.

3.—In the building of the tower of Babel. Gen. xi: 4.

CHAS. MASON.

LESSON NO. 35, CLASS NO. 1.

QUESTIONS.

1.—What particular man is called in the Scriptures the friend of God?

2.—Give the reason why he is called the friend of God.

3.—Where did this man live, where did he remove to and why?

LESSON NO. 35, CLASS NO. 2.

QUESTIONS.

1.—Locate, geographically, Abraham's native place?

2.—State why he left it, which way he went and where he went?

3.—State why he removed and in what way was he rewarded for his removal?

Similarity of Hawaiian Usages to Those of the Hebrews.

The manner of disposing of the dead in the Hawaiian islands is also in accord with the Hebrew custom, says a writer in Lippincott's. The body was embalmed and covered with a glutinous substance or wash, to seal effectually the pores of the skin and exclude all air. The body was then deposited in the side of a precipice. * * * Some stress has been laid on the peculiar institutions called the cities of refuge, or Pun-honua, which were found to have obtained prominence among the Hawaiians, and which have been quoted as another instance of Hebrew influence upon the customs and culture of the islanders.

Besides the traditions of the Hawaiians, their practice of incantation and divination, and many peculiarities of their language, show a relation not only with the Hebrews, but also with the fire-worshippers of Persia, the Brahmans and Buddhists of India and other branches of the Aryan race.

AROUND THE TABLE

Around Thy table Lord we stand,
In humble attitude we sing;
A weakly, feeble little band,
Our incense worship Lord we bring.

As strangers in a foreign land,
Mid'st enemies and bitter foes,
We seek Thine all-protecting hand,
And love, to comfort all our woes.

Around Thy table Lord we meet,
Our gracious Father's name to bless,
Thine own appointed feast to eat,
Thy saving grace and love confess.

Accept, O Lord, our work and praise,
And give us each a rich supply;
Let Thy good counsel guide our ways,
And teach us how to live and die.

And while we here together join
To do thy will in love and fear,
And listen to Thy word divine
Let Thy Blest presence hover near.

We ask, O Lord, that each may grow
In faith and love and every grace,
Might more of Thy Salvation know
And seek more earnestly Thy face.

SUPPLICATION.

Lord of life and king of glory
Now to Thee our voice we raise;
We sing the lays of sacred story,
We render homage, love and praise.

Jesus, strength of our salvation,
By thy word we safely stand;
Oh deliver us from temptation,
Bless us with thy guiding band.

Prone to wander, Lord we feel it,
Prone to walk in sinful ways;
Oh let thy restraining kindness
Guide us through probation days.

Rescue us from sin and danger,
Comfort with Thy staff and rod;
May we walk on earth as strangers,
Yet as sons and heirs of God.

Hear our voices, though in weakness,
We approach Thy throne of grace,
Be to us a rock and fortress
Till with joy we see Thy face.

R. SIMONS, Otago, N. Z.

INTELLIGENCE

BOSTON, MASS.—On the 25th of this month the Boston Ecclesia held their annual Bible school entertainment, when the scholars received prizes for the year's work, and were encouraged to continue in the study of the words of life. Through the hard work of some of the members of the Ecclesia it was made one of the most pleasant and enjoyable meetings of the kind we have ever had. One of the features of amusement was a graphophone, which gave selections of instrumental and vocal music, reproducing just as delivered by the band, instrument, singer or speaker, and could be heard all over the hall. It was highly interesting to many of us, showing the possibilities of the age to come.

Lectures have been delivered in Arcade hall, No. 7 Park Square, on the following subjects during the month of December: On the 1st, "The End of the Gentile Times," Bro. A. Pinel; 8th, "Who will solve the Political and Social Problems of the day?" Bro. E. F. Mitchell; 15th, "The Bondage of Corruption," Bro. C. J. Fairbrother; 22d, "The Song of the Angels on the Plains of Bethlehem," Bro. Joseph McKellar; 29th, "Does the Bible Solve the Eastern Question?" Bro. F. C. Whitehead.

Your brother in hope of eternal life,

JOHN B. RILEIGH,
Recorder for the Boston Ecclesia.

CONWAY, ARK.—I have to report the obedience to the commandments of God by the following named persons: Mrs. Wright, wife of Bro. J. C. Wright, at El Dorado, Mr. W. G. Risinger, of Junction City, and Mr. Murphie, at Morrilton. Bro. and Sister Wright have been life-long members of the Baptist Church, but through the efforts of Bro. McDaniel they heard and accepted the Truth, Bro. Wright being baptized by Bro. McDaniel last spring. I had the pleasure of assisting Sister Wright to put on the sin-covering name while giving a course of lectures at El Dorado the last of December; also assisted Bro. Risinger, who came up from Junction City to take refuge in "the name of the Lord" a few days later. Bro. Risinger had been a prominent preacher in the "Christian" church, but, after learning the gospel of the kingdom and its power for salvation, he withdrew from the church, giving them his reasons for doing so. On the 14th inst. (January) I was called to Morrilton to assist Mr. Murphie in being buried with Christ in baptism. Truly we all feel encouraged, seeing that our labor in the Lord is not in vain,

and our prayer is that we all may be overcome and gain for ourselves a never-failing crown of eternal life.

We are always yours in this hope.

JOHN W. TEAS.

DALLAS, TEX.—Writing under date of Jan 12th Bro. Solomon T. Blessing sends the following sad news: "I have a letter from New Orleans to-day stating that my brother, Samuel T. has had another severe attack, and the doctor is fearful that it may result fatally within a few days. Deity permitting, I will go to New Orleans to see him to-morrow."

New Orleans, Jan. 17th.

Under the above date Bro. Blessing sends the following cheering and hopeful news: "I am very happy to be able to write you that Bro. Samuel is very much improved, and we now have hopes that he may be spared to us many days. He had paralysis of the throat, or a spasm of the throat, and was speechless for an hour, and then suddenly received his speech. He has great nervous prostration, but with great care, and rubbing him to produce circulation of the blood, he has slowly improved. The doctor strongly recommends a change of climate—to get out of this low, damp place. And if he gets well enough to travel he will probably take the doctor's advice. Our Bro., J. P. Blessing, from Maryland, is also here now. Love to the faithful with you.

Your brother in the one hope,

SOLOMON T. BLESSING.

JERSEY CITY.—On Dec. 31, 1895, Bro. Thos. A. Walker was wedded to Sister Pauline Hamlin.

Beginning the first Sunday in January we have evening lectures, also mid-winter Bible class meetings at the houses of the brethren.

H. H. M. McCANN,

Assistant Recording Brother.

LADNER, B. C.—Just a few words, that the brethren may know that there are four at this place who meet every first day to show forth the Lord's death till He comes.

We have been cheered and encouraged by a pleasant visit from Bro. and Sister Edwards, of Victoria, Brother Ernest Easthope, of New Westminster, and Bro. Matheson, of Whonock. The last named on two or three different occasions.

We are all "slow of speech and of a slow tongue," hence there have been no lectures here, but there are many books loaned out and

there have been some private talks. We should be very glad if some good lecturing brother would come to this part. We are greatly in hopes of having Brother Roberts with us on his return this way. A couple of lectures from him on "Christ in the Earth Again," which we think is the grandest of all grand things and would be so fitting, as we believe the time is very near.

The signs are so encouraging that we almost feel that we are living by sight and not by faith. Therefore, my beloved brethren, when these things begin to come to pass we have reason to look up and lift up our heads for our redemption draweth nigh.

Yours in the hope of gaining a crown of life,
JAMES COOK.

LEWISHAM, KENT, ENGLAND, Jan. 1, 1896.
—Love and greeting to you in the Anointed, wishing you and yours many happy returns of the day (*in the kingdom*). This eventful year has now dawned, fraught with all the possibilities for which the saints of Yahweh have been crying in all the ages, "How long, O Despot holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Apoc. vi: 10). Things appear now ripe for the coming of the Heir, and His sign is to be seen in the political heavens in the four quarters of the globe. Europe, South Africa, United States, Great Britain, Venezuela, Turkey, Armenia, and our Colonies, are all swetting and stewing with suppressed rage and anger with each other, and the words of Psa ii: 1 (this day's reading) are rapidly coming to pass, "Why do the Gentiles rage and the people imagine a vain thing," and the remainder of the prophecy will, in due course, be fulfilled. Christ may come *this* year. If so, *well*: if not it is *still well*. He will come and will not tarry, and should He not come, yet there is no delay; the day is fixed and none can alter, and in the meantime there is yet salvation to be obtained—there is yet opportunity to redeem the time, to trim lamp, to buy oil, to be found working. And this reminds me that you have had but little intelligence lately from us in South London. The following, therefore, is a record of some of our work during the last three or four months. The undermentioned have entered the ark (Christ): Sept. 19th, Miss Mary Sollis, formerly Church of England; Oct. 17th, Miss Cecilia Cawline Page, daughter of our Sister Page; Oct. 20th, John Balfour Purvis, formerly Presbyterian, and Samuel Timpson, who was baptized over 15 years ago by those who held the "no Adamic condemnation" theory.

Bro. Box, of Bradbourne, Kent, has also come to reside in London and joined our meeting, having heartily accepted our basis of fellowship, and we hope to find him very useful to us.

Last Sunday, Dec. 29th, we assisted into the saving name Miss Ethel Alice Richard, about

15 (formerly neutral). She is the daughter of our Bro. and Sister Richard and is the first fruit of our Sunday School. It caused much pleasure, and we hope it will have great influence on the minds of the school children.

Our annual business meeting took place on Oct. 13th, and satisfactory reports were made. We then numbered 26, and the recent additions bring our members up to 30, so we have reason to thank God and take courage.

Bro. Whitehead, of New Romney, visited our meeting on Nov. 3d, exhorting at the table and lecturing in the evening. His visit cheered and delighted us.

The following lectures have been given during the months of October, November and December: "The Government of the World," C. Rose. "Bible Teaching Concerning the Spirit of Man Subversive of Spiritualism," R. H. Ford. "It is Life Eternal to know the Only True God and Jesus Christ whom He hath sent," C. Balls. "Popular Notion in regard to Heaven and Hell at Variance with Bible Teaching," J.owler. "What Advantages It Me if the Dead Rise Not?" W. Deane. "Daniel's Visions of the night the Consummation," G. F. Guest. "The Hidden Manna," W.owler. "Another King One Jesus," R. H. Ford. "The Rest that Remaineth for the People of God," W. H. Clifford. "Startling Facts for Professing Christians," W. Whitehead. "The Fate of the Wicked," R. H. Ford. "The Meek Shall Inherit the Earth," J. J. Andrew. "The Lord Cometh with Ten Thousand of His Saints," G. F. Guest. "The Broad Road and the Narrow Way," C. Bore. "Jesus came into Galilee saying, The time is fulfilled and the kingdom of God is at hand, repent and believe the Gospel," G. F. Guest.

This month, January '96, we have arranged for four special lectures, to be held in the afternoon, on the "Second Coming of the Lord Jesus Christ."

We find that the "Catholic Apostolic" can command great afternoon audiences; we are therefore going to see what we can do in the same direction—with the pure Truth. The course of lectures will not in any way be allowed to interfere with our regular work, so that the evening lectures will still be held as usual. The subjects for special lectures you will find on bill inclosed. With love in the Christ, I am, dear Bro. Williams,

Your co-labourer and brother,

GEO. F. GUEST.

LONDON, ONT.—We are awakening out of the sleep in which we were (spiritually) as the fruits of our labor is showing itself. We seem to have stirred up a little interest in London that was before dead. Bro. Parkin, of Hamilton, cheered us considerably by giving us a lecture. He got a fair hearing and has caused some to look for themselves. We have had two immersions (but not our work), one

being William Hall (aged 54 years) who, through the works of Dr. Thomas and Bro. Roberts, has been a believer for a number of years, but was not near any body of Christadelphians; so he did not obey until Dec. 23d, '95, and we have reason to believe that Bro. Hall will be a good help to us in pushing the battle to the gate. The other is Matthew Allison, age 52. He received the Truth in the same manner as Bro. Hall, and came from Port Elgin, about 100 miles from here, to be baptized on Jan. 1, '96. Bro. Allison understands the Truth thoroughly. He leaves to-day, the 3d, for his home in Port Elgin to be alone there. If any brother or sister should be passing that way they would cheer his heart by calling on him. Address, Port Elgin P. O. Trusting we may all be found ready when the Master comes and that the time is near.

Your brother in hope of eternal life,

J. WYATT.

NIX, TEXAS.—As there has never been any intelligence from this place published in the *ADVOCATE* I will endeavor to say a few words that might be of interest to some of the brethren. There are very few Christadelphians in this part of Texas, myself and sister wife being the only ones in this settlement. There are only five others within twenty miles of us—Bro. and Sister Eastman and daughter, who live near twenty miles from here; Sister Greer and Sister Bowman, who live eleven miles distant. All of us are of the poor of this world and consequently are not permitted to see each other as often as we would like. I have been doing what little I could in the way of public lectures once a month at our nearest school-house for about two years. There is very little interest manifested in the Truth here, though some are beginning to realize that Christadelphianism is not easily overthrown. Two efforts have been made here to expose our faith, one by a Campbellite in a two hour sermon on the state of the dead. At the close the writer announced a reply at my next regular appointment with an invitation to the preacher to attend, but he failed to put in his appearance. The result was that the people, with very few exceptions, acknowledged his defeat, the next attack occurred a short time ago, a Baptist preacher sent the writer an invitation to discuss the subject of baptism, its design. The writer to affirm it to be essential to salvation. He also said that when this was over we would arrange other propositions on the state of the dead and the kingdom.

This discussion on baptism duly came off, and at the close the writer presented the propositions on the other two subjects, two days to be occupied on each subject. We failed to agree on the time and he wrote me at last, just as I expected, that, having lost so much time, he thought it best to withdraw. The people here are sadly disappointed, but the blame is not with us. The Truth is indeed quick and powerful, but how few there be that are really seeking for it. May the time soon come when it will be made manifest who holds the Truth in its purity. May we, dear brethren and

sisters, so live that we may be found among the called, chosen and faithful in the day when He comes to make up His jewels.

I remain your brother in Israel's hope,

W. H. WOLFE.

THE CASES OF APPEAL.—The brother writes, "We as a family most heartily thank those brethren and ecclesiastical who have so kindly responded to the call for help through the *ADVOCATE*. Their liberality has given us an opportunity, that otherwise seemed impossible, to place our daughter where she will have the best means known for her restoration to health and strength of mind. May their 'good deeds' be remembered when Christ comes to bestow His rewards."

TULLY, N. Y.—Brother J. M. Paul's first stop east was at Tully. Folders had been circulated through the town giving notice of lectures, and at the four which were delivered there was an average attendance of about twenty, which we thought very good, considering the prejudice there has been here against us. Best of all, the clergy from the three churches turning out part of the time, and those of the people who attended first attended pretty much all through.

At the first lecture Brother Paul made the remark that "the idea of the kingdom in one's heart was absurd," which drew a written question from the Baptist preacher presented at the next lecture—"How could Christ then say the kingdom is within you?" Bro. Paul, after answering it, requested that "if more questions be asked, they be easy ones, else he might not be able to answer them." No more written questions were asked, but several orally, "not at all in the spirit of contention," "but simply for information." At the close of the third lecture, which we then thought the last, the Baptist preacher expressed himself as very thankful for the benefit and information received and extended to him a cordial invitation to their "Epworth League," where he would have an opportunity to speak. This, however, was prevented by the subject for Sunday evening at the Methodist church, announced in our local paper of Saturday, "The parable of Dives and Lazarus." We attended, and, strange to say, no attempt was made to prove the after-death teaching of this parable. Six stories were told, which occupied the most of the time. The way being thus opened, on Monday we circulated bills advertising, "Free lecture continued." Subject, "The rich man and Lazarus." One minister was present and about our usual number. The results of the effort we know not. This much we know, a breeze has gone through town; a blow has been struck for Truth, and there is a "witness" before the people.

HENRY WILLIS.

WENATCHEE, WASH.—In May 1895 the Chicago Ecclesia of Christadelphians, upon an examination in writing, approved my statement of faith; and, upon my subsequent immersion, the said Ecclesia furnished me with a certificate of fellowship and also caused a notice of my recognition to be inserted in the *ADVOCATE* for June, 18.5.

Desiring to be entirely freed from any restraint, in regard to speech or action, I have returned the aforesaid certificate; and further wish to state, that henceforth the Chicago Ecclesia and the whole body of Christadelphians everywhere are fully relieved from all responsibility for anything which I may say or do.

E. MACDONALD.

[Judging from a letter received from Brother MacDonald, he has "fallen out by the way," the temptations of the world being too strong for him. He is evidently a very intelligent man, but seems to be meteoric. We are sorry, but cannot help in the case, having done all we could for him.—Ed.]

RECEIPTS.

G. W. Ware, J. Brown, E. Stokoe, J. Cook, P. H. Watson, J. D. Jones, T. Turner, S. E. Smead, B. Putnam, C. T. Spencer, R. Bingham, W. H. Wolfe, C. L. Cotton, L. J. White, J. W. Peak, F. Monk, H. R. Wilker, W. J. Green, D. Amhien, M. Comstock, G. W. Mason, G. E. Smith M. A. Hamilton, J. M. Hartlett, W. M. Selleck, H. Rubs, E. E. Anderson, A. M. Cobb, J. H. Renshaw, J. Patterson, G. F. Kirk, E. Swain, J. Pedder, S. G. Curtis, N. S. Algire, F. L. Carr, H. V. Moore, P. Phillips, Z. Pottenger, S. F. Weeks, C. M. Chester, G. F. Guest, M. E. Love, W. M. Fraser, E. J. St. John, F. Carter, A. Newcomb, J. L. Walsh, E. C. Bassett, E. V. Bennett, E. Gregory, J. W. Edwards, G. W. Bartlett 2, A. L. Bruce, H. Hahn, E. K. Biscoe, J. H. Pilgrim, R. R. Gage, G. Ellis, S. R. A. Dolley, J. Laird, E. A. Filach, G. King, M. Galtiff, L. P. Robinson, C. F. Bennett, J. Sellick, E. E. Crowell, J. Barbour, M. C. Cordell, J. W. Peack, A. Godfrey, J. M. Edwards, S. E. Taylor, J. Blair, C. T. Spencer, S. L. VanAkin, J. Decker, J. W. Mack, G. E. Utter, H. S. Thomas, C. Hitherwick, P. Campbell, C. F. Collins, W. Darfel, M. Call, J. Clark, A. M. Ferrel, A. S. Richmond, L. J. Fulton, J. W. Edwards, H. Gualchmai, M. M. Merry, C. Williams, A. Anderson, W. H. Wood, C. C. Mann.

CHRISTADELPHIAN MEETING-PLACES.

- AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.
- BALTIMORE, MD.—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.
- BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.
- BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.
- BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.
- CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.
- CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.
- CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.
- DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.
- ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.
- JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.
- LOWELL, MASS.—Welles Hall, No. 173 Merrimack Street. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.
- NORFOLK, VA.—Corner of Brambleton and Maltby Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.
- PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.
- ROCHESTER, N. Y.—Christadelphian Synagogue, No. 127 East Main St., Room 18. Services at 10:30 A. M.
- SAN FRANCISCO AND OAKLAND.—California Hall, Clay Street, every Sunday at 11 A. M.
- TORONTO, ONT.—Avenue Hall, northeast corner of College and Spadina Avenue. Every Sunday.
- WORCESTER, MASS.—Franklin Hall, No. 560 Main Street. Every Sunday at 10:30 A. M. and 7 P. M.

The Work of The Truth . . . in America Denounced

Desparingly of the work of the truth in America the following has been sent out to the world as far as the sender could send it:

"In this country (America) both the horse and the cart are wrong end too. We have here the kingdom of God with the kingdom left out; the hope of Israel with Israel left out, a great salvation, but not the great salvation which began to be spoken by the Lord. *** This great salvation is not to be mentioned in the same breath with the one issued from the press here (in America)."

Does anyone believe there is a word of truth in the foregoing? Can anybody tell what it was written for? Can anybody tell what it was published for? Is anybody ready to believe that the brethren in England, Australia, New Zealand and North and South America have put in circulation twenty-three thousand copies of a book purporting to herald the great salvation and yet failed, all of them failed, to find that it "left out the great salvation" and that it did not contain "the great salvation spoken by the Lord"?

COMMENDATION—

A few of the many words received:

This is a splendid thing and I will plant a few more of them. If this book don't cause a person to stop and think I don't know what will.

JOSHUA EASTWOOD, Lawrence, Mass.

I am wondering in what way you are connected with the World's Congress of Religions. I suppose, however, you are attending some of their meetings and actively distributing "The Great Salvation," which is abundantly able to tell the story wherever a good and honest heart is found.

W. J. GREEN, Spottsville, Ky.

I have just finished the reading of "The Great Salvation." My judgment is that it is by far the most effective publication yet issued bearing upon the elements of the Truth. The stranger who will take the pains to read it carefully can hardly fail to be impressed with the fact that here is something which appeals with equal force to his reason and his affections. It ought to have a future of good before it which should reap a harvest of salvation. It will be a weapon that will serve a glorious end in combating "spiritual wickedness." May God bless its work of love.

C. C. VREDENBURGH, New York.

I think it is one of the most convincing arguments that has ever been put forth by any man. In getting up this work Brother Williams has driven a nail in a sure place, which all his adversaries will not be able to draw out. May the Lord bless him in his good work. So says Bro. Greene, of Anaheim, Cal., in a letter to me; and so say we also.

T. and E. M. REITH, Summerland, Cal.

Writing to Mr. Leask, of Chicago: You sent "The Great Salvation," for which I am very thankful, and as soon as I am able I intend to contribute something towards the expenses of publication and distribution of this wonderful little book. I don't see how anyone could read the book and not become convinced of the errors of modern theology.

W. H. HOBGOOD, Lunenburg, N. C.

I will send one dollar more for tracts and "The Great Salvation." It is a splendid book.

MARY E. DELOZIER, Windsor, Fla.

I have just finished reading your pamphlet, "The Great Salvation." It is as plain as A B C. I never saw so much rich matter crowded into so small a compass and so plain. It seems as though it must prove a savor of life unto life with many. May God bless you and your work. I can't express my joy in reading it.

E. J. TOWN, Fort Ripley, Minn.

It will take the place of many tracts. It will present the Truth in a nutshell.

A. D. STRICKLER, Buffalo, N. Y.

The package of "The Great Salvation" was just the thing needed and was very quickly distributed. It answers the purpose far better than any other small work we have, because it presents the Truth in better form, and appeals more directly to the personal consideration and moral conscience of well-disposed and thoughtful persons into whose hands it can be placed by well-directed efforts of the brotherhood.

R. J. JONES, Montavilla, Oregon.

I have read "The Great Salvation" with much interest. I find it to be one of the plainest and most perfect evidences on the true Bible doctrine I ever read. A grand thing is the great salvation.

M. A. MARSHALL, Blackfoot, Idaho.

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MARCH, 1896.

NO. 133.

THE CHRISTADELPHIAN
•••••
ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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PUBLISHED BY THE EDITOR,
THOMAS WILLIAMS,
Englewood, Ill.

NOTES.

Sister Byrnes asks, Will you please state that the opening sentence in my letter in February *ADVOCATE* should have been in quotations marks, being quoted from Dr. Thomas.

The omission of Editorial and Signs of the Times this month will be excused, we feel sure, when it is known that it was to give place for the unbroken appearance of the excellent article on the solution of the Eastern Question.

Bro. G. T. Washburne has kindly sent us an article by another young brother of the Jersey City ecclesia which will find room soon.

A good article by Brother Barber, of Guelph, is in type, and will appear next month.

THE TRUTH GLEANER VOL. 2, BOUND.—We have a large supply of these and have concluded, in order to get them into circulation, to supply them at 15 cents per copy, post-paid. The volume consists of 72 pages, bound in heavy paper.

HOLY LAND PHOTOGRAPHS.—We have three sets of these left over since they were sold with the *Truth Gleaner*, vol. 4. Each set consists of seven parts, each part containing 16 photographs. The size is $8\frac{1}{4} \times 10\frac{3}{8}$ inches. The three sets can be had at one dollar per set, post-paid. Those who subscribed for them with the *Truth Gleaner* were well pleased.

A. M. B.—Your words of commendation and words of gentle rebuke are received in the same good spirit that prompted them; but you cannot look over the field we had before us, or you might see that sometimes a lesser evil is forced upon one as a necessity to prevent a greater. If we had no cringing partisanship to deal with it would be a different thing.

Brother Hudson has sent us two additional installments of his series on Testament, having changed his mind from his intentions as given last month. Brother Welch's fear of friction by the discussion of disputed questions is not without reason, but Brother Hudson's writing is not calculated to arouse animosity. In his last article his quotations from letters were not quite free from the objectionable feature Brother W. complains of. Keep them out, Brother Hudson, the best authority is the Bible.

UR OF THE CHALDEES.—The difference in answers given by the children as to the locality of Ur was to be expected, since wise men differ on the subject. The words of Joshua "otherside the flood" are not considered proof that east of the Euphrates was meant. Considering that Israel had crossed the Jordan, may not reference be had to it as the "flood?" The locality of Ur is a question parents might now take interest in. Shall we hear from brethren and sisters on this? If so we will give the substance of it in the Sunday-school department for the benefit of the children.—Ed.

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2.—"Man, in the Interval between Death and Resurrection, is Unconscious." Mr. Williams affirms; Mr. Grant denies.

3.—"The Punishment of the Wicked is Unending Misery in Hell." Mr. Grant affirms; Mr. Williams denies.

4.—"The Bible Teaches that Heaven is the Reward of the Righteous." Mr. Grant affirms; Mr. Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in paper, 50 cts.; in cloth, 75 cts.

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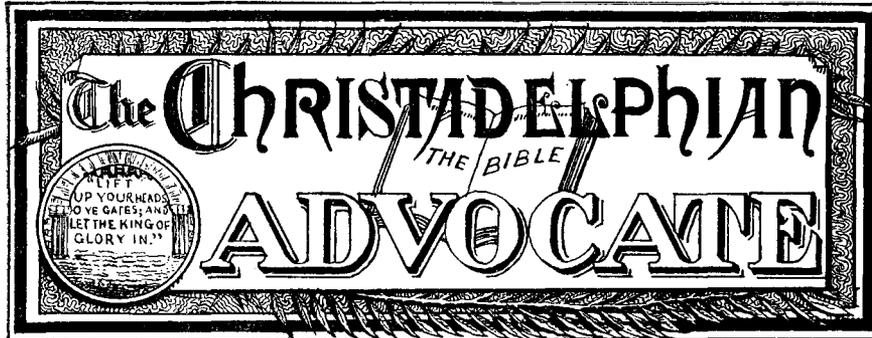
THE TRINITY; Does the Bible Teach it? A lecture by George T. Washburne, of Hoboken, N. J., in which the fallacy of the doctrine of the Trinity is shown, and the Oneness of the Deity demonstrated by the Scriptures of Truth. Price 10 cts.

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—MARCH, 1896.—

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SUNDAY MORNING ADDRESS.

DEAR BRETHREN AND SISTERS:—In our lesson this morning we have the letters written by the Spirit to the seven churches, and these show us that even in apostolic times there were faults to be found. However, nature is the same in all ages, and therefore its faults do not belong to any age in particular. In this there is, in a sense, a consolation for us. When we examine ourselves ecclesiastically and find that things are not as they ought to be we are not to despair as if our case and the experience of all ecclesias in this day were an exception.

Infidelity attacks the Bible because of the imperfections of some of the characters exhibited therein; but this is really a proof that the Bible is divine. It hides not the faults of human imperfection, but exposes them sufficiently to justly and mercifully rebuke them and make them a warning for others. If in the Bible only a eulogy of the characters that go to make up its history were given, such, for instance, as is in vogue in our day, of men after they are dead, we should not find it the book that it is, one that comes close to our own experience and touches our real heart-throbbing. We should be led to regard it as a book written for another and more perfect race than that of the Adamic, holding out ideals and possibilities far beyond anything we may hope to realize; a book written for angels, not for mortal men. But as it is it is true to life, and we are not overwhelmed when a comparison is made between characters of Bible times and those of our own times.

In these letters to the churches there was much to condemn; and we may be sure that if letters came to the churches of our day, we should not be exempt from rebukes and corrections. It is not necessary that such letters should be repeated; they are as good for us as they were for those to whom they were directly addressed, and therefore let us look about and find the things to be repented of, repent and press on for the better.

A fact worthy of our attention is, that the ecclesias addressed are held responsible for the evils among them. The strength of a chain is equal to the weakest link in its composition. While this would be rather too mathematical to apply to an ecclesia, it is evident that perverse members affect the standing and status of the entire body. "I have a few things against thee," said the Spirit to the church in Pergamos, "because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel." The fact that the body is held responsible for the inconsistencies of its members illustrate a principle that runs through the entire scriptures, exhibited more particularly in the history of Israel. The lesson for us to learn from this is that we cannot be individually independent; we have obligations to each other that we must not ignore. In ecclesial matters and in all matters affecting the welfare of the Truth my business is yours and yours is mine. We are brought together in mutual compact under the same name—a name whose honor and reputation are made dependent upon our conduct. Here, brethren, we must face the fact that great responsibilities devolve upon us, commensurate with the great privileges and high honor to which the Truth has brought us into relation. Let us then consider one another, the strong bearing the infirmities of the weak, and the weak striving to become strong.

While in these letters there is rebuke and condemnation, commendation is also extended with a free hand. How pleasing it must have been to the recipients directly concerned. May we not enjoy the pleasure of receiving the same? We may if we imitate the examples commended, and thereby we may even now take sips of sweet consolation, these sharpening our appetites for the deep draft that will be poured out in the words, "Well done, good and faithful servant."

To those who overcome will be given a crown of life. "Be thou faithful unto death, and I will give thee a crown of life" is what the Spirit says to the church at Smyrna. The crown is not a diadem, but a stephan. A *Diadem* is an inherited crown, and in the world it often falls upon ugly heads, where they remind us of what Solomon says about jewels of gold out of place. A *Stephanos* was the coronal wreath that adorned the brow of the victor in the Grecian games. It was a reward of merit. When this crown is placed upon the heads of the victors in

the race for life it will be put there by the unerring hand of the righteous judge, and while the possibility of its possession is due to what He has done for us in opening the way for our race, the fact of its possession will indicate that we have done our part—done the best we could and reached the winning post. That this might be our lot, “let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

EDITOR.

MEDIATORIAL—TESTAMENT.

Shire Oaks, Feb. 4, 1896.

DEAR BROTHER WILLIAMS:

I have read recent publications in the *ADVOCATE* respecting “testament” and “covenant.” We should deplore deeply the agitation of the subject.

The words of Paul in Hebrews would seem, on a superficial and isolated reading, to favor the idea of a will after the manner of what we might call the common law, but a deeper and contextual and comparative reading would show the idea of what we might call a “mediatorial-testament.”

If the Lord willed the land of Canaan to Abraham and his seed (Christ), after the manner of will in common law, then an insuperable obstacle, on man’s part alone, stood in the way of Abraham ever entering into the inheritance. That obstacle was sin and his sin-nature. In the wisdom of God sin must be condemned in the sin-nature, and condemned in the way of a declaration of God’s righteousness, before any one could enter into the inheritance. God’s word teaches us that this could be done only in the sacrifice of the sin-nature in one possessing it and who is absolutely righteous in himself, that the nature might live forever and free from all sin in order to enter into the inheritance. This, therefore, required mediatorship, and a sacrifice, and a shedding of the blood of the sin-nature, and thus makes the will (testament) a medi-

atorial-testament brought into force *by the shedding of blood.*

There has been much written upon the subject, and much warmth of feeling on different sides engendered thereby. It is to be hoped, however, that there will be no further agitation of a subject in which brethren will differ, while at the same time acknowledging the necessity of the shedding of Christ’s blood and his resurrection to eternal life in order to effect an entrance into the inheritance by Abraham and his seed.

Your brother in Christ,

L. B. WELCH.

The Way of the World.

Who Cares?

Who cares that your cross is heavy;
Who cares that you weep and sigh;
Who cares that you find life darkened—
That you’d gladly lie down and die?

Who cares that your tears are falling
Like the chill November rain;
Who cares that your heart is aching
With a dull and ceaseless pain?

Who cares that your feet are weary,
Walking in poverty’s way;
Who cares that you see no sunshine
In the fair, bright summer’s day?

Who cares that your dreams are shattered;
Who cares that you know no rest;
Who cares that you’re daily nursing
Despair at your very breast?

No one, for the world is selfish.
It wants not your grief and pain.
You may cry your woes from the housetops,
But you’ll cry them all in vain.

But fill your pockets with gold dust,
With a beaming smile advance,
And then you can play your fiddle,
And the whole wide world will dance.
—Katharine Dangerfield.

THE DIVINE SOLUTION OF THE EASTERN QUESTION.

THE Eastern Question has been a source of vexation to the politicians and statesmen of Europe during the greater part of the present century, and to-day is the apparent cause of the existence of the vast standing armies that drain of its vital energies that continent. As a merely political issue it is devoid of interest to us, who regard all governments as the gigantic and sinful expression of human lust and power and pride. We have no sympathy with the passion or policy that incites man to rush with deadly fury against his fellowman, at the behest of a few villianous despots, or a knavish crew of reckless and unscrupulous politicians. We rejoice in the possession of an animating principle of faith and hope, by which we strive to make sure our admission to a kingdom, which, in our Lord's words, "is not of this world." We remain passive in the angry tumult of the nations because our citizenship is in heaven, from whence also we look for our Saviour the Lord Jesus, to establish on earth the divine and perfect theocracy.

It is as a preliminary to the fulfillment of this declared purpose, outlined with remarkable clearness in the scriptures, that we study the bearings and carefully observe the phases of the Eastern Question. As a political problem it may be stated thus: Several European nations, notably Great Britain, view with much apprehension the extraordinary growth of the Russian Empire, and its rapid and irresistible encroachment upon other countries. Already larger in area than all the other countries of Europe combined, it bids fair, in the natural order of things, to obtain control and supremacy, if uninterrupted, over a larger portion of the earth than owned the sway of the Roman Empire. When very early

in the century the Ottoman Empire began to decline in power and prestige, the astute politicians of Europe perceived that should Russia succeed to the occupancy of Constantinople, and the territory such occupancy commands, it would be impossible to arrest her onward march to the fairest and most fertile provinces of Asia, and Russia would be the mistress of the world. English rule in India, her supremacy in the Mediterranean, and her world-wide and lucrative commerce would cease. It is therefore part of the national policy of Great Britain to check the ambition of her prodigious and semi-barbarous rival, which is and has been a menace to her existence. To this end the aid of the powers have been evoked and seemed to maintain the integrity of the vile, bloody and barbarous Turkish Empire. The Crimean war and several others that have drenched the soil of Europe with blood were fought to sustain the Turk. But for England's selfish support, Turkey, rotten to the heart, would have long ago passed into the obscurity of history, an example of all that is vicious, licentious and hateful in the annals of men. To-day we behold the sick man of Europe, as the Sultan has been for many years termed, languishing upon a bed made hard and uncomfortable by the greedy and vulturous powers that watch with joy or apprehension his convulsive throes. It is freely confessed that but little longer can his empirics prevent decease. He would quickly be abandoned as a useless encumbrance, fit only for the grave, could the spectators agree about the distribution of his territory. The certainty that the end is at hand fills the council chambers, the courts, and the homes of Europe with gloomy forebodings. Few pretend to believe that the crisis will be passed without precipitating the whole of Europe into a conflict too awful to contemplate. The last twenty

years have witnessed preparations for war on a scale hitherto undreamt of. The history of the world is but a list of conflicts between nations. There have been very few even short periods in which peace have reigned. Strife and turmoil have ever been the lot of man. And yet, viewing the records of nations from the time that Xerxes marched three millions of fighting men from Persia into Greece, some 480 years B. C. to the present time, there is no period that seems so amply and satisfactorily to answer Joel's descriptions of the preparations for the battle of the great day of God Almighty as do those that now tax the skill and ingenuity of this generation. "Proclaim ye this among the Gentiles" cries the prophet, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves together round about." If we are correct, then, in applying Joel's words to the present activity in the art and science of slaughter we are on the eve of events the most momentous and far-reaching in history; for consequent upon this assembling of the warlike hosts of this mis-governed day, "the Lord will roar out of Zion," adds the prophet, "and utter his voice from Jerusalem; and the Gentile heavens and earth shall shake."

The conditions of affairs at the present day are so highly corroborative of the scriptural portrayal of them, and the future is depicted in such clear language that we turn with the utmost confidence to the inspired pages to learn the only and true solution of the vexing Eastern Question. He who knows the end from the beginning has caused it to be written therein so that whosoever will may read.

We would direct your attention to the 12th verse of the 16th chapter of

Revelation: "And the sixth angel poured out his vial upon the great river Euphrates; that the way of the kings of the East might be prepared." The Apocalypse is a book of symbols, in which things natural represent things spiritual, and the great events in history are portrayed in miniature. It is an historical fact that a part of the bed of the river Euphrates has been dried up to prepare a way for an armed host. Cyrus the Persian, when he besieged Babylon through which the river ran, drew a line of circumvallation round the city with a deep trench into which he diverted the waters of the river in order that they might flow into a large lake which Nebuchadnezzar had dug near the city. A convenient night was chosen in which to break down the dams, and while Belteshazzar feasted with a thousand of his lords, Cyrus marched on the river bed under the walls of Babylon. "In that night," says Daniel, "was Belteshazzar king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old."

Now unquestionably this important occurrence by which Cyrus, the anointed of the Lord, obtained the kingdom which the Creator through Isaiah had promised him furnishes the material for the Apocalyptic figure. And inasmuch as the actual drying up of the Euphrates led up to the liberation of the Jews from captivity and their establishment once more in the land of their fathers, so it would seem in harmony with the dealings of God, in which anti-type always excels type, if the figurative evaporation of the Asiatic stream should result in great and splendid changes for Palestine. The fact that the Apocalypse is a book of symbols makes it unnecessary to prove that the Euphrates is a representative of something else. In Apocalyptic imagery waters represent peoples, multitudes, nations, and tongues. The river Euphra-

tes rises in the mountains of Armenia, flows through Mesopotamia, Babylonia, and Chaldea, and empties itself into the Persian Gulf. It therefore flows through the heart of the Turkish Empire in Asia, and its waters are symbolic of that nation.

Without entering into the particulars of Turkish history, we may say that a century ago it was the most powerful nation of the East. A commentator of much penetration who was convinced the Euphrates was symbolic of the Turkish Empire, and whose writings were published the first year of the present century was forced to admit the improbability of its declining to the condition of the desuetude predicted by the book. Bishop Newton also, while teaching the correct interpretation of the symbol, remarks the extraordinary change that must ensue ere the Ottoman Empire is so far enervated as to be described as dry. We are therefore the witnesses of a miracle that establishes in a practical manner the truth of Scripture. No merely human vision could have seen, and no merely human hand could have delineated 1800 years ago the downfall of a nation then unborn. The event is placed in its correct chronological order. The first five seals are descriptive of the French Revolution; and they passed into history when Napoleon was defeated and exiled A. D. 1815. According to the best authorities the Ottoman Empire first evinced signs of weakness about five years later, or A. D. 1820. Its condition since then cannot be described in more significant language than that used in the Apocalypse. The process of evaporation has been so slow that it has been almost imperceptible. Only by glancing over the history of the last half-century can we form a correct estimation of the seriousness of its decline. Accepting Dr. Thomas' translation as the only one that will give sense to the passage, we shall read it: "The water

thereof was dried up, that the way of the kings who are from a Sun's risings may be prepared." This Sun is elsewhere termed the Sun of righteousness who shall arise with healing in his beams, and can be none other than Jesus of Nazareth, King of the Jews, once more returned to the scene of his sufferings. He does not arise with healing in his beams for all alike, although his advent will dispense light and life to a drowsy and benighted world. The prophet makes the distinction evident when he says, "But unto you that fear my name shall the Sun of Righteousness arise." It is principally to His servants, small and great, that He comes: and as most of them are in the dust, the message will be, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." In this connection, Dr. Thomas beautifully observes, "The earth brings forth, and the garden causes to spring forth, as the result of the Sun's power; so that the earthborn products of the garden are the Sun's risings. After this analogy, the Sun of Righteousness, who rises only once to set no more, causes righteousness to spring forth from the earth, in causing righteous men to spring forth from the grave; who, when clothed upon with their house from heaven, will praise him before all the nations."

The kings of a Sun's risings are therefore the resurrected friends of the King of kings and Lord of lords. The Ottoman Empire is an obstacle to their progress for two reasons, first because it exercises a tyrannical and barbarous authority over the promised land, which the saints are to possess; and secondly and chiefly because its existence prevents that situation of affairs by which the nations are to be gathered together to the slaughter at Armageddon. The drying up of the Euphratean power is therefore the precursor of the emancipation of the land of

Canaan from the thralldom of ignorance, superstition and despotism in which it has been for centuries held. The first and final step would seem to be the dismissal of the alien spoiler from the sacred soil, but contrary to this the Son of man will have been in the earth for some time before this desirable end is accomplished. It would not be sufficient to erect the banner of the Great King upon the mountains of Israel, and by an irresistible hand thrust back the presumptuous invaders of God's heritage. The occasion will afford an opportunity to display the greatness, the omnipotence and the wrath of Yahweh to serve as an age-lasting lesson for the stiff-necked and rebellious Jews, whose wondering eyes shall behold feats of power far exceeding those wrought by Jehovah when their fathers first emerged from the darkness of Egypt. Not indeed for their righteousness will He do this, but that He may be sanctified in their eyes and in the eyes of all nations, and that it may be known that He is Yahweh.

For the purpose therefore of impressing upon the wayward this important lesson, it has been divinely pre-arranged that Jesus should manifest himself in Israel at a time of great calamity styled by the prophet "the time of Jacob's trouble," out of which Jacob will be saved. A remnant, weak and small, having acquired considerable wealth, will dwell in security and prosperity in the land of promise just before the advent of God's glorified Son. A host of the heathen whose avarice and love of rapine have been excited by the hope of spoil will invade the peaceful borders of these Israelites. For we read in Ezek. xxxviii: 8-14 a prediction addressed in prophetic style to the invaders, "After many days shalt thou be visited; in the latter years thou shalt come into the land that is brought back from the sword, and gathered out of many people, against the mountains of

Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely, all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

That we are living in that very period which is prophetically the latter years is certain by reason of the fact that this prophecy penned 2300 years ago is now incipiently fulfilled. Of recent years, and particularly within the last twenty, a colonization movement of magnitude unparalleled in the Jewish annals of this era has been made, and the population of Palestine is to-day twenty times as large as in 1876. The land from which the Israelites have been exiles for 1800 years is now receiving her children again. From a merely human standpoint this is inexplicable. It is true that the treaty of Berlin signed in 1878, by which Great Britain established a protectorate over the land, removed many of the restrictions formerly imposed to prevent the immi-

gration of Jews, but the movement had been in progress before this treaty, and had already obtained promising proportions. Even now the descendants of Jacob, who have returned to the land of their fathers, remain there under difficulties that would be insuperable to any but Jews. Their well known shrewdness and perseverance enable them to prosper where others would fail, and with the aid received from foreign and philanthropic sources, they are in a fair way shortly to arrive at the prosperous condition predicted by Ezekiel.

Judging from the trend of political affairs the probabilities of the Holy Land being invaded by such an army as Ezekiel describes are almost equally strong. It is freely confessed that the perplexities of the Eastern Question are certain to lead to a conflict between the two powers directly interested, namely, Russia and Great Britain. We cannot enter into the reasons for identifying the first of these with Rosh, the prince of Meshech and Tubal, and the second with Sheba, Dedan and the merchants of Tarshish, with the young lions thereof. The similarity of names in the first case, and the fact that Great Britain is a merchant power in a pre-eminent sense, and that she is distinguished in heraldry by a lion, all afford presumptive proofs that make our assumption reasonable. The downfall of Constantinople consummating the evaporation of the Euphrates is strong evidence that the issues of the struggle will be adverse to Great Britain, and weaken her hold upon her eastern possessions. India, now menaced by Russian aggression north of Afghanistan, would then be acceptable by a more convenient and less dangerous route. It would seem to be highly probable that she would endeavor to retrieve her fallen fortunes by making another effort to destroy the Russian power, as it marches past Judah to

India. She therefore challenges the northern hosts, when they come against the land of unwalled villages. Be the probabilities what they may, the Saviour of Israel has said of Gog, "I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog."

Now, since Britain is the avowed and covenanted protector of the Holy Land in the latter days, we learn from the calamities of the Jews that her resistance to Gog is futile and the protection vain.

The seat of a defender's strength would naturally be Jerusalem, and the fact that the lion power is unable to maintain or defend it is evidence of her weakness. Speaking of this very time Zechariah says (chap. xiv: 1-2), "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." There is nothing in Jerusalem's history that answers to this verse, but that it is still future is put beyond question by the next, which says, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east." He is not alone, for in verse 6 we read that "all the saints are with Him."

This manifestation of Jesus and His glorified brethren in warlike attitude is described in Apoc. x: 1. John says, "I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was, as it were, the sun, and his feet as pillars of fire. The ordeal of judgment then has passed when the heir of David's line comes to the rescue

of the Holy City trodden under foot these many years. Whatever the means employed, when the fires of divine wrath burn upon man, the result is ever the same. Discomfiture and destruction will overtake the host of Gog, for Jehovah will call for a sword against him, and will plead against him with pestilence and with blood, and will rain upon him and upon his bands, and upon the many people that are with him an over-flowing rain, and great hailstones, fire and brimstone.

This awful defeat, however, will by no means end the struggle between the world-rulers of the darkness of this age and the crucified and glorified Nazarene. It is but the beginning of a thirty year's struggle in which the mis-guided tyrants shall dash themselves like angry waves against the rocks of Omnipotence. This is seen by a reference to Rev. xvii: 12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings; and they that are with Him are called and chosen and faithful." The remnant of the nations shall retire to their quarters, to recuperate their wasted strength, and to prepare for a renewal of the attack against the invincible forces of Zion's king. But the day of Israel's degradation and captivity is forever gone. The time to which the fond and anxious eyes of Israel's faithful sons have ever looked has at last come, and now is fulfilled the prophetic word, "Speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is about to be pardoned, and that she hath received of the Lord's hand double for all her sins." The wonderful changes at Jerusalem will make the hearts of all

the Jews burn within them, and when the command goes forth, to the North, "Give up," and to the South, "Keep not back; bring my sons from far, and my daughters from the ends of the earth;" "they shall come with speed swiftly." The prophet declared (Isa. v: 26-27) that Jehovah would lift up an ensign unto the nations from far, and will hiss unto them—his people—from the end of the earth; and behold they should come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoe be broken." As to who this ensign is Isaiah informs us in chap. xi., "that there shall be a root of Jesse, which shall stand for an ensign to the people; to him shall the Gentiles seek, and his rest shall be glorious." Jesus declared, "I am the root and the offspring of David," thus identifying himself with the ensign upon the mountains. When the children of Israel were plagued with serpents because of their sins, the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld it he lived." Jesus has given us a clue to the typical import of this. He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And again in John xii: 32, "And I, if I be lifted up from the earth will draw all men unto me." No doubt the primary meaning of this figure has reference to the power exerted by the knowledge and belief of the events that cluster round the crucifixion of Jesus; but it is also susceptible of another application connected with the children of Israel scattered abroad. The Hebrew word *nes*, translated "pole,"

in Numbers, is the same as that translated "ensign" in Isaiah; but while in type it neutralized the effects of the serpent's bite, in the anti-type it will first bruise and then crush the serpent power, as represented in the impious hosts that assail the stronghold of Zion.

The appearance of Jesus as an ensign on the mountains of Israel is therefore seen to be the signal for the end of the exile of the Jews. "It shall come to pass in that day that the Lord will set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pattmos, and from Cush, and from Shinar, and from Hamath, and from the islands of the sea." But the vast hordes of Jews that dwell in every part of the earth are in the main unfit for the purpose of Yahweh. Jeremiah's description of his contemporaries is yet largely true of their descendants. "As a cage is full of birds," asseverates the prophet, "so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause of the fatherless, yet they prosper; and the right of the needy do they not judge."

A cleansing process must take place to "purely purge away their dross and take away their tin," as declared by Yahweh in Ezek. xx: 33-38. Israel thus purified and sanctified by their Saviour will confess that Jesus is the long-promised Messiah, who was crucified by their fathers. In response to their repentance Jehovah will "pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon him whom they have pierced and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great

mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. The goodness of God leadeth to repentance and godly sorrow worketh repentance to salvation not to be repented of. The time will be ripe for Yahweh to make a new covenant with the house of Israel and with the house of Judah (Jer. xxxi: 31-34). Under the laws of this age-pertaining covenant discord and bloodshed can no more disturb the fraternal relations of Judah and Israel. They shall no more be two nations, neither shall they be divided into two kingdoms any more at all. There shall be but one nation in the land upon the mountains of Israel and one king--King Jesus--shall be king to them all.

In this happy condition they fulfill their destiny. The kingdom of Israel is restored to the house of David, and in harmony with the prophetic utterance it commences as a stone cut of the mountains to fill the whole earth. As the evangelizing medium of Deity to turn all nations to Him it extends its gracious influence to the uttermost parts of the habitable. As the people of the saints of the Most High the Jews are to receive the kingdom and dominion and the greatness of the kingdom under the whole heaven. But, as we have seen, this can only be wrested from the ten kings by the force of arms. Jesus, therefore, has to prepare His people for the conflict with the combined nations who occupy the territory of the Assyrian, Medo-Persian, Grecian and Roman empires, so that the image of Nebuchadnezzar, standing for the first time upon its feet, may be smitten by the stone power, and become like the chaff of the summer threshing floors.

The Apocalypse describes this belligerent attitude of Jesus, his brethren, and the Jews under the symbols of a rider followed by the armies of heaven, and having a sharp sword proceeding out of his mouth. John says, "And I

saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God."—Rev. xix: 11-15.

The prophets give us the key to this figure. They tell us that Israel restored is to be the means employed to subdue the heathen. The Spirit declares through Jer. li: 20 of Jacob, "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." "They shall be as mighty men," says Zechariah, "who tread down their enemies in the mire of the streets in the battle, and they shall fight because the Lord is with them."

We have not the time to delineate these final encounters, as they are noted in the Scriptures of truth. It will suffice to say that it results in the complete submission of the kings of the earth and the meagre remnant of their armies. The Psalmist invites us to "Come and behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." An era of peace and righteousness, inconceivable by reason of our drowsy senses, will be inaugurated. The patient in tribulation from every nation under heaven will receive the

splendid reward of their labors. A glorious reign of one thousand years, and an eternity of unutterable joy in the company of Jesus will be their happy lot. The trials of the dark night will be forgotten in the felicity of an unending day. JAMES C. BRUCE.

QUESTIONS AND ANSWERS.

DEAR BROTHER WILLIAMS:

Brother J. J. Andrew teaches in the "Blood of the Covenant" that the penalty for Adam's disobedience was violent cutting off by blood-shedding. You say in January *ADVOCATE*, 1895, page 14, that since reading "The Sanctuary Keeper" on the reason why violent death by blood-shedding was required of Christ in redeeming from under the penalty, I am inclined to think he is right. Will you please give us those reasons in the *ADVOCATE*; also, will you please give an explanation of II. Cor. viii: 9. If Jesus had to die a violent death to redeem *himself* from the penalty, how and when was he rich, yet became poor for *our* sakes?

Yours in hope of the promises revealed in the Scriptures,

MARY J. BAKER.

ANSWER.

That the penalty for Adamic sin was violent death could only be *inferred* from the account we have of Edenic affairs, inferred by the fact that sacrifices are implied by the provision of coats of skin to clothe the nakedness of the sinners, this too, a necessity arising from sin, and a figure of the real covering for sin provided in Christ and expressed in the words, "Blessed is he whose transgression is forgiven, whose sin *is covered*" (Ps. xxxii: 1; Rom. iv: 6-7). That sacrificial offerings were instituted immediately after sin entered and that they typified the sacrifice of Christ is clear from the account of Abel's offering being accepted and

Cain's rejected. To Cain it was said (chap. iv: 7), "A sin-offering lieth at thy door"—the kind offered by Abel. Now the manner of making the sin-offering, that is, by violent death, both in type and antitype, indicates the penalty of the sin. Therefore, reasoning from analogy retrospectively, we are driven to the conclusion that the penalty of Adam's sin was violent death. I know of no other way of viewing this matter with such stubborn facts before me; and others who have taken exception to the view have had opportunity to give a more excellent way of looking at it, but have not done so. Of course, we might pass it over and leave the matter without a close investigation; but still the facts and analogies will be there and the mind will always be casting an eye back over them. Brother Andrew ventured to step right up and face them, and we see no way of disputing his conclusions, that is, on this violent death question; but on the question of the exact time when the infliction of the penalty was due there are difficulties in the way of his view hindering us from fully agreeing with him.

That violent death was required of Christ is abundantly shown by types and prophecy. He was to be "smitten," "cut off," "led as a lamb to the slaughter" and "lifted up," as Moses lifted up the serpent. You may be sure that the manner of His death was just as God required it, just as you may be sure that His death was required of God.

We cannot see that II. Cor. vii: 9 has anything to do with the manner of Christ's death—violent or otherwise. That it required the blood of the everlasting covenant to bring Jesus out of death (Adamic death, of course) is clear from Paul's words, "The God of peace brought again from the dead our Lord Jesus * * * *through the blood of the*

everlasting covenant" (Heb. xii: 20). He prayed to be saved out of death (Adamic death, of course) and was heard in that he feared (Heb. v: 7). Now these are stated truths and facts. Added to these is the fact that Jesus was a "man of sorrow and acquainted with grief" (Adamic evils, as will be seen by Gen. iii: 17). He confessed that while "the foxes had holes and the birds of the air had nests, the Son of man had not where to lay his head." These facts must be allowed to stand unmoved and unmarred; and with them, not without them, the words "He was rich" must be explained. He was not rich in the sense of actually possessing temporal things; for He had not (of His own) where to lay His head. He was not rich in the sense of being free from the consequences of the Adamic curse; for He was a man of sorrow and grief. He was not rich in the sense of being exempt from Adamic death; for He had to pray to be delivered out of death and was heard. He was not rich in the sense of being able to grasp the joy of life eternal and its eternal blessings without a violent death; for it was "for the joy that was set before him he endured the cross." The questioner must, I must, everybody must, seek the meaning of the words "He was rich." with these facts and truths left intact.

Briefly stated, His riches were in His royalty, by virtue of being the royal Son of David and Son of God. To this might be added the possibilities vested in Him in that He possessed the power to make Himself the King of the whole world, which He could have temporarily enjoyed. Notwithstanding that He was rich in these respects—riches that men of the flesh would, according to the general rule of things in the temporal world, have immediately grasped—notwithstanding these, He divested Himself of all, and in the prime of manhood life, after a life of

suffering, with the world's riches within His reach, He gave up the last He could give—His life.

The questioner emphasizes the word *our* in the quotation, "For our sake He came poor," which, with the question in general, indicates the free-life theory. Because it says it was for our sakes we are not to exclude Christ. He "endured the cross" for *our* sakes; and it would be very erroneous to emphasize the word *him* to the exclusion of ourselves in quoting "who for the joy that was set before *him* endured the cross." The rule works both ways. Christ was born, baptized, etc., for us, but not for us without himself.

QUICKENED OR MADE ALIVE.

"A CHRISTADELPHIAN" REJOINES.

(Continued from page 38.)

It is safe to assume that those who are Christ's must all be faithful, for "they that are Christ's have crucified the flesh" (Gal. v: 24). Are not all who have crucified the flesh faithful? Do they not "walk in the spirit?" "The Lord knoweth them that are His" (II. Tim. ii: 18). This was written in view of some who "erred from the truth," and it applies only to faithful ones. See the context. It is identical in sense with "they that are Christ's." And in I. Cor. xv: 23 this sentence applies only to such as are subjects of the immortalization that is there referred to. Those who make shipwreck of faith are "severed from Christ" (Gal. v: 4 R. V.). They are like the Jew, who by breaking the law, his "circumcision is made uncircumcision" (Rom. ii: 25). "He that keepeth His commandments dwelleth in Him" (I. John iii: 24). Does he who breaketh His commandments also dwell in Him? Was Judas one of them "that are Christ's," after he betrayed Him? Let Christ answer, "I kept them in thy

name * * * and none of them is lost but the son of perdition (John xvii: 12). Was he "in Christ" after he was lost? The words "I have kept *them* in Thy name" implies that it is possible not to remain in the name, as Judas did not.

"If that which we have heard from the beginning shall *remain* in you, ye also shall continue *in the Son* and in the Father" (I. John ii: 24). If the word does not remain in a man does he still continue *in the Son* and in the Father?

"If any man hear My voice and open the door, I will come into him, and will sup with him, and he with me" (Rev. iii: 20). See Eureka vol. 1, p. 414.

But if a man shuts the door and exclude Christ, Christ cannot be in him, and in that case, how can he be "in Christ?" If a man is like "the sow that was washed, turneth to her wallowing in the mire" (II. Pet. ii: 22), "All his righteousness that he hath done shall not be mentioned" (Eze. xviii: 24). He is "severed from Christ" (Gal. v: 4, R. V.). "I marvel that ye are so soon removed from *him* that called you" (Gal. i: 6). Were they still "in Him" after they were "removed from Him?" Are reprobates "in Christ" if Christ be not in them? See II. Cor. xiii: 5. "Whosoever abideth in *Him* sinneth not" (I. John iii: 6). "Whoso keepeth His word * * * hereby know we that we are in Him" (I. John ii: 5). The opposite of this is, If any man transgress, hereby know we that he is not "in Him." "He that commiteth sin is of the devil." "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, *i. e.*, hath not Christ (II. John ix.).

In that case such are not "in God the Father nor in the Lord Jesus Christ" (I. Thes. i: 1). "Christ as a son over His own house; whose house are we, *if only* we hold fast the confidence and the rejoicing firm unto the end."

Prof. Thayer translates "*ean per*"—

“if only”—the most emphatic degree. (Thayer Lexicon of New Testament p. 163). So it stands plainly; “if only” we are firm unto the end, we are the house of Christ. If unfaithful, the converse is true.

Now, do all these scriptures mean what they say, or must we have an Origen to invent for us a “spiritual meaning,” “a higher and a lower sense.”

REMARKS.

The last short paragraph is another of those ambush thrusts that have been quite frequent of late in certain quarters. They are meant for us, but those who make them seem to prefer not to say so. We do claim that the scriptures contain many passages that have a “spiritual meaning,” and contemptuous and contemptible slurs will never frighten us away from this. If these insinuations are to be taken to mean what they only can mean then our brother and those whose company he has here taken deny a “spiritual meaning” for scriptures, and so they will find themselves in the company of the Jews asking the Saviour, “How can this man give us his flesh to eat?” (John vi: 52).

Yes, and we do claim that there are scriptures that have a “higher and lower sense.” If our brother and others can only see the “lower sense” and feel that they must slur in the “lower sense” they are to be pitied—perhaps more than blamed. It will nevertheless remain a fact and a beautiful truth that the “lower sense” of scripture that informs us of an Agar and her son and a Sarah and her son has a “higher sense” in that it is an allegory of greater and higher truths (Gal. iv: 19-31); and it will still be true that the words “they two shall be one flesh” (Eph. v: 31-32), with many others, have a “higher and lower sense.” Feeling sorry that our brother, whoever he is, should have condescended to “give us a serpent”

without our even asking him for a fish we pass on to examine his claims on the question of what it is to be “in Christ” and to be Christ’s.

In his tract he started out very well, and for this we commended him in our reply, and spoke, as we thought, very kindly, giving him all the credit possible. He does not start out with just the terms he now ridicules—“higher and lower sense,” but he advances the same thought in the words “nominal use of the term ‘in Christ’” and “moral likeness to Christ;” and then he proceeds to show the different senses in which the same term “in Christ” is used. Here is the list he gives of what he considers the texts giving the nominal use of the term:

“FIRST—Nominally in Christ: ‘As many of you as have been baptized into Christ have put on Christ’ (Gal. iii: 27). ‘Were in Christ before me’ (Rom. xii: 5). ‘Baptized into Jesus Christ’ (Rom. vi: 3). ‘Babes in Christ’ (I. Cor. iii: 1). ‘The dead in Christ shall rise first’ (I. Thess. iv: 16).” Of this he says, “The foregoing is a fair sample of the way the term ‘in Christ,’ in a nominal sense, is used.”

Now, as we said in our reply, we freely agree with our brother that the term is used in both a nominal and moral sense; but this selection of passages is the most unfortunate. We did not stop to expose this in our reply, only incidentally alluding to it, because we did not wish to encumber the real issue. But now that our brother has changed his position and tries to “build an argument” on the term, it must have a little attention. Let us take one or two of the cases he gives as “a fair sample of the way the term ‘in Christ’ is nominally used,” and to show how far he has missed the mark we will use his own word nominally: “As many of you as have been baptized into Christ *nominally* have put on Christ.” To follow our brother’s example in his

foregoing rejoinder and reverse this, it would be, "As many of you as have not been baptized into Christ *nominally* have not put on Christ." If Paul here used the term in the "nominal sense" where does he say anything about any in Galatia being baptized into Christ "morally?" Another selection: "The dead in Christ *nominally* shall rise first" (I. Thess. iv: 16). Is our brother prepared for this? He had better retrace his steps and be more careful. When he reflects he will see the mistake he makes, and must admit that when Paul said, "The dead in Christ shall rise first," that he was speaking of the resurrection "both of the just and the unjust"—all of whom are in Christ—one class nominally if you like, and the other morally.

Now our brother in his rejoinder has labored hard to prove that the righteous only are in Christ, not "reprobates" nor even the erring brethren in the church at Galatia. So, while in his tract he tried to prove that some were in Christ nominally, contrasting them with those who he said were in Christ morally, for some reason he has turned against himself and now claims that those who sin, instead of being "in Christ nominally" are not in Christ at all, they do not "remain in the name;" and so he asks, "Were they" (the erring brethren in Galatia) "still in Him?" If they were not in Him, why did Paul say to them, "For as many of you as have been baptized *into Christ* have put on Christ" (chap. iii: 27). Our brother would have told them they were not in Christ, had passed out. He quoted this verse in his tract to prove that the Galatian brethren were in Christ nominally. Now he asks, "Were they still in Him after they had been removed from Him?" If they were not, in whom were they? In Adam? Were they an instance of the possibility of "not remaining in the name?" Had they passed out of the name into which they

had been baptized? Had they passed out of Christ into whom they had been baptized and passed back into Adam, and were they like the Jew whose circumcision had become uncircumcision? Had those who had been baptized become unbaptized? Where are you going to, my brother? Stop and think. If your claim is correct Paul was talking to aliens instead of erring children of God (chap. iii: 26). They had gone out of the name; and since there is only one way of getting into the name and that is baptism, if they forsake their error as the result of Paul's letter, finding themselves out of Christ and out of the name they would have to get back into Christ and into the name by the only revealed method—baptism. In an eagerness to sustain a theory our brother has kept shifting like the sand on the desert till he is carried away in the whirlwind of his own confusion. All this he might have avoided had he but remembered the premises upon which he started his tract and continued to keep his eye upon the two senses in which men may be in Christ—in Him, nominally or morally. The texts he has given above treat of the latter sense; when one becomes a disobedient servant he is still a servant. When he ceases to be one in the full and acceptable sense, he is still Christ's to be called to account and rejected. In this sense Judas was Christ's; and of him the Saviour said, "I have *chosen* twelve of you, but one of you is a devil." He became a devil, but he did not thereby cease to belong to Christ, except in the sense of acceptability. A failure to compare scripture with scripture and to keep a close eye upon the context is what has driven our brother now here, then there till this confusion is the result. When the "nobleman was returned he called *his servants* together;" and the disobedient is represented by the "wicked servant," but he is one of "*his servants*," yet our brother says, "It

is safe to assume that those who are Christ's must all be faithful."

Let us put two testimones together—and we shall then see the "higher and lower sense" of scripture. Speaking of those who are faithful it says, "They shall be *mine*, saith the Lord of hosts, in that day when I shall make up my jewels" (Matt. iii: 17). Speaking of worthy and unworthy it says, He called *His* servants together. In the former case the *mine* represents the "higher sense," and in the latter, both the lower and the higher sense, and when he addresses his wicked servants, the lower only. So it is safe to say, once Christ's always Christ's—for acceptability or rejection. Once in Christ always in Christ. Once a servant always a servant—obedient or disobedient. Once a son always a son—faithful or unfaithful.

BACK TO ZOE AGAIN.

A "CHRISTADELPHIAN" CONTINUES.

The defective criticism of the editor is plainly seen when his methods are applied to another form of the same Greek root-word *zoe*.

Suppose I make a statement that *zoe* in the New Testament is generally used to denote immortality *i. e.* eternal life, without a qualifying adjective; as it is in Matt. xix: 17, viz: "If thou wilt enter into life (*zoen*) keep the commandments," and very many other places. He objects, and says, No, it cannot be; for *zoe* in James iv: 14 ("What is your (*zoe*) life) is applied to mortal life, and in Acts xvii: 25 it is used of the whole living creation, and in Acts viii: 33; Luke xii: 15, and Luke xvi: 25 it is similarly used of mortal life. Yet, notwithstanding this objection based on the exceptions, *zoe* with the adjective, eternal, is used *eighty-one* times in the New Testament in reference to eternal life.

This is precisely the superficial method

used by the editor in reference to the words *zoopoieo* and *parousia*. Instead of dealing with the words in the reference given, he jumps to other passages, where the same words are differently applied and bases his objections there.

This is very reprehensible and certainly is not "rightly dividing the word of truth," and is unworthy of an editor!!

The writer of the tract was familiar with the various usages of *zoopoieo* and *parousia* probably before the editor. The writer claims for the tract that if its main object had been understood twenty years ago—of immortality being bestowed in the presence of Christ; and understood as having one of its buttments resting on I. Cor. xv: 22, 23, the other resting on the analogy of the marriage of the Lamb; much division and faction would have been avoided. And the recent unholy turmoil, in which the editor has heedlessly been a principal, would have been minimized. And the four conflicting theories on resurrection, which find supporters among friends of the truth in America, would at least be reduced to two.

I have lost early friends to all of these theories, and mostly these theories are hinged on I. Cor. xv: 22 to swing them this way or that. Even now the tract can have a settling effect, in bringing the mind to contemplate vividly the doctrine of immortality in Christ's presence; which makes room for the judgment, and points out what it is to be really in Christ, as a preparation for it. For "if any man be in Christ he is a new creature, old things are done away" (II. Cor. v: 17). But if the "old things" "variance, strife, heresies" (Gal. v: 20) are to continue, with a multiplying of editors to fan them; who with fanciful, hairsplitting definitions, of "legal" justification, and a "higher and lower sense" to disturb the body, there never can be peace till the Lord come.

My motto—"Stand in the truth like an anvil which is struck, for it becomes a great athlete to be struck and to conquer." Ignatius' Epistle to Polycarp (I). As to the tract criticised, it has had a full endorsement from an editor of longer experience and wider erudition. Christadelphian Sept. 1895, 3d p. of cover. So I need not trouble what the ADVOCATE says.

A CHRISTADELPHIAN.

REMARKS.

It is evident our brother has been looking more closely into the use of the word *zoe* in various forms, and now he is good enough to give us cases where it refers to mortal life—the very thing that we set forth in our reply as fatal to the argument he built upon the word *zoopoieo*. It is not the word, therefore, in any verse that determines the life, but the context in which it is found. He blames us for "jumping to other passages where the word *zoe* does not mean eternal life, and yet he now goes to such passages himself, and proves the very thing we claimed. He says that in eighty-one passages the word refers to eternal life; but he assumes to be the judge, and since he has made so many mistakes we feel it would be necessary to examine each verse in which he thinks the word has such reference. However, it does not matter, since he at last acknowledges that *zoe* refers in some cases to mortal life, which being the case, the use of the word in I. Cor. xv: 22, rendered "made alive," is no proof that immortality is referred to.

Well, we will not dispute with our brother which of us was first familiar with the words *parousia* and *zoopoieo*. He consoles himself with the thought that "probably" he was first. So we will not disturb him in that; but when he insinuates that the brethren generally did not know twenty years ago that immortality would be bestowed in

the presence of Christ we cannot help wondering where he has been. I have been in the Truth about thirty-five years and mingled among the brethren on two continents and I have never yet met one who ever viewed the matter otherwise. In all the discussions against immortal emergence a standing in the presence of Christ to receive immortality has been set forth. How our brother could fall into such a conceit as that his tract has made a wonderful discovery on this question is beyond our comprehension. Perhaps if he came out from behind the scenes and gave his name we might better understand—and yet we may have still greater reason to be surprised.

What "unholy turmoil in which the editor has needlessly been a principal" is referred to he does not state, and so we must allow him the gratification his thrusts in the dark may afford him. He has evidently lost his good temper for which we complimented him in our reply and found a bad one. We are sorry.

After all this trouble he has gone to, as he wipes his pen he soothes himself with the thought that his "tract has had a full endorsement from an editor of longer experience and wider erudition. So he need not trouble what the ADVOCATE says." This long experience and wide erudition cry is what the sects are always crying out for their commentators, and on this score they have the best of it. With our brother it, we venture to say, has no weight. He will answer them, "To the law and to the testimony." This is our answer to him. The only experience and erudition we accept as authority are those of the prophets, Christ and his apostles, and the sooner some of our brethren return to themselves and remember that "great men are not always wise" the better it will be for the Truth.—
EDITOR.



THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in February ADVOCATE:

CLASS No. 1.

Maria Laird, (10), Innerkip, Ont., 100; Fanny E. Arvin (12), Pembroke, Ky., 100; May Spencer (11), Avondale, Ill., 100; Mable Clarke (11), Irvington, N. J., 95; Ezra Cocke (11), Creal Springs, Ill., 95; Norman Tolton (11), Galt, Ont., 95; John H. Brice (9), Galt, Ont., 95; Arthur H. Magill (12), Mossy Rock, Wash., 95; Elsie Hahn (12), Riverside, Ia., 90; Chas. M. Brice, Galt, Ont., (90).

CLASS No. 2.

Pearl Eblen (17), Robards, Ky., 100; Harpending Eblen (15), Robards, Ky., 90; Ben Epperson (18), Mossy Rock, Wash., 90; Leah Epperson (14), Mossy Rock, Wash., 90; Maud Duggar (15), Creal Springs, Ill., 85; Maude Cocke (17), Creal Springs, Ill., 85; Rosina Reynolds (13), Wauconda, Ill., 85; Ethel Cocke (15), Creal Springs, Ill., 90; Hugh Magill (17), Swofford, Wash., 80; Angie Magill, (12), Swofford, Wash., 80; Jas. S. Magill (13), Mossy Rock, 80; Bessie Williams (13), Englewood, Ill., 80; Daisy Franklin (12), Elgin, Ill., 80; Charles Mason (14), Erie, Ill., 75.

A number of the scholars in Class No. 2 have given different answers as to the geographical location of Abraham's native place, caused probably by Ur appearing on some maps in both northern and southern Assyria. There are various reasons for believing that Ur in northern Assyria was Abraham's native place, among others being that it is on the East side of the river Eu-

phrates, and the land of promise being on the West side of the river. Joshua, in addressing the children of Israel concerning the native place of Terah the father of Abraham, speaks of it as on the *other side of the flood*, which is understood by some to mean the Euphrates. See Josh. xxiv: 2. Also in Acts vii: 2 Abraham is spoken of as having dwelt in Mesopotamia, in which Ur in northern Assyria is located. Ur in southern Assyria is situated on the West side of the Euphrates, and consequently could not be spoken of by Joshua in the land of promise as being on the other side of the river.

JAMES LEASK, 532 62d St.

[See note on cover.—ED.]

LESSON No. 35, CLASS No. 1.

QUESTIONS.

- 1.—What particular man is called in the Scriptures the friend of God?
- 2.—Give the reason why he is called the friend of God.
- 3.—Where did this man live, where did he remove to and why?

BEST PAPER, CLASS No. 1.

ANSWERS.

- 1.—The particular man called, in the Scriptures, the friend of God is Abraham. Proof—II. Chron. xx: 7; Isa. xli: 8; Jas. ii: 23.
- 2.—Abraham was called the friend of God because he believed God and it was counted unto him for righteousness. Proof—Gen. xv: 6; xx: 16-18; Rom. iv: 3; Gal. iii: 6; Jas. ii: 23.
- 3.—This man (Abraham) lived in Ur of the Chaldees, east of the river Euphrates. Proof—Gen. xv: 7; Josh. xxiv: 2-3. He removed to the land of Canaan. Proof—Gen. xii: 5—because God commanded him to do so. Proof—Gen. xii: 1.

MARIA LAIRD.

SECOND BEST PAPER, CLASS No. 1.

1.—Abraham was called the friend of God. Proof—Jas. ii: 23; Isa. xli: 8; II. Chron. xx: 7.

2.—Abraham believed God, and for his great faith he was called the friend of God. Proof—Gen. xv: 6; Rom. iv: 3, 20; Gal. iii: 6; Jas. ii: 23.

3.—Abraham lived in Ur of the Chaldees. Proof—Gen. xi: 31; xv: 7. He moved to Canaan. Proof—Gen. xii: 5. He went to Canaan because the Lord told him to go. Gen. xii: 1; Neh. ix: 7; Acts vii: 3. FANNIE ARVIN.

LESSON No. 35, CLASS No. 2.

QUESTIONS.

1.—Locate, geographically, Abraham's native place?

2.—State why he left it, which way he went and where he went?

3.—State why he removed and in what way was he rewarded for his removal?

BEST PAPER, CLASS No. 2.

ANSWERS.

1.—Abraham's native place, Ur of the Chaldees, is situated in Asia on the eastern side of the Euphrates river in the country now called Turkey. Proof—Josh. xxiv: 3, 4.

2.—Because God commanded him to do so. He, journeying toward the land of Canaan, came southward to Haran and dwelt there. Proof—Gen. xi: 37; Acts vii: 2-4.

3.—Because God told him to come into the land that he would show him that he would make a great nation of him, and in him and his seed should all the families of the earth be blessed. He promised him the land of Canaan, now the Holy Land or Palestine, for an everlasting possession. Gen. xii: 2, 3; xiii: 14; Heb. xi: 8, 9.

PEARL EBLEN.

SECOND BEST PAPER, CLASS No. 2.

1.—Ur of Chaldees is situated near the Euphrates river on the eastern side in Asia.

2.—Because God told him to do so. He went southward to Haran. Gen. xi: 31; Neh. ix: 7.

3.—Because of the reward that was offered him if he would do it, which

reward was that God would make a great nation of him and would give him and his seed the land of Canaan for an everlasting possession. Gen. xii: 1-8; xiii: 14-17, xii.; xvii: 8.

HARPINGER EBLEN.

LESSON No., 36, CLASS No. 1.

QUESTIONS.

1.—From what man did Abraham separate, and how was he related to him?

2.—What battle did Abraham fight in behalf of this man?

3.—Whom did Abraham meet on his return from the battle and what was the nature of the meeting?

LESSON No. 36, CLASS No. 2.

QUESTIONS.

1.—Find a verse that says, Abraham received the promise and one that says he received not the promise and harmonize the two?

2.—Give the scriptural boundries of the land promised to Abraham, and find all you can as to its extent in square miles?

Some one sends us a clipping giving the latest theorizing of Baxter on the time of the "end of the world." Passover week 1901 is to be the crucial point of time and 1908 the beginning of the millennium. France is to conquer Germany and a new Napoleon is to arise to answer to the anti-christ and the number of the name—666. Between 1901 and 1908 a great "Christian revival" is to take place resulting in the conversion of 144,000, who are to be caught up into the air, when the resurrection will follow. It is such presumption in dealing with sacred and solemn things that bring sober truth into contempt.

"Fools will rush

Where angels dare to tread."

In the world such folly is to be expected; but let us be sober and careful, allowing not cold mathematics to freeze the bubbling springs of hope.—ED.

INTELLIGENCE

BOSTON, MASS.—We are sorry to report that our brother Robert Thompson and sister wife have been passing through deep affliction in the loss of a son twenty-one years old, by that scourge of this country—consumption. We see that death is no respecter of persons in this age. All ages and conditions alike pay the penalty, but we trust there will soon be a change, when the blessings promised to Abraham and his seed shall be realized.

We have been making a special effort for the proclamation of the Truth this year in giving a course of chart evening lectures in Boston Highlands, in Putnam hall, 1165 Tremont St. We made arrangements to give a course of four by Bro. F. C. Whitehead. At the first there was about two hundred of an audience, and they increased each night until the last night the hall was packed, every seat being taken, and it stormed the last three nights. The hall will hold fully 300 people. The lectures were very interesting to all, and we invited questions at the close of each. We concluded to give one more lecture next Sunday night, setting the first principles forth, as there were many who seemed desirous of knowing what we believe. We attribute our success in a measure to the earnest work of some of the sisters in distributing cards each week from door to door with the subject of the next lecture and an invitation to attend on them. We kept our Sunday morning lectures going just the same and have seen an increase in the attendance as the result of the evening lectures. We have quite a number interested and we hope to be able to report some additions in our next letter.

I am instructed by the Boston Ecclesia to report our withdrawal from the following members from the table of the Lord: Bro. W. P. Hooper, Sister M. E. Hooper, Bro. Henry A. Vosmer, Sister Agnes G. Vosmer, Bro. Frederick W. Vosmer, Sister C. Vosmer, Bro. John Grant, Sister Marion Grant, Bro. Benjamin Sanford, Sister Mary A. Sanford, Bro. Thomas Hoyle, Sister Rosa Hughes, Sister Annie M. C. Soper, Sister Amanda Sewall, Sister Consuello M. A. Robec. We are sorry to have to report so many set aside, but we realize that the Lord is near, and we desire to be found free from those who will not be guided by God's plain and infallible commands.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recorder to the Boston Ecclesia.

BROOKTON, ME.—We have much pleasure in reporting the obedience of Mrs. Susan Rols-

ton (49), formerly Methodist, sister in the flesh to the writer, who put on the saving name in the appointed way on Nov. 17, '95. Our sister is now in isolation, being separated from us by a distance of sixty miles. But we commend her to God and to the word of his grace, which is able to build us up and to give us an inheritance among all them that are sanctified.

We have been much encouraged by visits from the following members of the one body: Bro. C. J. Fairbrother and Sister Armstrong, of Boston. Bro. Fairbrother was with us about three weeks. During that time he lectured for us six times and exhorted us at the breaking of bread.

We are trying to hold forth the word of life in a small way to those that have ears to hear. Quite a number are interested, but faith without works is void. We have hope of some.

Your brother in the one hope,

J. H. ARMSTRONG.

BUFFALO, N. Y.—“Death reigns.” And when we are called to assemble in its presence, as it holds in its grim embrace our loved ones, we bow in sorrow. Humanity sympathizes for a moment, then passes on. To whom then can we look for comfort? To the world? Nay! But to Him who has promised to give us the victory over its effects. On the 21st ult. our common enemy entered the house of Bro. Runyon, and took from our midst Bro. Runyon's father, who, but a few hours previous to his death, was in good health. His death seemed very untimely, as apparently he was becoming very much interested in the Truth. But in sorrow we record that he died without hope. It teaches us how uncertain life is, and how necessary it is to be “always ready.” We held our business meeting Jan. 5th, resulting very satisfactory and harmoniously to all. Christmas afternoon and evening we assembled at the home of Bro. Strickler, being entertained by recitations and singing by the Sunday-school scholars and others, which proved a very enjoyable occasion.

Our visitors during the month of January were: Bro. E. H. C. Parkin, of Hamilton, Ont.; Bro. W. Renshaw, of Rochester, N. Y.; Bro. H. Willis and sister, of Tully, N. Y.; Bro. and Sister J. Bruce, of Jersey City, N. J. Bro. Strickler has returned from his usual lecturing tour through Canada.

Z. A. COOK, Sec.

CHICAGO, ILL.—We are again cheered by another becoming obedient to the Truth in the person of D. F. Foulkes, who, after giving evi-

dence of an 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 Jan. 21st. Our new brother first became acquainted with the Truth in London, Eng., where some of the brethren, who may remember him, will doubtless be pleased to learn of the step he has taken. Others here are interested, and we hope before long they may see the necessity of putting on the only name under heaven given among men whereby they might be saved. Subjects of recent lectures given here by Bro. T. Williams are: "Prophecy and its Fulfillment;" "What Must I Do to be Saved;" "Why is the Salvation of Gentiles dependent upon Israel."

CHICAGO—It again affords us pleasure to report the obedience of two others who have put on the sin-covering name and have entered the race for the prize of eternal life. They are Chas. Kerwin, son of Bro. and Sister Kerwin, of Hamilton, Ont., and J. Harvey Skilling, husband of Sister Skilling. They were both buried in the waters of baptism Feb. 21st, after making an intelligent confession of the things of the kingdom and name of Jesus Christ. Others are interested, and we hope will soon give evidence of their faith by their obedience.

Death has again visited us and deprived us of the company of Sister A. Wright, who has been a patient sufferer for a long time and prayed that death might come for her relief. She fell asleep Jan. 30th, in the hope of a glorious awakening at the appearing of our Lord and Saviour. While we mourn her loss we are comforted to know that she is at rest, sleeping in peace awaiting the awakening call which shall summon her from the dust to meet her Lord, when we hope and believe she will be invited to enter into the joy of the Lord.

JAS. LEASK, Sec.

ELMIRA, N. Y.—It is with pleasure I report to you and the household of faith the obedience of Bro. Frederick S. Decker (28), formerly neutral, who, after a long time of searching the scriptures, found that to obtain eternal life and the forgiveness of his sins, he must be inducted into the sin-covering name. After examination of his knowledge and belief in the essential truths of the kingdom and name he was immersed by Bro. Raymond Feb. 5th.

There has been a good attendance of all the members of the ecclesia at the breaking of bread since we came together in Knights of Honor hall, all manifesting the spirit of brotherly love, "considering one another" as the members of the body of Christ, "provoking one another to good works," that we bring no reproach on the truth as it is in Christ Jesus. We are very thankful to our heavenly Father for such a state of things with us. We are watching as those that desire the "morning" to

dawn, and the "Sun of righteousness to arise with healing in his wings." Love and peace to you, dear brother and family, and to all the faithful in Christ.

Your brother in the life,

N. H. SPENCER.

GUELPH, ONT.—The annual Sunday-school entertainment was successfully carried out on January 1st, when prizes were given to the scholars according to merit. It is a pleasure to say that the school is in a prosperous condition and appears to fulfill the desired end of instructing the young in Bible Truths. We have to regret the retirement of Sister Yeats from teaching one of the classes, and all are thankful to her for the faithful and earnest work of the past two years.

We have been favored by Bro. A. D. Strickler, of Buffalo, with a series of lectures, and in consequence of the good attendance and interest manifested an extra lecture was added. We hope that Bro. Strickler's efforts for the love of the Truth may bear much fruit to the honor and glory of God, whose servants we are privileged to be. Our hearts are very thankful for the light given us, and that we are able to discern the spring of the fast approaching dawn. Reverently awaiting the appearance of the Sun of righteousness, we remain in Israel's hope,

JOHN BARBER.

HENDERSON CO., KY.—I have lately received a letter from Bro. W. L. Griffin, of Vale, Oregon, announcing the sad news of the death, on Dec. 8, '95, of his sister wife after a painful illness of five months which she bore with great resignation. It is comforting to know that she died in the full assurance of faith and hope of soon rising from the sleep of death to a glorious immortality. At the last she repelled the "consolations" of a Methodist preacher who had called, and fell asleep exhorting her husband to hold out firm to the end. It is especially sorrowful news to us, as Bro. and Sister Griffin were for many years beloved member of our ecclesia. Our bereaved brother has the heartfelt sympathy of all.

W. J. GREEN.

JERSEY CITY, N. J.—During the past six weeks we have been favored with visits from several brethren and sisters from other parts. In January we had the pleasure of meeting with Bro. Z. A. Cook, of Buffalo; Bro. Franklin, of Chicago, and Sister J. Seaborn, of Boston. We have also meeting with us at present Bro. and Sister Austin, recently of London.

Our evening lectures are not a success, so far as attendance is concerned. We were led to believe they would be by the show of hands voting for their institution. Those who are supporting them by their voice and presence, however, despair not. If they are discouraged by the non-attendance of many of the brethren and sisters, they are on the other hand en-

couraged by the knowledge that their labor is not in vain, but that it will meet with a just recompense of reward in the day of Christ's appearing, for which we earnestly hope.

Yours faithfully,

H. H. M. McCANN,

Ass't Recording Brother.

LAWRENCE, MASS.—Last Tuesday (Feb. 11th) when I came home from the mill my nephew came to my house and said, There is a man in our house would like to see you; the man saw you in Chicago in 1893. It was Bro. Paul, from Waterloo, Ia., whom I first met at the fraternal gathering. After learning that Bro. Paul had no particular plan in view, he kindly consented to stop over Sunday and give a lecture. I sent invitations to a good number of those I had met with and spoken to about the Truth, and I was pleased to see them respond to the number of twenty-five. We had them nicely arranged in one room, and at the appointed time the writer read Psalm lxxii; Mark xiii: 34-37; II. Peter i: 15. Then I introduced the lecturer, who spoke to us for about one hour and three-quarters, lecture and questions. Subject, "Christ the heir to David's Throne." After the lecture, questions were invited. One of those present thought the kingdom was in people's hearts; he also thought that Christ's reply to the thief on the cross was proof that people went to heaven when they died. Another thought that if the Jews had accepted Christ, the Gentiles would have been saved; the scriptures to the contrary was of no avail with him.

We had a very good lecture and the people listened to what was said. We did what we could; the Truth has been presented to them. If it will be the means of causing one to look into things we shall be satisfied. There was one old man present who had preached 1,000 sermons before he left England, but he opened not his mouth.

My brother in the flesh said to me after, Did the lecturer have the same Bible (or like) that we have.

One asked another how he liked the Turkish part of it. The reply was it was all right. Do you think so? Then I must look into it. Very glad you came our way, Bro. Paul.

Your brother in Christ Jesus,

JOSHUA EASTWOOD.

LONDON, ONT.—It is with pleasure we report the immersion of the daughter of Sister Ambrose, Alice (age 15), who made a good confession of the things concerning the kingdom of God and the name of Jesus Christ; and we are glad to say that there are more interested in the Truth. Our ecclesia numbers 21 at present, all of whom I hope will be found ready when the bridegroom comes to meet his bride at Sinai. Everything is pointing to the early approach of that day when we shall see

Jesus our King "without a veil between." Dear brothers and sisters, if words have any meaning and figures count, we shall soon hear the trumpet of the angel.

Yours in Israel's glorious hope,

HUMPHREY GWALCHMAL.

LOWELL, MASS.—You will be glad to hear of the obedience, on Saturday, Jan. 25th, of two individuals belonging to this district, viz: Anton Larson (Sweed), formerly Methodist, and Thomas Roche, formerly Episcopalian, brother in the flesh to Maurice and Nellie Roche. Also on Feb. 7th, Joseph A. Golar put on the saving name of Jesus Christ, having been baptized into death and made alive through the faith of the operation of God, who raised him from the dead.

We are giving lectures in two sections of the city each first day. On Sunday, Feb. 9th, Bro. Carlson of Worcester lectured in the Swedish language. Many of his nationality listened with interest as he taught the gospel as preached to Abraham.

SAMUEL EVISON, Recording Bro.

MILWAUKEE, WIS.—The many acquaintances of Bro. Robert Harper, of Milwaukee, will be sorry to hear of his death, which occurred Jan. 18th. His sons telegraphed Brethren Jacobs and McCulloch, of Chicago, of the sad event, and asking them to arrange for a Christadelphian to deliver the funeral address. In response to their request we went, accompanied by them and Sister McCulloch. There was a very large attendance at the funeral to testify of the wide acquaintance and high respect Bro. Harper's exemplary life had made him worthy of. A brief statement of the faith in which he died was listened to with great interest and some expressions of approval were heard at the close of the services. We formed a personal acquaintance with Bro. Harper over twenty years ago, when the dual-nature theory in relation to Christ was making trouble, and, unfortunately, he fell victim to that theory for a short time; but afterward abandoned it to become friendly to the free life theory. This estranged him from the brethren generally and confined his work within a local compass, while his ability was amply sufficient for wider fields. For the last few years he has been a friend of the *ADVOCATE*, and the few letters we have received from him led us to think his mind had undergone a change, and that his sympathies were with the work of the Truth in general. He was no partisan, but a man that had the courage of his convictions; and if in the many conflicts the Truth has suffered during the last forty years he did not take the radical grounds that some did we may feel that it was because of his natural disposition to be cautious.

Brother Harper's three sons succeed him in a large house decorating business, but, we are sorry to say, have not yet followed his foot-

steps in laying the foundation for a future and better life. In the funeral arrangements, however, their liberal and careful attention to every detail in such manner as they thought their father would wish, indicated their respect for the faith in which they have seen him live and die. May they follow his example and meet him again, when sorrow shall never separate. The wife of one of the sons (William, if my memory serves me) is a daughter of Bro. James Donaldson, of Detroit, whose name, during his life, for a time appeared frequently in the *Ambassador* and *Christadelphian*. She sends us the following:

"Father was born in Kilmarnock, Ayrshire, Scotland, Sept. 10th, 1819, and was, at the time of his death, 76 years, 4 months, 10 days. He received his early education in his native home. In 1843 he went to Lancaster, Eng. Securing employment two years later he emigrated to this country, settling near Pewaukee, near Milwaukee, later removing to Milwaukee (1847) residing here ever since." EDITOR.

OAK GROVE, LA.—I write to let you know our troubles here by deaths in our family. Sister Etta Steward died Dec. 20, 1895, father died Jan. 7, 1896, mother died Jan. 12, '96. The cause of death in each case was la grippe. Father had been sick for a long time with catarrh and nervous prostration; but now he is done with his world's suffering, and is waiting the returning of our Lord and Saviour. These all died in hope of a resurrection to life eternal. We humbly ask the prayers of the brethren.

I remain your brother in hope of life,

J. M. SANDERS.

PITTSBURGH, PA.—Since our last report we have had two additions to our number—Brethren William and Zebulon Whitehouse, of Ponty Pool Ecclesia, Eng. They reside at New Kensington, Pa., seventeen miles from here. On Dec. 29th we had the pleasure of meeting, by invitation, at the home of Bro. Welch, at Shire Oaks, Pa., twenty-six miles from Pittsburgh. Bro. and Sister Blomer, who live at Webster, ten miles farther up the river, met with us. We had a very pleasant time. We broke bread in the morning; in the afternoon Bro. Welch gave a grand lecture. It was quite a treat to meet with such an able brother, whom we have only known by reading his writings in the *Christadelphian*. It made us feel quite at home with him, and left an impression with us long to be remembered. We still hold forth at the home of Bro. Pickin. We meet for breaking of bread at 2 p. m. Any brethren passing this way we shall be pleased to have them meet with us. Our address is, Bellefield Ave. and Ridge St.

H. CORNMAN, Sec.

POMONA, CAL.—We are making an effort here to assist in the work of taking out of the

Gentiles a people for the name of God. We have recently rented a hall, well located on the main street, where the word of God is expounded every Sunday at 11 a. m.

Our number has been augmented recently by the arrival of Bro. J. K. Magill, from Swofford, Wash., who has come to stay a few months and lecture, an acquisition that is greatly appreciated. Also by removal here from Pennsylvania of Sister Vandegrift, who has come to reside; also by Bro and Sister Rosecrans, from Liddington, Mich., who have come to spend the winter. Looking for the speedy return of Christ and the setting up of His kingdom,

I remain your brother in patient waiting.

A. C. JOHNSTON, Sec.

POMONA, CAL.—With deep sorrow I have to inform your readers of the death of our old and loved Bro. Robert Strathearn, of Simi, Ventura Co., Cal. After many years struggling against a deadly foe—lung disease—he finally surrendered on the 6th inst. and was buried on the following day—Sunday—to await the call of Him who is "the Resurrection and the Life." Bro. Strathearn was 71 years old at death, and had been in the Truth's service some 40 years, embracing it through the labors of Dr. Thomas in Scotland, of which country he was a native. He was a man of superior mind, cautious, conscientious and discerning as regards the Truth as well as in business; was thoroughly sympathetic and generous to a fault. Many a needy brother is indebted to him for help. May the Lord remember his many good deeds. He was loyal to the Truth, holding fast with discerning power to the old foundations, yet flexible enough to so make use of "the spiritual milk as to grow thereby unto salvation." May the long-promised day speedily come, when these sad records of sorrow and death shall be written no more.

Your brother in the one hope,

H. J. MOORE.

QUINCY, MASS.—The annual meeting of our Sunday-school was held on Dec. 25, '95, in our hall, and a very enjoyable time was spent. We have a large Sunday-school, and the children looked forward to this time with the expectation of receiving rewards for their year's attendance at Sunday-school. The scripture they recited and the pieces bearing on the Truth showed indeed they earned the reward which they received, and also shows that we are endeavoring to "bring them up in way they should go." There was a goodly attendance of the Ecclesia, and the time was well spent by conversing on the Truth. We continue our witness for the Truth in Quincy, but without any visible fruit at present, but not discouraged, we endeavor to persuade men to enter the ark of safety, thereby escaping the coming storm which we believe will soon burst over this benighted world; but they

ears are dull of hearing, which proves the saying that men love darkness rather than light. However, we expect some of our Sunday-school scholars will join the Ecclesia soon, as some are beginning to realize the importance of obeying the scriptures in putting on that robe of righteousness, and that by keeping it unspotted from the world will save them in the day of visitation.

In addition to our Sunday evening lectures, we have Wednesday evening Bible class, to which we invite all who are interested in the word of God.

Yours in the patient waiting for the King of Israel,
R. J. CRANSHAW.

REDLANDS, CAL.—I seldom see anything in the *ADVOCATE* from California. I like to hear from the different ecclesias. It gives me pleasure to know that they are all prospering in spiritual life. We have none of like precious faith here in Redlands, but I have had the pleasure of visiting several at a short distance and I will try and tell you about it. I have frequently met with them in Pomona where I enjoyed myself very much. Last fall I took a tour through Ventura County, visiting isolated brethren and sisters. The first I met was Sister H. Shields, near Tillmore station, a true daughter of Sarah, ready to lodge strangers, wash their feet, or do anything she can for the least of God's children. She resides with her son who is a kind man, also ready to entertain any that may call, but not in the faith. Sister Shields is intelligent and strong in the truth. Being isolated she enjoyed very much a visit from one of like precious faith. I stopped with them two weeks, and breaking bread each first day was enjoyed very much. From there I went to Bro. Robert Strathearn (in Simi valley) an aged, feeble brother, but strong in the faith, residing with his son and daughter-in-law, who are faithful to minister to all his wants. Stopping there six weeks, I found it a welcome home and enjoyed breaking bread every Sunday, and pleasant talks on things concerning the kingdom of God and the name of Jesus Christ. From there I went to Bro. Robert Stokes, near Penrose P. O., where I found a Bro. and Sister, twelve miles from any of like precious faith, but not without the spirit word and its guidance to cheer them in their pilgrimage. I stopped with them over two weeks and enjoyed myself very much. From there I went to Bro. and Sister H. R. Brinkerhoff's, near Saticoy. I found them on a large bean ranch, in a large, pleasant valley extending to the coast. Although requiring much serving, as is necessary under such circumstances, it has not hindered their choosing that good part which can never be taken from them, and which cheers and strengthens them in their labors, not only for their present wants, but helps them to contend earnestly for the faith which they are setting forth to their

neighbors with some encouragement. I stopped there nearly two weeks, having one first day the company of Sister Shields, Bro. Stokes and Bro. Seger. To my regret I had not the gift of Aquilla or Priscilla to enable me to expound unto them the scriptures, but I did the best I could to help encourage them to hold fast to the end, that no one take their crown.

Your brother in the Lord,
CYRUS LEWIS.

UPWARD, N. C.—I reached here from Kentucky the 10th of January, and my heart swelled with joy and gratitude to once more meet my beloved mother, who instilled the Truth into my mind while I was young. May she be spared until the night break, and the sun arise. If the Lord is willing I will soon return to Kentucky to the brethren.

ROBT. G. HUGGINS.

WORCESTER, MASS.—It again becomes my duty to inform the household through the *ADVOCATE* that six more have been added to our number. On Jan 3d Ruby M. Safford, (14), daughter of Bro. Safford, of Spencer, and Annie E. Mann (14), daughter of Bro. and Sister Mann, were buried in baptism, and rose again to walk in newness of life, and were received into Worcester Ecclesia Jan. 5th, '96; and last evening, in the presence of thirty witnesses, four more put on the sin-cleansing name: Josephus S. Mann (15), son of Bro. and Sister Mann, Albert Edward Tunstall (16), son of Bro. and Sister Tunstall, Annie Mary Elizabeth Buerley (15), daughter of Sister Buerley, Edith Alice Hobman (13), sister in the flesh to Sister Exley. The whole six of these young brothers and sisters are from our own ranks and were members of our Sunday school, Sister Leno Holmes being their teacher. They all passed a thorough examination by our committee and have thorough knowledge of the kingdom of God and its near approach, with no orthodox notions to upset their youthful brains.

We had with us in the month of October Bro. Robert Turnee, of St. Johns, N. B., for three weeks. We also had Bro. Hungeris during Christmas week. He is the brother who translated the "Great Salvation" into the Swedish language. He was here reading the proofs.

I may say that Worcester Ecclesia is in a prosperous condition, waiting and watching for the coming of our King, who we think will soon be here. The sooner the better. We have forty-nine members in good standing.

I remain your brother in Israel's hope,
JOHN HOLLOWES, Sec.

MEN in the race for riches would cross the mouth of hell on a rotten plank, but many Christians, in the race for life eternal, will not bear their weight on God's promises lest they should break.—*Ram's Horn*.

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OF

The Truth Gleaner

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A. Hutchinson, P. E. Webster, J. W. Tansey, H. Penn, M. A. Austin, B. Hoyle, G. Higgins, J. H. Pilgrim, L. Holderness, Rosa H. King, R. M. Anderson, W. P. Wentworth, Isaac Harris, W. S. Winfree, B. Williams 2, P. A. Blackwell, I. Mowry, N. B. Blanton, S. Robinson, Thos. Dawson 2, Mrs. May Thompson, Mrs. C. F. Bennett, Wm. Blower, J. F. Mount, Jennie H. Hett, B. M. Coleman, B. Tauber, E. E. Spencer, Jonathan Miller, H. J. Culross, T. W. Ladson, Mrs. C. B. Swain, E. B. Tuttle, Jas. Hegley, W. J. Green, Mrs. M. A. Wason, Mrs. S. H. Evin, H. L. Baker, B. F. Dozier, Henry Corman, H. V. Moore, Dan Thomas, Mrs. M. A. McDonald, Lottie Tansey, George Ashton, Wm. Drysdale, S. G. Curtis, Jacob Lowes, F. and M. Strickler, S. A. Walker, Wm. Gilchrist, Thos. W. Edwards, George B. Swainson, John Dufty, Mrs. Ella C. Williams, J. Decker, G. P. Pruitt, J. Campbell, F. M. Pock, W. H. Clough, J. S. Butler, J. Donaldson, J. H. Renshaw, J. King, T. M. Reahard, J. J. Lee, D. Cole, M. E. Kelley, A. M. Hartley, E. M. Adams, S. Resen, M. A. Jones, D. Lemmon, D. Cooper, E. E. Crowell, L. Young, R. H. Sanders.

CHRISTADELPHIAN MEETING-PLACES.

- AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking-of bread.
- BALTIMORE, MD.—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.
- BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.
- BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.
- BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.
- CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.
- CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.
- CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.
- DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.
- ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.
- JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.
- LOWELL, MASS.—Welles Hall, No. 173 Merrimack Street. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.
- NORFOLK, VA.—Corner of Brambleton and Malthy Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.
- PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.
- RICHMOND, VA.—Smith's Central Hall, 5th St., between Broad and Marshal Sts., at 11 A. M.
- ROCHESTER, N. Y.—Christadelphian Synagogue, No. 127 East Main St., Room 18. Services at 10:30 A. M.
- SAN FRANCISCO AND OAKLAND.—California Hall, Clay Street, every Sunday at 11 A. M.
- TORONTO, ONT.—Avenue Hall, northwest corner of College and Spadina Avenue. Every Sunday.
- WORCESTER, MASS.—Franklin Hall, No. 560 Main Street. Every Sunday at 10:30 A. M. and 7 P. M.

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By.....

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VOL. 12.

APRIL, 1896.

NO. 134.

THE CHRISTADELPHIAN
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

NOTES.

THE PROBLEM OF LIFE.—Brother Town, of Minnesota, writes, "I lent the 'Problem of Life' to a sceptic. He is reading it with much interest. Has nearly read it through and insisted that I should send for a copy for him. He says it is the best thing he ever read."

J. A. W.—Your friend will, we have reason to believe, be a brother by the time the ADVOCATE for April reaches you.

H. B.—\$1.00 received. You are credited in full for ADVOCATE for '96.

H. E. J.—Your account on our books corresponds with your statement. The ADVOCATE going to S. B. per your order is paid to September, '96.

Intelligence from Swafford, Wash., is in type but was crowded out. Next month.

An article by Brother Barber entitled "As The Day Approaches" is in type and will appear next month.

Sister O. L. Turney has favored us with a good article on the marriage relation, bearing particularly on the injunction, "Wives obey your husbands." It will appear next month, the Lord willing.

Since Brother Roberts is not expected to land on this continent till some time in June, we have not thought it necessary to say much yet on the prospect of carrying out Brother Renshaw's proposition. We feel somewhat discouraged by late movements. Some are evidently for war instead of peace. The false and evil statements from Toronto published in the *Christadelphian* are now being sent out to the ecclesias, calling on them to take sides for the *Christadelphian* and against the ADVOCATE. This appears like war instead of peace.

We have received another letter from Mrs. Davis acknowledging the receipt of the last draft we sent her. The letter gives an interesting account of the trouble over there. It will appear next month.

Brother Walker wrote some time since that the box of books we have orderdered is being held waiting the completion by the printer of some books out of supply. Those having orders waiting at this office must try and be patient.

We give eight extra pages in the ADVOCATE this month and add some new features to encourage the children. We hope our efforts will be appreciated and that we may be able to continue in the line of progression.

We are three days late this month, caused partly by a rush of job printing and partly by our gas engine taking a little cross spell!

RECEIPTS.

J. C. Bruce, T. J. Hancock, H. L. Altman, A. C. Thompson, S. A. Evins, E. Rees, W. J. Pottinger, J. M. Winnizree, A. R. Hathaway, J. Campbell, E. D. Cook, A. Cooke, A. Ruechel, E. J. St. John,

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NINE NIGHTS' DISCUSSION between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

1.—"There is in Man an Immortal Soul or Spirit, which, as a Separate Entity, Survives the Death of the Body." Mr. Grant affirms; Mr. Williams denies.

2.—"Man, in the Interval between Death and Resurrection, is Unconscious." Mr. Williams affirms; Mr. Grant denies.

3.—"The Punishment of the Wicked is Unending Misery in Hell." Mr. Grant affirms; Mr. Williams denies.

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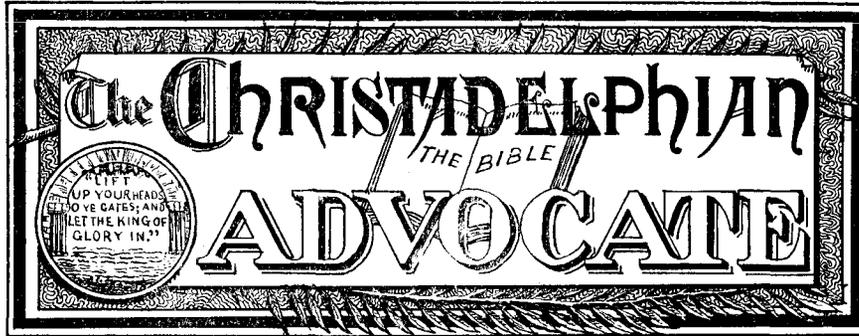
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SUNDAY MORNING ADDRESS.

BY BROTHER J. LEASK.

IN our reading from the Psalms this morning we have an exhortation to praise God for his mercy and truth, and are carried forward to the time when Christ shall again stand upon the earth and the work he will then perform in subduing his enemies before him, and in bringing about that condition when this psalm of thanksgiving can be united in by all nations that will have experienced that his merciful kindness has been great towards them. But while the reading we have had is clearly prophetic in its fullest application, the exhortation to praise God for his mercy and kindness ought to strike a responsive chord in the hearts of all who have come to a knowledge of God's truth and have availed themselves of his proffered mercy by coming into that relationship which constitutes them heirs of God and joint heirs with Jesus Christ of that inheritance which has been promised to all the faithful. When we contrast what we are by nature and what we are by grace we cannot fail to give expression of our praise and thanksgiving to God for his merciful kindness toward us. In

the one case we were in a hopeless, alienated condition; in the other we are in a state of reconciled condition, adopted into the family of God, for John says, "Beloved, now are we the sons of God." Hence our present position is one of great privilege. "Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God:" sons of God and brethren of Christ are terms expressive of a present relationship as well as of a future one, and our future one will be dependent upon the use we make of the present, which although one of great privilege is also one of responsibility, in that we have covenanted to obey God and to keep his commandments, through doing which we are enabled to manifest and develop characters which will be well-pleasing in his sight. It is in this way that we are able to acceptably manifest our love and appreciation of God's goodness and mercy shown towards us.

Christ said, "If ye love me keep my commandments," and "If ye are my friends ye will keep my commandments," and it is only those who are obedient thereto who will attain to the future sonship in being born of the spirit; hence the importance of giving due heed to what is required of us during our term of probation. Judging from the indifference manifested by many towards what is required of us as followers of Jesus it would appear as if they thought acceptance in his sight were not dependent on our loving obedience to his precepts and faith in the promises, which faith can only be manifested acceptably by our obedience. John says, "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him." Again, "If a man say I love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" "He who loveth God loveth his brother also."

We are here supplied with a means whereby we may examine ourselves and see if our love which we may profess is of that genuine kind that will meet the scriptural requirement,

and if on self-examination we find there is something which retards that love it then behooves us to have the difficulty removed. It will not help our case to go with our grievance to another than the one we may be aggrieved with, which would only make matters worse; but between them and him or her alone make it known, and invariably where a Christ-like spirit is manifested reconciliation is effected and as James says, "If any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." In so doing we shall be giving practical evidence of his love for the erring and at the same time showing God's love in a manner well-pleasing in his sight, who "commendeth his love towards us in that while we were yet sinners Christ died for us."

This is a fact of which we must not lose sight, and on a full realization of which our gratitude and thanksgiving to God for his goodness thus shown towards us should find abundant expression; not in word only but in deeds prompted by a desire to manifest the spirit of Christ who has left an example for us to follow after. The more closely we are able to follow his example the greater will be our confidence and trust in God. Jesus in his darkest and most trying hour maintained his confidence in God. "He called upon the Lord in distress, the Lord answered and set him in a large place." Never in our experience have we been tried as he was tried, even the worst afflictions we may have had to pass through, whatever their nature, were light compared with his, yet he faltered not. "The Lord is on my side, I will not fear what man can do unto me." Man may take my life, but the Lord in whom I trust will restore it to me again, and how abundantly this confidence was justified was evidenced by his triumph over the powers of darkness. Man did his worst, but God brought to nought his enmity, in that he raised him from the power of death and exalted him to his own right hand, there to abide till his enemies are made his footstool.

When he again appears all nations shall compass him

about, "but in the name of the Lord," he says, "will I destroy them, they compassed me about: yea they compassed me about, but in the name of the Lord I will destroy them; they compassed me about like bees, they are quenched as the fire of thorns; for in the name of the Lord I will destroy them." When he comes as a man of war his enemies will fall before him and "the stone which the builders rejected will become the head stone of the corner; this is the Lord's doing and it is marvelous in our eyes." Yes, it is the Lord's doing, and when it takes place it will indeed be marvelous; it will strike terror in the hearts of his enemies, all their boasted improved methods of warfare will be worse than useless in his presence; they will in fact be turned upon themselves for their own destruction and will result in the triumph of the Lord over all his enemies, who when their power is broken will be led to give their allegiance to this mighty conqueror and find under his wise and just rule that peace, prosperity and happiness which have been sought but not found under any of the rulers that have gone before. Their experience will lead them to praise the Lord for his merciful kindness which will be great toward them.

This will indeed be a time of universal thanksgiving when all nations shall go up from year to year to worship the Lord of hosts at Jerusalem. It is a time in which we as a people are specially interested, in that we have accepted the gospel invitation to become joint-inheritors with Christ of this universal kingdom. To many it might seem presumptuous on our part to claim relationship of such a character, and yet it is a claim warranted by the word of God and one which will be recognized by and fulfilled towards all who are found faithful in the day when we render account of our stewardship.

When we contemplate the honor and the glory that await the faithful it acts as a stimulant to keep us in the right way and keeps us from getting discouraged in our journey through the wilderness state. We have this ordinance which we observe weekly to bring before us not only the death of our

Lord, but the fact that he is alive again and that he is coming to bring to pass all those blessings upon mankind which God has promised through his servants of old. When he comes, we, if we are found faithful, will be associated with him in this glorious mission. Truly it is a hope which should stimulate each one of us to do our best that we may be accounted worthy of such honor.

DIVINE FORESHADOWING.

BY JAMES LAIRD.

TO each succeeding generation throughout all the ages of the Christian era the doctrines taught in the word of God have been fruitful subjects of discussion. The pure and simple truths revealed by the Most High and taught by Christ and his apostles were speedily corrupted by converts from the manifold forms of paganism. The wide departure from the original condition of the Christian church, which was manifested in the short period of the first sixty years of its history, is evidenced by the following testimonies: "The multitude of them that believed were of one heart and of one soul"—Acts iv: 32. This beautiful unity of faith and affection the result of unity of teaching and believing was destroyed by "certain men who crept in unawares" (Jude. iv), men who endeavored to improve upon the teaching of the apostles, and who sought to elucidate the mysteries of the Deity by their philosophic speculations. Against such, John directs his words of warning: "Beloved, * * * many false prophets are gone out into the world." Such men in every

age have produced discord and division.

When the apostles first proclaimed the joyful message of the risen Jesus they addressed an ignorant rather than an unbelieving world. Those who accepted their message accepted it as it was delivered without any one to whisper in their ear that "the resurrection is past already," or that "Jesus Christ has not come in the flesh." The first utterances of the apostles could scarcely be termed "doctrines." As soon, however, as their teaching began to be opposed from any quarter whatever, those who by their entire obedience to the apostolic commands had forsaken their former worship and had associated themselves with the apostles would profess to "continue steadfastly in the apostles doctrine" in contra distinction to the "doctrines" they had left.

In the beginning of their mission the apostolic warfare was directed against established institutions of faith and worship. The apostles contended against the belief of the Jew, who sought to obtain eternal life by an observance of the temple worship, and afterwards they called upon all the people of the Roman Empire to forsake the worship of idols and render divine service to

the One living and true Deity. In this work only the very simplest and most rudimentary elements of the Christian faith were required. The simple facts that Christ the Son of God was of the seed of David, that he had been crucified, was buried, had risen from the dead, had ascended to heaven, was coming to earth again, would raise and reward the dead, would re-establish the kingdom of Israel and rule over all mankind, and also that God had appointed baptism for the remission of sins of all who believe these things—these simple facts formed the theme of apostolic discourse. These simple facts constituted at once ample material for discussion and a very broad distinguishing line between the teaching of the apostles and the teaching of the rest of mankind. But in the progress of years new and perhaps unsuspected dangers arose, compelling the apostles to withdraw their concentrated labors from the strongholds of superstition or the idolatrous worship of paganism. The original "multitude who were of one heart and of one soul" was now an innumerable multitude, more or less divided on the fundamental elements of the Christian faith.

Every heresy that arose and was disseminated helped to rob the truth of its simplicity and increased the difficulty for the careless and the superficial to distinguish between truth and falsehood. During the lives of the apostles each succeeding heresy was promptly exposed and corrected. But in relation to Divine truth the speculative human mind is an exhaustless fountain of error, and

we will mistake greatly if we conclude that no false doctrines were introduced into the church of Christ after New Testament times. The writings of the apostles contain many predictions that the era of doctrinal declension was only dawning in their day, and the history of the intervening ages amply sustains their most melancholy forebodings

Heresies, instead of ceasing on the death of the apostles, multiplied many fold, they multiplied without any living authoritative voice to expose and correct them. How then were they to be exposed and corrected?

It is evident that the apostles did not oppose a false doctrine until the living, active existence of that doctrine began to antagonize the truth. We do not find the Apostle Peter on the day of Pentecost anticipating the heresy developed at the close of John's ministry. We simply find Peter stating that "Jesus Christ—of the seed of David—was a man approved of God." Sixty years after it was found necessary to declare that "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." This authoritative condemnation of this heresy has prevented its adoption by any succeeding generation. But when the admonishing voices of the apostles were silenced in death the church of Christ was more violently exposed to new and subtler heresies; heresies unanticipated by any of the apostles. Shall we therefore conclude that these heresies were unanticipated by Him who knoweth all things from the beginning? By no means. The Eternal One knew these heresies

would arise, and He knew that His faithful children would recognize that they were heresies, and in His own wisdom He has provided ample evidence to disprove every heresy that it was possible for man to invent.

In I. Cor. xi: 19 we are taught that heresies are a necessity, in order that the approved may be made manifest. Heresies, therefore, occupy a very important position in the purpose of God. Without heresies the Bible would have been almost an entirely neglected book. The fact that heresies abound and always have abounded, demands and always have demanded that the Word of God be the constant and careful study of every one who desires to be found "approved." When a new heresy arises or an old one is advanced with renewed vigor, a renewed search and study of the scriptures is one of the first results.

Therefore if the apostles did not specially anticipate all the heresies of the succeeding ages, the true believer, who recognizes that God also spake through Moses and the prophets, searches diligently the writings of the New Testament for guidance and instruction in each succeeding crisis.

In a period when heresies did not exist a rudimentary knowledge of the word of God sufficed. But God did not intend that the knowledge of His Word should be merely rudimentary, therefore he permitted "false prophets to go out into the world." These false prophets taught doctrines so subtle and deceptive that the indifferent, merely nominal professors of christianity were seduced from their

early faith, and the "approved" were rooted and grounded and settled by a larger knowledge and more diligent study of the word of God. Centuries have come and gone since apostolic times, but in none of those centuries could the saints of God cease their study of the Holy Oracles with the pleasing hope that no future heresy would be developed to nullify their faith and imperil their salvation.

Therefore in our own days we find repeated the history of former days. In the course of the ages every apostolic doctrine has been corrupted or denied, but perhaps no doctrine has been so clouded and confused as the doctrine of the nature of Christ and the character of his relation to God and man. Religious disputants have oscillated from the extreme that Jesus was the son of Joseph to the extreme that he was the third person of an eternal trinity. A subtler heresy than either of these extremes was the teaching—of our own times—that Jesus, while having "come in the flesh," was possessed of a "free life," and by virtue of having developed a perfect mora character could have attained eternal life alone without suffering death upon the cross, which death it was alleged was for his brethren alone. If we confine our observations to this heresy it will be because there are uncertainties concerning the doctrine yet lingering in the minds of many brethren. The elaborate presentation of the "free life theory," which seemed sustained by several testimonies and much profound reasoning, necessitated a very thorough study of the entire scriptures for its successful refutation.

During the course of that investigation it was amply demonstrated that although Jesus was begotten by Holy Spirit power he did not thereby possess a "life" a "body" a "flesh" or a "nature" differing in any physical way from his brethren. He was born—though not begotten—of the flesh and consequently was flesh, and sustained to flesh every relationship which his brethren sustained (Heb. ii:17).

Were his brethren mortal? So was he. The way he became mortal differed in no particular from the way in which they became mortal. They and he became mortal because they and he were descended from a man whom God had delivered to the power of death. If Jesus and his brethren were mortal by virtue of their relationship to a man whom God had delivered to the power of death, they must also sustain a relationship to that which caused God to deliver him to the power of death. That which caused God to deliver the first man to the power of death was his transgression of God's law. As Jesus and his brethren were not then in existence it follows that the relationship which they bear to that transgression can be neither active, mental nor voluntary. The relationship therefore must be purely physical and wholly involuntary. The sin of the original transgressor constituted his body a "body of sin." The original transgressor could only transmit bodies like his own, therefore viewed as physical creations the bodies of all his descendants must also necessarily be "bodies of sin." Christ's relationship to sin begins

and ends in physical relationship. Not so however with his brethren "Sin," in a personified sense, has an enlarged right to possess all the bodies descended from the first man who have committed individual transgressions. If one transgression could cause "sin" to possess the body of the first man and all his descendants, surely each additional transgression would enlarge "sin's" right of possession in each transgressor. Here then we have sin before us in two relationships; one involuntary by virtue of physical inheritance, the other voluntary because of actual transgression. Therefore we conclude that if Christ sustained, through the first man, a relationship to death, he must of necessity, through the same first man, sustain a relationship to the cause of death, which is sin.

Let us now consider the Divine principle whereby Christ could escape from this two-fold relationship. Could he escape therefrom by only leading a life devoid of transgression? No, he could not. Why? Because if from the moment of his birth he sustained an involuntary physical relationship to death and sin, then at the end of thirty years of an absolutely faultless life he would still sustain that physical relationship absolutely unchanged, and if he had died a "natural" death he would have died still sustaining the very relationship to death and sin in which he was born.

How then could Christ escape from this purely involuntary physical relationship to death and sin? There is only one satisfactory answer. It

was by or through the sacrifice of Himself. "But," urges the objector, "the apostle Peter on the day of Pentecost said nothing about Christ sustaining any such relationship as this, and escaping therefrom by his own sacrifice." True, he did not, and if no "false prophets had gone out into the world" it is possible that nothing ever would have been said about it. But the Christian world has ever been bewildered by vain speculations concerning the nature and sacrifice of Christ; hence it becomes necessary for the saints of God in every age to uphold the truth concerning this most vital doctrine of their faith. Why then was the sacrifice of Christ necessary before he could escape from his relationship to death and sin? It was necessary because the absolute holiness and righteousness and justice of God required that he could not unconditionally accept of anything defiled by sin. The body of the first man was defiled by sin, therefore the body of Christ, his descendant, partook of the same defilement. Therefore every faultless, moral act of obedience performed by Christ sustained a relationship to his physical body of sin, which in the sight of the absolutely Holy One, stood in the way of complete acceptance at His right hand. Therefore even Christ's faultless character could not secure for him eternal life so long as he stood related to a defiled body—defiled by virtue of his relationship to a defiled ancestor. What then did God require before he could accept even the faultless character of Christ? He required the sacrifice of one who

in his life was absolutely sinless in every active, mental and voluntary sense; and at the same time sustained a physical relationship to death and sin.

These two requisites were found in Christ. Therefore God accepted the sacrifice of Christ as a righteous acquittal from his relationship to death and sin. Being then righteously acquitted from his relationship to, and his defilement by, sin it was not possible that he could be righteously holden of death. Consequently God raised him from the dead (Acts ii: 24). Thus Paul reasons in Rom. vi: 7: "He who has died has been righteously acquitted from sin." We cannot contend with any degree of reason that this text refers to the deceased descendants of the first man. We cannot say that the man who has died a natural death has been righteously acquitted from that which caused him to die. We must look for a better meaning for the Apostle's words. A little consideration of the context will show that "He who has died" is Christ—the "death" a sacrificial death. Therefore Christ who has died a sacrificial death upon the cross has been righteously acquitted from sin is evidently Paul's true meaning. If Christ was righteously acquitted from his purely involuntary relation to sin by the sacrifice of himself, it follows that his brethren are also righteously acquitted from their purely involuntary relation to sin as well as from their voluntary relation to sin when they are jointly crucified and buried with Christ in their baptism. If Christ was righteously acquitted from his

involuntary relation to death and sin by his own sacrifice, and physically acquitted from death and sin by a resurrection from the dead and consequent investiture with the Divine nature, so likewise will Christ's faithful brethren, who have been righteously acquitted from their involuntary and voluntary relation to death and sin by the same sacrifice, also be physically acquitted from their relation to death and sin by the same process, even by a resurrection from the dead and subsequent investiture with the Divine nature.

That Christ did sustain a relationship to death and sin and did require to die sacrificially in order to be righteously acquitted from this defiling relationship is very strikingly foreshadowed in the consecration ceremony of Aaron and his sons. The record of this deeply significant ceremony, to which we specially direct the reader's attention, will be found in the eighth chapter of Leviticus. In the opening verses we have Moses "taking Aaron and his sons." To those "who know the law" it is sufficient to remark that Aaron and his sons represent or typify Christ and his brethren. With this understanding we observe, that associated with Aaron and his sons are the holy garments, the holy anointing oil, the bullock for the sin offering, two rams and a basket of unleavened bread; all were gathered together in the presence of the entire congregation at the door of the tabernacle. In our present consideration of these "figures of the true consecration" we will dismiss the sons of Aaron with the remark that they are asso-

ciated and identified with Aaron in the entire ceremony. Neither does it fall within the scope of this article to expound all the profound truths that lie concealed and yet revealed in this shadowy representation of a reality that was yet to be. Let us therefore strictly confine our attention to the main features to be elucidated. In obedience to the Divine command Moses brought Aaron and washed him with water. This is the first act in the consecration ceremony for the High Priesthood which Aaron undergoes. Christ our Saviour has been consecrated to the office of a High Priest. Is there anything in the history of Christ's consecration that corresponds to the Aaronic washing? In Mark i: 10 we find the antitype: "Jesus came from Nazareth of Galilee and was baptized of John in Jordan." In this act then we see Jesus passing through the antitypical Aaronic washing. After Aaron's washing we find Moses investing Aaron with the holy garments. What do these holy and beautiful garments represent? We submit that they must represent that which God esteemed most holy and beautiful in His son. That which God most highly esteemed in His son was his faultless character. With nothing less could God be well-pleased. Hence, when Christ emerged from the waters of baptism we have the anti-typical investiture of holy garments in the words of the Father: "Thou art my beloved son in whom I am well pleased." Next comes the third act in this mystic ceremony. "Moses poured of the holy anointing oil upon Aaron's head to sanctify

him." The holy anointing oil represents the spirit and the truth. Jesus said in his prayer for his disciples, "Sanctify them through thy truth." Jesus himself was sanctified by the spirit and the truth, and received a special anointing, corresponding in precise order to the type. Thus we read, "And straightway coming up out of the water he saw the heaven opened and the spirit of God like a dove descending upon him."

Thus far then, in the type, we have Aaron washed with water, clad in holy garments and anointed with holy oil. Did this complete his consecration for the High Priesthood? By no means. We have in the antitype Jesus baptized of John in Jordan—acknowledged by the Father as His beloved son—because of his faultless character—in whom he was well-pleased. Anointed by the Holy Spirit and constituted the embodiment of the truth. Did this complete his consecration for the High Priesthood? Let type and antitype return the answer. Moses now brought the bullock for the sin offering, and Aaron, after he had been washed, with the holy robes upon his person and the anointing oil still upon his head, laid his hands upon the head of the bullock for the sin offering. Here then we have Aaron in this typical condition specifically identified with a sin offering, not only so, but the Altar—and Christ is our altar (Heb. xiii: 1)—which was just previously anointed seven times with the holy oil, and is now, with the holy anointing oil still upon it, touched with the blood of the slain

sin offering in order to purify it and to sanctify it. This most remarkable occurrence in this highly important and significant mystic performance is worthy of our profoundest attention. The altar we know represents Christ, it was sprinkled seven times with the anointing oil. Seven is the symbol of perfection to whatever it may stand related. The oil represents the spirit and the truth. In the antitype we know that Jesus possessed the spirit in its fullness, without measure (John iii: 34), and that he was emphatically the "truth" (John xiv: 6) Notwithstanding all this the "altar" required to be touched with the blood of the sin-offering in order to purify it and to sanctify it (Lev. viii: 14-15).

If we believe in Divine foreshadowing; if we believe the form, the type, the representation of the knowledge and of the truth that was contained in the law (Rom. ii: 20), then we are compelled to believe that Jesus, though possessing a faultless character, though after his baptism he was indeed acknowledged the Father's well beloved son, and measurelessly anointed with the spirit of God, yet sustained such a relationship to death and sin as to necessitate his purification and sanctification by means of the blood of a sin offering which has been applied to the altar.

Next in order Moses took the ram for the burnt offering. After Aaron had laid his hands upon its head it was slain. And Moses sprinkled the blood of the ram upon the altar round about. It was a burnt sacrifice for a sweet savor, an offering made

by him unto the Lord. The whole burnt offering represents the immortalization by spirit power of the flesh of sin after it has been righteously acquitted from sin.

Next in order Moses brought the ram of consecration, and after Aaron had laid his hands upon its head it was slain, and before the blood touched the altar it was applied to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, which in the antitype indicates that during the interval between the baptism of Christ and his one great offering whereby the "altar" was to be purified and consecrated it would be his meat to do his Father's will (John iv: 24). He would consecrate himself to a life of faultless devotion to his Father's commands, expressed in his own words: "I have glorified thee on the earth, I have finished the work which thou gavest me to do" (John xvii: 4).

After the blood of the ram of consecration had been applied to Aaron, the remainder was sprinkled upon the altar round about. Moses then took unleavened cake, one cake of oiled bread and one wafer and put them upon the fat and upon the right shoulder. Having done this he put all upon Aaron's hands and waved them for a wave-offering before the Lord. After they had been waved Moses burnt them upon the altar, they were consecrations of a sweet savor. Of these significances we need not now speak particularly. In all these sacrifices, which found their perfect fulfilment in the One Great Sacrifice, we observe that the

blood is applied to the altar. The consecration of the altar is now complete. It had been sprinkled seven times with the anointing oil, and now the blood of the three offerings applied in due succession had purified it, and sanctified it so that reconciliation could now be made upon it (verse 15). The consecration of the altar was now complete, but the consecration of Aaron to the High Priesthood was not complete. What was required? The last crowning act in this mystic, foreshadowing consecration ceremony was yet required. Moses took of the anointing oil and of the blood which was upon the purified, sanctified altar and sprinkled it upon Aaron and upon his garments. Why was this done? The Lord commanded it to be done in order that Aaron might be consecrated to the office of a High Priest. What is the obvious lesson taught? The obvious lesson taught is that the antitype of these types must have been accomplished in the consecration of our Great High Priest. Was a sacrifice required in the consecration of the type? So also was the One Great Sacrifice required in the antitype, as it is written, "It was therefore necessary that the patterns of things in the heavens should be purified with these (animal sacrifices), but the heavenly things themselves (of whom Christ is first) with better sacrifices than these (Heb. ix: 23). Paul further teaches that Christ was brought again from the dead by the blood of the age-abiding covenant, and by the same means obtained eternal redemption (Heb. ix: 12, 13-20).

Let us now return to the type. If the blood taken from the altar was sprinkled upon Aaron it teaches us that the antitypical blood taken from the antitypical altar must be "sprinkled" upon Christ, the anti-type of Aaron. If the antitypical blood was sprinkled upon Christ it must be because he sustained a relationship to death and sin. If Christ's involuntary relationship to death and sin necessitated his shed blood to be "sprinkled" upon himself for his purification and righteous acquittal therefrom, then it clearly follows that the same necessity exists for all his brethren, because, without exception, they all sustain the very same involuntary relationship to death and sin. If in the type the blood taken from the altar was sprinkled upon Aaron's garments, so likewise must the true "blood of sprinkling" be sprinkled upon that which the garments typify. We conclude that the holy garments typify the faultless, moral character of Christ. Therefore the "blood sprinkled" garments of Aaron clearly teach us that the faultless character of Christ could not justify him from his relationship to death and sin (That is, His "faultless character" minus its last act—voluntary death.—ED). It also teaches us that the faultless character of Christ was ceremonially unclean or defiled, because evolved, or wrought out in association with a body unclean or defiled by virtue of its inherited relationship to death and sin. Therefore the sacrifice of Christ was an absolute necessity for his "righteous acquittal from sin," for his resur-

rection from the dead and for his exaltation to the Divine nature. In the words of Paul we conclude, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (Heb. ii: 17).

JAMES LAIRD.

THE WAY OF HIS COMING.

COMMENTS ON BROTHER T. TURNER'S ARTICLE WHICH APPEARED IN THE ADVOCATE FOR DEC., 1895.

In regard to the lengthy article in the December ADVOCATE by our esteemed Brother T. Turner, I will say, he has many good points. The cause of his writing that article, is that we had, during the past year, a Bible Class, on Sunday evenings, and they were very profitable. This question came before the Class, "Where will the saints be judged?" Brother T. Turner's opinion was, that the saints in Auburn should be judged here in Auburn; those in Buffalo, in Buffalo; those in Chicago, in Chicago, and so on. Some of the members of the Class agreed with Brother Turner, but the majority of the Ecclesia opposed him.

We are very anxious to hear from the brethren, and expressly from you, Brother Williams, as you promised in the ADVOCATE.

R. ROSS, Auburn, N. Y.

I have had the idea for some time that angels could act by the power of and for Christ. It is easy to comprehend how the power invested in them could be executed representa-

tively. Now what I wish to suggest to Brother Turner is, Might not the rewarding as well be the work of the angels? and thus get rid of the trouble some have as to the means of gathering mortals to Jerusalem? If the saints were judged and made immortal then they could go (if necessary) to any place.

W. S. COCKE, Creal Springs, Ill.

I most respectfully ask you to insert a few criticisms on Brother Turner's article. If this will involve any trouble, I kindly ask you to forward my letter to him and that will enable him to understand that I am a brother of two years' standing in the truth, and have only pointed out what I honestly believe to be mistakes, and am not pretending to be over-much wise.

On page 265 the writer says: "During the first division, the Son of Man comes in a cloud, with power and great glory." "The dead are raised, judged, and gathered, while divine vengeance is meted out to those who know not God." Do you mean to say by this that the dead after being raised will be judged before they are gathered, in view of the fact that Jesus says he will "send forth his angels, with the great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. xxiv: 31)? Again, "Gather my saints together unto me" (Psa. l: 5). The question is, what are they to be gathered for? The latter quotation says (ver. 4), that he may judge his people; the former, in the next chapter (ver. 32), they shall be gathered

before the Son of Man (ver. 31), and the King (ver. 34), the Eternal God in manifestation (Isa. iv: 6; Rev. i: 8; I. Tim iii: 16). What for? To be judged (II. Tim. iv: 1). From the foregoing it is evident that they are 1st. raised, 2nd. gathered, 3rd. judged. You further say on page 267 that Psalms l: 5 and a few other quotations are sufficient to show that the angels are invested with the power and authority to separate the wicked from the just, in far off countries. To me it is none whatever, in view of the fact that after the saints are gathered by the angels (Psa. l: 5; Matt. xxiv: 31), they are to stand before the judgment seat of Christ (II. Cor. v: 10; Rom. xiv: 9-12), to decide (after they have been scrutinized) whether they are to remain on his right hand (Matt. xxv: 34), or to depart from before him (ver. 41). The angels will then be commissioned to gather out of his kingdom all things that offend (those on the left hand), and cast them into a furnace of fire (Matt. xiii: 41-42). In the execution of this command, "they will sever the wicked (those condemned on the left hand), from among the just" (ver. 49: those on the right hand). The severing here is simply to remove; take one class from the other.

J. H. PILGRIM,

Georgetown, British Guiana.

[Brother Pilgrim's letter is too lengthy to give in full. The foregoing is the pith of it all.—EDITOR.]

Brother Campbell, of Greenisland, New Zealand, writes in detail, but since his views have already been

given at some length it is not necessary to repeat. Others have dropped remarks incidentally when writing on other matters, and a general disposition has been manifest to consider rather than to give way to prejudice.

One point that struck us quite favorably was the harmony between Brother Turner's views and the words of Paul, "We that are alive and remain shall be caught away with them (the resurrected) to meet the Lord in the air; and so shall we ever be with the Lord." The thought that only the approved will be "caught away" gives full force to the words "and so shall we (all who are caught away) ever be with the Lord." The work of judgment performed through the angels by Christ is just as much the work of Christ as if he acted personally; and the cases referred to by Brother Turner wherein angels acted and yet it is said God did so and so show that with God as with men, what is done by delegated power and authority is spoken of as if done by the one who is the source of the power. God is the Saviour, and he says, "Besides me there is no saviour;" yet Christ is called the Saviour, and he declared, "Of mine own self I can do nothing." God will rule the world in righteousness, but he will do it through Christ. Christ will rule the world, but he will do it largely through his redeemed ones. So we may say that God is the judge of all, but he will judge the household through Christ. Christ is our judge, too. May he not perform his work through angels? Thus in the judgment it would be God first, Christ a degree lower, and angels another degree lower.

Now on these questions there is not sufficient clear testimony to justify dogmatism; they are good for well-balanced minds to exercise in with a view of giving breadth of thought in the great open field of pleasing spiritual contemplation. The concealment from open view is what constitutes the interest and charm that such questions evoke in minds trying to dig down into spiritual depths and seeking to soar upward into the vast realms of divine wisdom. They are what we call (notwithstanding that some scoff) advance phases of divine revelation. If men of our ranks have written and stereotyped views differing in some respects, that should be no hindrance to free, open and honest investigation. While the fundamentals of the truth—enough of them to save "good and honest hearts"—may be stated, set in type and stereotyped, many grand things may remain to be improved and enlarged as time and opportunity afford wider and clearer scope.

Having briefly referred to some things in which we are inclined to agree with Brother Turner's article, we will now state one or two points upon which we take exception. The questions raised in the article may be stated under four headings, namely:

1—Will the good and the bad who are responsible to the judgment seat of Christ appear at Sinai?

2—Will the judgment in each individual case be by Christ personally and in his personal presence?

3—Will Christ alone fight the great Bozra Battle, or will the saints accompany him?

4—Will the worthy saints be im-

mortalized on Zion, or in the neighborhood of Sinai?

The third and fourth are the questions we shall offer a few remarks on.

If Moses, Joshua and Israel are to be taken as types of Christ and the saints, the fitness of things requires that the saints accompany Christ in his great work of subduing his enemies and taking possession of the promised land. We are assured that there is a typical relation by the Apostle Paul in the words, "Now all these things happened unto them for types; and they are written for our admonition, upon whom the ends of the world (ages, Mosaic) are come" —I. Cor. x: 11. "These things" relate to the deliverance of Israel. The similarity between the beautiful, heart-stirring language of Habakkuk (chap. iii: 3-15) and that of Moses in Deut. xxxiii: 1-5 establishes the typical relation in its bearing upon the very question under consideration. The future bearing of Habakkuk's words is shown by their wide scope—a scope reaching farther and embracing greater things than those found in the historical facts of the Exodus. Both the words of Moses and those of Habakkuk are at once historic and prophetic—historic in a lesser sense and prophetic in a greater.

Now it is not necessary to state the many points of comparison; the reader will readily see that when the simple historical facts are applied to this antitype the presence of Israel after the spirit with the Prophet and King greater than Moses in the triumphant march from Mount Paran to the land of promise is clearly

shown, and it seems clear that Enoch's prophecy relates to this event, when he says, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude xiv).

In this coming with ten thousands of his saints from Temon, the commotion made by the wonderful victory over the advanced forces of the King of the North causes the nations to ask, "Who is this that cometh from Edom, with dyed garments from Bozra? this that is glorious in his apparel, traveling in the greatness of his strength?" The words here, "traveling in the greatness of his strength" seem to express the same thought as those of Habakkuk, "Thou didst ride upon thine horses and thy chariots of salvation," which in such a picturesque representation would describe his attendants—the saints—who will be his instruments of salvation to the world when the turbulent sea of nations is calmed to become like a sea of glass. Moses considered representatively was a man of a multitude; his "body" was a great corporate body into which the individual sons of Israel were baptized when they passed through and under the sea and cloud (I. Cor. x: 1, 2). Here was a great political man marching from Sinai to the land of milk and honey. In the prophecies of Daniel and John, instead of "the greatness of his strength" of Isaiah, the "chariots of salvation" and the "bright beams going out of his sides" of Habakkuk, we have "his hairs white like wool, his eyes as a flame of fire, his feet like unto fine brass and his voice as the voice of many

waters;" also a rainbow encircling his head, etc.—all representing Christ, not as an individual, but as a multitudinous man of glory and power. This is the man of war of Jehovah's right hand who will "strike through kings in the day of his wrath;" and this is the man who answers the question, "Who is this that cometh from Edom, with dyed garments from Bozra?" in the beautiful words, "I that speak in righteousness, mighty to save; and who to the question, "Wherefore art thou red in thine apparel?" will answer, "I have trodden the wine press alone; and of the people there was none with me."

We think a mistake has been made in using the word "alone," and the statement, "of the people there was none with me," to prove Christ's personal isolation in the great work described in Isaiah's glowing words. In such an eloquent outburst and in the fire of such burning events as depicted in this drama it is hardly to be entertained that the great hero would stop to tell the world that his brethren were not in his company. The sequential phases of the events through which the great actor is passing call for a very different application of his words. The fact that he uses the personal pronoun singular must not be taken as proof of personal isolation; for in common parlance a great army marching to battle is hidden in the personal pronoun representing the general that leads it. "Sheridan's march to the sea" means much more than the march of a single man.

The word "alone" and the exclamation, "of the people there was none

with me," are by the context shown to mean that he finds all nations against him. They are all "raging and imagining a vain thing" (Ps. ii: 1). Dr. Young's rendering is, "and of the peoples there is no one with me." The sense in which the people are not with him is that they are against him, the word "with" being used negatively in the sense it is used positively in Gen. xxvi: 24—"Fear not, for I am with thee"—on thy side, not against thee. See also Josh. xiv: 12—"If so be the Lord will be with me, then I shall be able to drive them out." With this view of the matter we can realize the force of the words in Isaiah as a terrible rebuke to a world of apostate people. "And I looked, and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me; my fury, it upheld me." To use these words to prove that the saints are not with Christ would be a rebuke to the saints; for it is unwillingness to help and uphold that is rebuked. The words that immediately follow these remove all doubt: "And I will tread down the people"—the people that are not with him, but against him—"in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (verse 6).

Brother Turner quotes the testimonies mainly relied upon to prove that the saints will be immortalized at Zion; but they are not conclusive. In Psalms cxxxiii it is questionable if Zion in Jerusalem is referred to. Dr. Adam Clarke says of the third verse, "This was not Mount Zion

(Zion) in Jerusalem, but Sion, which is a part of Hermon. See Deut. iv: 48—"Mount Sion which is Hermon. On this mountain the dew is very copious." The verse without the Italic words would read, "As the dew of Hermon that descended upon the Mountains of Sion." The subject of the Psalmist's words is the goodness and pleasantness of unity, and it is where such unity exists, "there" God commands, or will command, the blessing—"life forevermore."

Psalm lxxxvii: 5, 6 is by no means a clear proof of immortalization in Zion. The well-spring of eternal life can hardly be said to be in Zion now while it is in desolation and forsaken. The life of the saints is "hid with Christ in God." When Christ and his brethren shall make Jerusalem a rejoicing and her people a joy, then Deity's springs will be there—springs of blessings and life for the redeemed world.

The text quoted from Isaiah (chap. xxv: 54) applies to the future work of Christ when enthroned in Zion. It is too broad in its scope and too far-reaching to be limited to the immortalization of the saints. The covering over "all people" is to be destroyed, the veil that is "spread over all nations," and the swallowing up of death in victory is to be universal. This shows that the prophet is reaching forward to the grand and final work of Christ's glorious reign.

The fact that Paul applies part of the passage to the saints when speaking of their resurrection does not prove that the entire passage refers to that time. Peter's quotation from

Joel's prophecy, with many other illustrations in the New Testament will show this.

Taking all things into consideration, therefore, we do not think that there is proof that Zion will be the place of the immortalization of the saints, but the evidence sustains the views generally held by the brethren—that it will be in the neighborhood of Sinai, where the great corporate man of Jehovah's right hand will be organized for his triumphant march to Zion's Hill, like King David of old, but more glorious and powerful. This multitudinous man will be a man of splendor to such a degree that necessity will require the "hiding of his power," or the "drawing in of his splendor" (Hab. iii: 4).

EDITOR.

Ring Out the Old, Ring In the New.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light,
The year is dying in the night.
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow.
The year is going; let him go.
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor;
Ring in redress for all mankind.

Ring out a slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer law.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right;
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand wars of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

—Tennyson.

THE ADVOCATE S. S. 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 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 20th of each month.

REMARKS BY THE EDITOR.

In answering the question in relation to the location of Ur of the Chaldees last month the children did very good work, considering the means at hand of determining the question. The fact that authors differ on the subject is surely a good excuse for the difference between the answers given. Brother Leask took this into consideration in grading the answers. The object we had in putting the question was to cause investigation by the children, and the results are very gratifying.

Notwithstanding the differences of opinion as to the location of Ur, it is capable of being decided, we think; and the best presentation we have received from parents to help the children in this comes from Brother James Laird, which we here give for the benefit of all. Brother Laird says:

While I am writing I may offer a word on the question you ask concerning Ur of the Chaldees. In Gen. xii: 7 we read, "Get thee out of thy country and come unto a land that I will show thee. And also Gen. xv: 7—"I brought thee out of Ur of the Chaldees to give thee *this* land to inherit it.

Now in verse 18 we read that the river Euphrates forms the boundary of the land promised. Therefore if Ur of the Chaldees where Abraham dwelt was west of the Euphrates he must have been born in the covenanted land. If he had been born west of the Euphrates he would have been born in the prom-

ised land, consequently God could not have said "Get thee out of thy country and come into a land I will shew thee." The Ur of the Chaldees that is west of the Euphrates is very far south, and Abraham, in moving from that Ur, would have had to travel north to reach the places mentioned in Genesis; but in Gen. xii: 9 we read he was "still going south." If the "other side of the flood" means the Jordan then we have to face the difficulty of Joshua stating that God brought their fathers from the other side of the flood while they themselves were settled on both sides of the flood, because some of the tribes were on one side and some on the other side of the Jordan. Well, I must conclude. Praying that God will thoroughly equip you to do his will and share his blessings, I am truly your loving brother in Christ,

JAMES LAIRD.

Below is given the result of examination of answers to questions appearing in March ADVOCATE:

CLASS NO. 1.

Maria Laird, (10), Innerkip, Ont., 100; Elbert L. Ferrell (11), Redmond, Wash., 100; May Spencer (11), Avondale, Ill., 100; Fanny E. Arvin (12), Pembroke, Ky., 100; Mable Clarke (10), Irvington, N. J., 100; Homer I. Byrnes (12), Wauneta, Kan., 95; Ezra Cocks (12), Creal Springs, Ill., 95; Elsie Hahn (12), Riverside Ia., 95; Arthur H. Magill (12), Mossy Rock, Wash., 95; Chas. M. Brice, Galt, Ont., (95); John H. Brice

(9), Galt, Ont., 95; Norman Tolton (11), Galt, Ont., 95.

CLASS NO. 2.

Angie Magill (12), Swofford, Wash., 95; Bessie Williams (13), Englewood, Ill., 95; Maude Cocke (17), Creal Springs, Ill., 90; Charles Mason (14), Erie, Ill., 90; Jas. S. Magill (13), Mossy Rock, Wash., Wash., 90; Daisy Franklin (12), Elgin, Ill., 90; Ethel Cocke (15), Creal Springs, Ill., 85; Maud Duggar (15), Creal Springs, Ill., 85; Harpending Eblen (15), Robards, Ky., 75; Pearl Eblen (17), Robards, Ky., 75.

Last month Homer I Byrnes, Wau-neta, Kan., was too late in sending his answer to have his rating appear last month, he stood 100. The scholars will please notice their answers have to be in by the 20th instead of the 25th as formerly. In answering the last part of the 2nd question in Class 2 this month most of the scholars have given the extent of the land as occupied by the children of Israel in the past. While the land as covenanted to Abraham embraced a much larger territory, containing, according to the survey of the British government, 30,000 square miles. See *Elpis Israel* pp. 211.

JAMES LEASK, 532 62d St.

LESSON NO. 36, CLASS NO. 1.

QUESTIONS.

- 1.—From what man did Abraham separate, and how was he related to him?
- 2.—What battle did Abraham fight in behalf of this man?
- 3.—Whom did Abraham meet on his return from the battle and what was the nature of the meeting?

BEST PAPER, CLASS NO. 1.

ANSWERS.

1.—Abraham separated from Lot. Proof—Gen. xiii: 14. Abraham was Lot's uncle, being the son of Haran,

Abraham's brother. Proof—Gen. xi: 17; Gen. xiv: 12.

2.—Abraham fought and won the battle of Dan. He pursued his enemies to Hobab, about thirty miles northeast of Dan, not far from Damascus. Proof—Gen. xiv: 14-15.

3.—Abraham met first the king of Sodom, who desired Abraham to take some reward for his victory. Abraham however refused to take anything for himself. Proof—Gen. xiv: 17, 21-23. He also met Melchizedek the king of Salem, who was the priest of the most high God. This king blessed Abraham in the name of the most high God, and Abraham gave to Melchizedek titles of all. Proof—Gen. xiv: 18-20; Heb. viii: 1-2. MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 1

1.—Abraham separated from Lot. Proof—Gen. xiii: 13. Abraham was Lot's uncle. Proof—Gen. xiv: 12.

2.—After the capture of Lot by the kings who conquered Sodom and Gomorrah Abraham armed his trained servants and pursued them, and overtook and conquered and brought back Lot and all of his household and goods. Proof—Gen. xiv: 14-17.

3.—Abraham met the king of Sodom on his return. After Abraham's partners had received their portion he restored that that remained unto the king of Sodom. Proof—Gen. xiv: 17-24. Abraham also met Melchizedek king of Salem, the priest of the most high God. Melchizedek brought forth bread and wine, and Abraham gave him tithes of all. Proof—Gen. xiv 18-21; Heb. vii: 1-3. ELBERT L. FERRELL.

LESSON NO. 36, CLASS NO. 2.

QUESTIONS.

- 1.—Find a verse that says Abraham received the promise and one that says he received not the promise and harmonize the two?
- 2.—Give the scriptural boundries of the land promised to Abraham, and find all you can as to its extent in square miles?

BEST PAPER, CLASS NO. 2.

ANSWERS.

1.—Abraham received not the promise. "Now to Abraham and his seed were the promises made."—Gal. iii: 16.

2.—Abraham received not the promise. "And these all having a good report through faith received not the promise" Heb. 11: 39. Abraham received the promise that was promised him, yet he did not receive the substance of it. It is yet a matter of promise. The promise was to Abraham and his seed after him, which is Christ.

3.—Scriptural boundaries of the land promised to Abraham—Gen. xv: 18. The Lord said unto Abram, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The extent of Palestine, or the Holy Land, is about 12,500 square miles. It is 150 miles long and from 75 to 90 miles wide.

ANGIE MAGILL.

SECOND BEST PAPER, CLASS NO. 2.

One of the questions this month seems a contradiction. The verse that says Abraham received the promise is found in Heb. vi: 15—"And so after he had patiently endured he obtained the promise."

The verse that says that he did not receive the promise is found in Heb. xi: 13—"These all died in faith not having received the promise."

To harmonize the two, I should say, The verse stating that he did receive means that he received the *promise* not the land that was promised. See also Heb. xi: 17. The verse that states he did not receive the promise means that he did not receive the land promised, but is to receive in the future. See Gal. iii: 16. Therefore it will have to be when Christ comes.

The scriptural boundary of the promised land, or Canaan, is from the river of Egypt unto the great river, the river Euphrates—Gen. xv: 18. In Johnson's Cyclopædia the boundry is given as follows: In the west by Mediterranean; on the north by a line beginning near the Promontorium Album, south of Tyre, in lat. 33 degrees 10 minutes; trending northward till near the southern base of Hermon, it strikes lat. 33 degrees 16 minutes, and then runs straight on to the desert; on the east by the Arabian desert, and on the south the parallel of lat. 37 degrees, a little south of Beersheba (31 degrees 16 minutes), curving to lake Kadesh.

Within these boundaries, as recently determined, there are on the west side

of Jordan about 6,600 English square miles.

The length of this territory is about 150 miles; its average breadth west of Jordan is 40 miles and east of Jordan about 40 miles, making it 80 miles wide and 150 miles long, or 1,200 square miles in all. BESSIE WILLIAMS.

The children have done quite well in these answers. On the question of the land of promise compared with the land of possession (by Israel) we will tell you next month of a curious little incident in our own life, and give a very interesting description of the land promised. —EDITOR.

Ideals.

How fair they rise!

What grace celestial sways these shadowy forms!

What deep and tender radiance stirs and warms Those lustrous eyes!

Their rosy lips,

With wooing smiles, seem to invite us near,

While to our vision, beckoning, appear

Their finger tips.

We strive in vain

To reach those outstretched hands by one least touch.

The sweet smile mocks—what matters it how much!

Our yearning pain.

Yet upward still

We follow, step by step, these phantoms fair,

And sometimes breath of strange, sweet heavenly air

Our pulses thrill.

Oh, who shall say

That poet, artist, lover—every soul

That worships longingly its pure ideal—

May not in some far future find it real?

Of this imperfect part complete the whole,

Beyond, some day?

Mystery of Mysteries.

Curse not the web of circumstance.

Is God no God to thee?

A brooklet ripples not by chance

To join the brimming sea;

By law its babbling waters dance

And skip in minstrelsy.

And are the laws of sea and brook

But fables in thine eyes?

And are the leaves of nature's book

Writ with eternal lies?

Is there no God of law to look

On man and sympathize?

Are great worlds moving without plan?

Were they by chance begot?

The smallest insect doubt may scan

Shows wisdom without blot.

Then, be ye patient, foolish man—

God is, or law were not.

—Blackwood's Magazine.

QUESTION FOR CLASS NOS. 1 AND 2.

As a change from the ordinary routine we give the scholars of the Sunday-school class a pictorial question this month. The picture is related, in a sense, to the lesson in hand, and it is desired that each scholar study the scripture it illustrates and write a brief, pointed account of it. The space usually occupied in answering three questions may be used.



Easter Sunshine.

ROBT. C. MARQUIS.

J. B. CHOPIN. Arr by R. C. M.

1. Eas - ter sun-shine gilds the sky, Cal - va-ry's clouds are pass - ing by;
2. Then to the weep-ing wo - men came, Joy, as they hasten'd the news to pro - claim;

Soon from the grave shall re - sound the cry, "Christ is ris'n to - day."
Go in - to Gal - i - lee, (Oh, bless-ed name!) You shall be-hold His face.

E'en while the dark-ness lin - gers near, Wo - men approach with trembling and fear,
Now as the ev'n - ing draw - eth near, Com - eth the lit - tie band in... fear,

List to the words "He is not here," Lo! He is ris'n to - day... Hear the sweet
In - to the "up - per chamber dear," Je - sus is in their midst. Won - der - ful

voice of the an - gel say: "Come, see the place where the Sav - ior lay;"
meet-ing that won - der - ful night! Won - der - ful vis - it - or, won - der - ful sight!

Then as they turn from the grave a - way, Je - sus Him - self ap - pears,
Je - sus, the con - quer - ing King in His might Meets once a - gain His loved,

Easter Sunshine.—Concluded.

RECITATIVE.

Rit. *After last verse only.*

BAPTIZE AND IMMERSE.

Rochester, N. Y., Nov. 19, '95.

DEAR BROTHER WILLIAMS:

Greeting in the name of the prince of peace. In my last letter of intelligence I called attention to the fact of being "pained" because brethren use the word "baptize" instead of "immerse" in reporting obediences. I well know the weakness of the enemy to measure swords on the meaning of the Greek word *bapto* to be nothing but dip or plunge, and I also well know that the object is for a certain purpose—that of producing a change without which immersion is valueless. But the enemy can say. Why make shot and shell and fail to use them? "Immerse" is the right word, "baptize" the anglicized form of the Greek. Why fail to use what you say is right? Why stultify yourselves? We have the Diaglott, which condemns freedom on this point, and there is also a Baptist translation of the New Testament and several others which accord with the Diaglott in the use of this word, which should cause Christadelphians to blush when disregarding this known light. "Immerse" with all its varied forms of

speech should always be used, and "baptized" with its varied forms should never be used to express one having been inducted into the sin-covering name. Doing violence to the use of language is to be punished one day, "For by thy words thou shalt be justified and by thy words thou shalt be condemned"—Matt xii 37.

I remain faithfully yours in Israel's hope.

J. D. TOMLIN.

[Brother Tomlin has gone a little too far. If to use the Greek word *Bapto* instead of immerse is doing "violence to the use of language," the apostle who wrote in Greek would be doing violence. The fact that the word is anglicized in "baptize" is no more doing violence than to use the word "Christadelphian." Just so the truth is expressed, it matters not what language it is expressed in; and the coining of a word in our language is sometimes permissible to express some of the Spirit's thoughts. Many of the Hebrew and Greek words are preferable, such as *Yahweh* and *Ecclesia*; and if we go to the root of many of our English words we shall find ourselves in the Greek. It is the meaning of things we have to do with.—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: 21, 22.

LETTER FROM JERUSALEM.

—
JERUSALEM, FEB. 16, 1896.

The *ADVOCATE* and "Gleaner" have been received, thanks. I have been reading them to my neighbors this evening. All were interested as we always are in what you write, especially on the Sabbath question, the Adventists, and Mrs. White; what you say is all true. It is all a fraud. It seems that every fraud finds plenty of followers. "Down through all history men love the mystery. Delusions fire the soul to reach some fancied goal, and good men fight and die to win and crown a lie."

It is quiet here now. There is no news of any kind. The Druse war is ended. Many poor peasants who were taken away for soldiers have perished with cold and hunger. Many say that the Moslem soldiers began to fight among themselves, and the officers decided that it was no further use to fight, and so they made terms of peace. We hear that the Druses sent money to the Pasha enclosed in water melons. These melons were emptied of the seeds and water and the gold put inside and sealed up. It was sent in this

way because the officers could not be trusted. It is all too ridiculous. There has never been so much distress in Jerusalem since I came here as now. There is no business, no tourists, no hope for anyone. Every one fears they know not what. Newspapers are confiscated and the mails are so irregular that we never know when to expect one. The English are hated more than ever. The missionaries at Kerak have been warned to leave the country, and we fear that if they do not there will be a massacre.

It has rained nearly all the time, for the past month, and the poor Jews say, "The Lord has sent us plenty of water if nothing else." We hear that two boxes of clothing are on their way here from Birmingham. These boxes are sent direct to the Hospital Rothschild, where the clothe will be distributed. The poor, naked, shivering people are looking so wistfully for them, and they are so hungry and so patient. I am making many flower cards for Germany. The Germans seem to appreciate anything made here more than any other people in the world. They are building a splendid church in the city, and they have the finest

hospital of any nation here. The Latins have commenced to build another splendid church near the Damascus gate. These people always have plenty of money to build churches.

Feb. 17th. The great rain continues. It is clean, however, this morning. The fields are a lovely green, and the air is fine. The heavy rains have washed Jerusalem pretty clean, and with its clean face it looks well. Jerusalem is beautiful any how; and why should it not be? Can it be supposed that God would select a place second to any other place on earth in any respect for his dwelling place among the children of men? "This is my rest forever," he says, "here will I dwell for I have desired it." I can enter into the spirit of the Psalmist when he says, "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Psa. cxxxvii: 5-6).

The Kedron has been flowing for the past three weeks. Everybody goes to the Kedron when it is full of water. It is such a novelty. On Sundays when the sun shines it seems as if half the people of Jerusalem were sitting on the banks of the brook. The water is about blood warm.

I dislike writing. I am sorry it is so. I can sit here twelve hours without food and make pictures, and do not get weary. But to write one letter is a task. How strange. But I remember Moses and dare not complain.

Our trials sometimes bring us into circumstances where we can learn who our friends are and realize their value in time of need. Situated as

I am I prize true friendship. As I look over the list of those who have proved friends to me here I feel almost proud of them. God has been good to me in this respect, and may the blessing of His everlasting covenant be theirs forever. I assure you that I appreciate all your kindness in the offer of means to take me to a place of safety, but I do not believe it will be necessary. I will trust in God, and I cannot leave my poor, Jewish friends so long as I can help them in any way. The draft has not yet been received. I will tell you after it is how it has been appropriated. I do love to give food and shelter to these poor, dear souls, and I feel sure that the Lord will remember those who help in this work. My room has proved a very wet, cold one. It is a Moslem house, and reminds me every day of these foolish people. However, they are making fine streets around Jerusalem; they are the agents of the Lord and must do his will. God bless and keep you in the good work of truth.

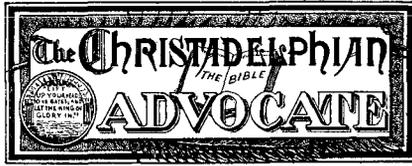
Yours in hope,

A. E. DAVIS.

ZION'S DELIVERANCE.

How our hearts rejoice in gladness,
And our lips are filled with praise
As we learn, by sign and symbol,
Of the nearing of the days.
Days when all her warfare over
Zion rises from the dust,
Bursts the tyrant's shackles from her,
Learns in God once more to trust.
And the glory we have dreamed of
Longed and prayed for comes at last;
We, in joy at her deliverance,
Will forget the gloom that's past.
When the Lord makes up His jewels,
And all tears are wiped away;
May we meet, and be accepted,
Reign with Christ in endless day.

L. M. T.



APRIL, 1896.

NO one who believes in the return of Christ to the earth can doubt that there are remarkable signs of His coming to be seen in the world everywhere. These signs are given in order that the true watchers may know approximately where they are. The parable of the fig tree was an illustration of the fact that it is possible to judge of the nearness of Christ by signs as it is to know that summer is near by the shooting forth of the fig tree. But signs are not mathematically demonstrative of exact time; they only indicate. If there were an exact day divinely given when summer began the fig tree and other signs would be useless. May this not be true of the day of Christ's coming? If the exact day were determinable all we should have to do would be to look at the calendar and count the exact time to the exact day and the matter would be settled.

Some have presumed to do this, and have advertised themselves in sensational forms as having received special light and as being vested with the honor of Moses to become warners to the watchers, as if God were going to confer the honor upon any man, except Christ, of being a second Moses. Whenever a man, be he called a Christadelphian or a Roman Catholic, claims to be possessed of a special revelation from heaven, it is safe to beware of him. In some cases such men are "false prophets" fraudulently; in others they are false prophets self-deluded—but in either case beware of them. The nearer they are to our ranks the more hurtful their fanaticism and sen-

sationalism are likely to be to the cause of truth.

In the fanatical and dogmatic manner in which the solemn subject of the Lord's coming has been treated by some within our ranks it has been held out that acceptance of their views presented on the types and chronology constitute readiness for the Lord's coming, while those who refused to join in the excitement and the shouting would be the "foolish virgins." There are many of the "wise virgins" lying asleep in their graves, who know nothing about this modern day-setting; and there are many of them alive to-day who know of it only to look on with sorrow that such a solemn matter should be trifled with in the hands of fanaticism.

Of course they all believe the Lord is near, and that He may call His household at any time—that it might be possible for Him to come on the 29th of March, 1896. For that reason they do not wish to openly antagonize those who are extremists on the subject. But they cannot help feeling that less dogmatism and sensationalism of the loud Advent type would be more in character with the sobriety of the truth and come nearer being an exhibition of the wisdom of "wise virgins."

Day-setting has proven quite productive of "foolish virgins" within the brief history of the Truth in the nineteenth century. The disappointment and humiliation of being given the lie by stubborn facts have caused their lamps to be neglected and their oil has been lost and a fearful unreadiness is the sad spectacle in many cases. Some happen to strike an ingenious manipulation of figures, or a striking analogy in types, and they throw up their hands and cry out, Eureka! Eureka! They forget that the very figures and the very types they build so much upon and which furnish their only data were in the open book and just as accessible

in the first century as in the nineteenth. Is it that men now are wise enough to rebuke II in who so far failed to see the special application of a type or the ingenious multiplication of numbers as to say, "Of that day and hour knoweth no man, no not the Son, but the Father?" Nay, we think not; rather do we think that the rebuke is in the reverse way, if it could but be received by those concerned. Let those who are able to maintain their balance in this serious and interesting question keep their hands upon the throttle lever, and let them not trust it to the recklessness of those who would pull it wide open and run all their followers into the ditch of Baxterian and Advent failure and disgrace.



THE Armenian Question has proven disappointing in one sense, in that Mr. Salisbury has receded from the bold stand he at first took with the Sultan. He spoke great swelling words when he took the reigns of government in his hands, and the indication was that Turkey would soon fall. Russia and France, however, while pretending to co-operate, stood in the way, and Mr. Salisbury's experience taught him that to carry out his threats meant to make war against three powers; and he concluded it was better to beat a humiliating retreat than risk a more humiliating defeat.

In an unexpected way, however, the Armenian trouble has caused a turn of affairs that points toward the desired end. Turkey having thrown herself into the hands of Russia, while for a moment spares her from ruin, makes the way for her destruction at the hands of her chosen protector (?) more easy and rapid.

There is very little obstacle in Russia's road to Constantinople at present.

The defeat of the Italian troops in Abyssinia has caused Britain to make a sudden and formidable move into dark and uncertain Africa. In this it has developed that she is not so isolated as was supposed, but has the powers of the Tripple Alliance on her side. Of course France and her ally, Russia, oppose. So there is a dividing off of the powers and a taking sides that may result in a collision quite soon. England has had her hands more than full in the Soudan before, and now she has trouble in South Africa to look after as well. With so much to attend to France and Russia may see their opportunity to carry their points. In such an event Germany, Austria and Italy would be compelled to side with England and the great struggle would be on.

The land of Egypt is not to escape the power of Russia, and the present movement on the part of England is calculated to provoke the King of the North to pass over and press down in defiance of the protest of the merchants of Tarshish and all the young lions thereof.

However matters may shape themselves, it is evident that the whole political confusion has become worse confounded, and a general break-up of the kingdoms of men must shortly come to pass. Then for the grand re-construction when all perplexities shall cease and peace shall bless the earth that has groaned under the wickedness and misrule of man for man, long and dark ages.

How long, O Lord our Saviour,
Wilt thou remain away?
Our hearts are growing weary
With thy so long delay.

O when shall come the moment,
When brighter far than morn,
The sunshine of thy glory
Shall Israel adorn.

INTELLIGENCE

BALTIMORE, MD.—I have sad news to report. That germ messenger and relentless enemy of man has again visited our ecclesia and cut off one of our members. On the 5th inst., after a brief illness, our aged and beloved (president) Bro. M. P. Ensey fell asleep in Christ. He was in his 65th year, and nearly half his lifetime had been spent in the Truth. He was a true and faithful brother, sound in the faith until his end. He sleepeth now the sleep of the just—not as others who have no hope—sleptly waiting for the trumpet to sound to awaken him. May he be one of that number to whom the Master will say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

These occasional visits of our common enemy should have their warning effect upon us, and stir us up to prevent action in the Lord's business. "Life is the time to serve the Lord." Let us make our calling and election sure. A large field of labor lies before us; there is work for us to do, and only the faithful workman will be rewarded. We are trying to keep sound in the faith, making an effort every first day to let our light so shine that others may see and glorify God. A few are interested and may soon put on the saving name; but in this age of spiritual darkness and superstition the light hardly ever penetrates. The world loathes its own and prefers darkness to wisdom. Still, it is our duty to plant and water. God giveth the increase. Hoping this will find you in good health, I remain yours in the one hope of Israel.

L. YOUNG, Rec. Bro.

BOSTON, MASS.—In my last month's letter I wrote that some were preparing as the result of our effort to obey the Truth, I am glad to be able to report that our hopes have been realized in the obedience of the following persons during the month of February: On the 8th Mr. Edwin Ruthorn Vantassell, (28), son of Sister Vantassell, and Mr. William John McConnell (24), son of Bro. McConnell, of Ansonia, Connecticut, and his wife Margarite (22), formerly Roman Catholic. After a good confession they were immersed into the saving name of Christ. There are others who are preparing to obey in the near future. Meantime we have lost by removal Bro. Fred H. Williams and Sister wife, who have returned to the West—to Springfield, O.—to remain for the present. We are sorry to lose them as they are good, earnest workers in the vineyard.

Lectures have been delivered in Arcade hall, No. 7 Park Square, during the month on the following subjects: 2nd, "The Refuge from

the Coming Storm," Bro. E. F. Mitchell. 9th, "Baptism and its Importance when Rightly Understood," Bro. A. Pinel. 16th, "The Dragon of Revelation xx. And the Chain that Binds Him," Bro. C. J. Fairbrother. 23rd, "In Whom is the Kingdom of God," Bro. Joseph McKellar.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

Recorder to the Boston Ecclesia

[Brother Rileigh Justly complains of a printer's mistake in the Boston Intelligence of last month. The beginning of last paragraph should have been, "I am instructed by the Boston Ecclesia to report our withdrawal from the following members for continued absence from the table of the Lord"—EDITOR.]

BOURDA, BRITISH GUANA.—Bro. Asa F. Benjamin writes of ecclesial trouble caused, it seems, by an attempt to force upon the ecclesia one-man-rule. There is strong protest, as there should be against any such assumption. Since the trouble is of a character making it local in its bearings, its publication in the *ADVOCATE* could be of no help.—EDITOR.

BUFFALO, N. Y.—By faith in the operation, after witnessing a good confession, the following have chosen to run with us the race for life, and were assisted into the saving name, in the appointed way, on the 1st inst., and 16th ult. J. C. Sheppard, Mary Riches, daughter of Bro. and Sister Riches, and Mrs. Short, wife of Bro. Ambrose Short. Though the work appears slow, "God's word is accomplishing that purpose for which it was sent, and will not return unto him void." Then we are encouraged to "continue steadfast in that noble calling"—called to be saints—and we earnestly pray that we may be able to realize such a blessing in its fullness: but we cannot unless we "show by our works that we are of faith," in deed and in practice.

Z. A. COOK, Sec.

CHICAGO, ILL.—It again affords us pleasure to report two others as having obeyed the truth in being planted in the likeness of Christ's death, rising to walk in newness of life, namely, Henry Ambrose and W. J. Porter, who, after giving evidence of an understanding of the "gospel of the kingdom and the things of the name of Jesus Christ" were baptized March 9th and received into fellowship on the following first day. It also affords us pleasure to note a marked improvement in the attendance at our meetings for worship and breaking of bread of late. As the signs multiply which

indicate the near approach of our Lord it behooves us to be on the watch and avail ourselves of every opportunity whereby we may be strengthened to crucify the flesh and cultivate the mind and spirit of our great Example. Subjects of recent lectures by Bro. T. Williams have been, "Palestine the Solution of War," "The Inspiration of the Bible," "Satan's Biography," "The Present Outlook." Our meetings still continue to be attended by a few interested friends, some of whom we have reason to think will become obedient to the Truth before long should the Lord delay his coming.

JAMES LEASK, Sec.

DELZARN, KY.—Sister Viola Reynolds writes of having passed through great trouble, death having taken her husband and her little boy. She wishes to say that she would be glad to have any brother or sister call on her.

GUELPH, ONT.—The testimony of God, which is able to make wise unto salvation, has induced two more "to become sanctified by God the Father and preserved in Jesus Christ." On February 21st Miss Mary Allen (26), daughter of Sister Jones of this ecclesia, and on March 20th Miss Georgina Matthews (formerly Presbyterian) were buried in water, and arose to "walk in newness of life." Like the faithful woman who sat at the feet of Jesus, they have chosen the better part, and by baptism have become members of the body of Christ and fellow-servants with the saints. And as such we may unite in praying to the Father of Mercies that our love "may abound yet more and more in knowledge and all judgment that we may approve things that are excellent and be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Sister Wilkinson of this ecclesia, feeling that her knowledge of the Truth at the time of her baptism was incomplete, was re-immersed on the same date with Sister Allen. J. B.

JERSEY CITY—The wise man has said that there is a time for everything. Last Sunday was a day of rejoicing in Jersey City, for on that day four more manifested their faith in the promises of God by submitting to the ordinance of baptism. The names of the babes in Christ are: Mrs. Walker, her son, Master James Walker, Miss Mable Barlow and Master John Barlow, son and daughter of Bro. Barlow.

We have recently enjoyed a visit from Sister Cate, of Springfield, Mass., and from Sister Hamlin, of London, Eng.

An organization known as the "Daughters of Israel" has been started by the sisters of our ecclesia. Its officers are as follows: Sister Frost, President; Sister V. Jones, Vice-President; Sister S. Keener, Secretary; Sister G. F. Washburne, Treasurer. The objects of the

society are to assist the poor and needy, especially those of the household of faith, and to build up and strengthen one another in our most holy faith. In order to accomplish its objects meetings are held at the hall every Wednesday afternoon, when several sisters take turns in reading a portion of scripture and selections from Eureka, Christendom Astray, etc. Those not engaged in reading, not only listen to the selections read but redeem the time by employing themselves with needle-work. This organization has been in existence for several months. During that time the fruits of their labor (both at the meetings and at home) resulted in the accumulation of a quantity of useful and ornamental articles. On Wednesday evening, March 18th, there was a social gathering at the hall and much of their handiwork was sold, thus placing in their hands funds with which to accomplish one of the objects of their existence. This work is a most praiseworthy one and has the hearty approval of most of the brethren and sisters. It will no doubt be the means of helping some to bear a heavy burden, causing them to cheer up and look forward to the day when joy and gladness will obtain, because there will be in the earth one, even Jesus, who will answer the cry of the needy by supplying all their wants. In the hope of this soon appearing, I am, yours faithfully,

H. H. W. MCCANN.

LONDON, ONT.—It again affords us pleasure to report the obedience of two more who have put on the sin-covering name and have entered the race for the prize of eternal life. They are: Minnie Ross (25), daughter of Bro. Hall, Marthes Reaves (31). On March 4th William Hood (24) and Wellington Hall (27) son of Bro. Hall. Others are interested in the Truth. These all made a good confession of the one faith that was once delivered to the saints. The signs of the times are good for those who are waiting for the Master. The Jews are in great straits just now, not having where to rest, but the "ransomed of the Lord shall return; and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away."

Oh! quickly come, true life of all,
For death is mighty all around;
On every home His shadows fall,
On every heart His mark is found;
Oh! quickly come, for grief and pain
Can never cloud thy glorious reign.

Your brother in hope of eternal life,
HUMPHREY GWALCHMAL.

MOBILE, ALA.—Bro. S. T. Blessing is still suffering from nervous prostration and partial blindness. We left New Orleans on the 19th of January, and since then have been at the Gulf

Coast resorts of Biloxi and Ocean Springs, Miss., in quest of health—with but little benefit. For the past ten days we have been at Mobile, Ala., and expect to go north as spring advances.

Yesterday (March 22d) my brother received the sad intelligence of the death of his eldest son from that fiend disease consumption. And although expected the shock has prostrated him with grief. His physician prevailed upon him to remain away from the sad rites—a wise precaution, I think, but hard to yield to. Pray for him, dear brother, that he may bear with patience all his afflictions, and that it may be the will of God to restore his sight, that he may read the word in which he delights, and to lengthen his days of usefulness in disseminating the Truth.

Affectionately your brother in Christ Jesus,
J. P. BRESSING.

[We deeply sympathize with our afflicted brother. He is one in whom the Truth has had a real, practical friend (we speak from personal knowledge), a friend who has watched and aided its interests in a manner to avoid personal notice, looking only to his Master for approval. That such a brother should have to pass through so much sorrow and suffering can only be accounted for upon the principle of "Whom the Lord loveth," etc. With his bitter experience, may God help our dear brother to mingle the consolation yielded by the remembrance that he has a Saviour who has "experienced every human pain." Try to cheer up, dear brother, it will not be long till

Your sorrows will be soothed your weeping stayed,

And your burning tears will be wiped away.
EDITOR.]

OWEN SOUND, ONT.—From Florida Sister Andrews, formerly of Owen Sound, writes sadly of the death of Sister Alice Blyth. A funeral notice with a copy of the *Owen Sound Times* for March 12th have also come to hand. The notice is as follows: Died, in Owen Sound, on Friday, March 6th, 1896, Alice, relict of the late Mr. John Blyth, in her 83rd year. The funeral will take place to Greenwood Cemetery, from her late residence Bay St., on Sunday afternoon at 4 o'clock. Service at the house at 3:30 o'clock. Owen Sound, March 7th 1896.

The *Owen Sound Times* gives the following, under the heading

AN OLD RESIDENT'S DEATH.

There passed away at her residence, Bay St., one of Owen Sound's oldest and highly esteemed citizens in the person of Mrs. John Blyth. Death came after a lingering illness. Deceased was a native of Kent, Eng., having been born in 1814, and came to Canada with her father's family, when about the age of 13. She was married in 1834 to Mr. John Blyth, and resided in the vicinity of Toronto until the MacKenzie rebellion broke out, when they went to reside

in Ohio for a few years. Returning to Canada, they lived in Toronto a short time, afterwards coming to Owen Sound in 1847. In 1858 the husband of deceased died. Eight years ago Mrs. Blyth was stricken with paralysis but recovered from the effects only to receive another four years ago, since which time she has been confined to the house. Of an active sanguine disposition and an earnest worker in the church to which she belonged, deceased was beloved by a large circle of friends. She was a devout believer in the Christadelphian doctrine and a staunch supporter of its ordinances. Two daughters, Mrs. W. H. Tucker, and Mrs. John McLean of Owen Sound, and two sons, A. C. Blyth of Toronto and G. J. Blyth, editor of the *Chatsworth News*, survive her out of a family of seven children. The funeral took place to Greenwood cemetery on Sunday afternoon, the pall-bearers being six grandsons, Messrs. H. G. and E. Tucker, John William and Alex. McLean of Owen Sound, and Geo. Blyth, jr., of Chatsworth.

PEWAUKEE, WIS.—In response to a telegram from this place the editor, in company with Brother McCullough and Sister Williams, went to attend the funeral of Sister Isabella Taylor, a sister-in-law of the late Brother Robert Harper, of Milwaukee. It seems that when Bro. Harper emigrated to this country from England he was the business leader and financial manager of over twenty friends and relatives, who all settled at Pewaukee. Bro. and Sister Taylor were among them. The former died some years ago, leaving the now deceased sister with thirteen children, some of whom still reside there, while others have removed to other parts of the State. Most of the family were in attendance at the funeral and seemed rejoiced to hear the Truth proclaimed to the large assembly of neighbors. Sister Taylor lived to a good old age, and died in the hope of realizing the reward she strove for in a long life of probation. She died March 1, 1896, at the age of eighty-eight years two months and eight days, and now awaits the call of the Master. May it be to her eternal glory.
EDITOR.

PLYMOUTH, MICH.—I write you a few lines to let you know of our sad bereavement losing our little girl baby, one and-a-half years old, with cholera infantum. It was so sudden we can hardly realize it is so. We cannot help thinking it was all for the best, knowing God chastens whomsoever He receives. May the time soon come when we can exclaim, "O death where is thy sting, O grave where is thy victory." "God gives and God taketh away. Blessed is the name of the Lord."

We send love to all. From your Bro. and Sister in the one and only hope for an everlasting life.

Mr. and Mrs. WM. M. SELLECK.

[Dear Brother and Sister: You have our sympathy. Cheer up.—Ed.]

POMONA, CAL.—With pleasure I again have to report the obedience in the act of baptism of Minnie Elam (17), daughter of Bro. and Sister James Elam, which took place on March 8th, the necessary questions having been put and answered to the satisfaction of all present. From eastern indications her pilgrimage will be short; be it short or otherwise, may she walk worthy of the name of Christ, which God has so kindly given us as a covering for all of our iniquities. We are somewhat encouraged by the wise step our young people have been taking recently, in deciding to join the race for salvation, and we hope it will continue until others have done likewise.

By the aid of Bro. Magill (recently from Swafford, Wash.) we are now enabled to give a lecture to the alien every Sunday afternoon, with rather small attendance, however, and seemingly not much interest on their part, but with a feeling of satisfaction among ourselves that we are doing all in our power to sow the seed.

Your brother in the faith,

A. C. JOHNSTON, Sec.

LATER.—It affords us much pleasure to be able to report the obedience to divine requirements in baptism, on February 23d, after giving satisfactory evidence as to their understanding of the things concerning the kingdom of God and the name of Jesus Christ, of Lawrence White (14), Grace White (17), son and daughter of Bro. and Sister J. J. White, and Thomas Lyons (20), who arrived in Pomona about nine months ago from Swafford, Wash. All three of the above have had the advantage of being brought up under the influence of the Truth, which accounts for this step being taken in early life. Though young we trust (and have reason to believe) that they will walk so as to be an honor to Christ and ultimately obtain the reward that awaits the faithful. On February 25th we also had the pleasure of assisting another in baptism, namely, C. T. Fosdick, (62), thereby constituting him heir to the Abrahamic covenant. Bro. Fosdick will return to Los Angeles soon, where he will be in isolation, but will meet with the Pomona brethren as often as possible.

The above additions to our ecclesia are quite encouraging. There are other young folks here belonging to the brethren whom we hope will soon see the importance of a similar step.

Bro. J. K. Magill is still with us and gives a lecture to the public every Sunday. Although the attendance so far has been small, still by a little extra exertion we hope to increase it.

Your brother in the one hope,

A. C. JOHNSTON, Sec.

QUINCY, MASS.—It is with gladness and rejoicing that we report to the household of faith the obedience of four, who, having come to the knowledge of the exceeding great and

precious promises which God in his mercy made unto the fathers, have rendered obedience thereto by burying the old man in the waters of baptism and rising to walk in newness of life, having entered the race with us for eternal life. Their names are as follows: On February 25th, Herbert Rundle (24), formerly of St. Blazey, Cornwall, Eng.; William N. Biggar (19), second son of Bro. R. Biggar, Arthur G. Pinel (16), son of Bro. Walter Pinel, and on March 2d Mr. Carr, husband of Sister Carr. The first three are fruits of our Sunday-school. It is with great satisfaction and pleasure that we see these young men, while in their youth, turn from the ways of darkness and ignorance of the present evil world, to serve the Mighty God of Jacob, "cleansing their ways by taking heed thereto according to thy word," and as they grow in the wisdom and knowledge of God's marvelous word they will realize that he

"Who trust in God's unchanging love
Build on the Rock that nought can move.
God never yet forsook in need
The man that trusted Him indeed."

We are pleased to say that there are others who are interested in the glad tidings and expect they will render obedience soon.

Yours in the hope of eternal life,

R. J. CRANSHAW.

SHERRARD, ILL.—It is with much pleasure I announce to the household of faith, of one more having put on the only name given among men whereby we can be saved. After witnessing the good confession and declaring his faith in the things concerning the kingdom of God and the name of Jesus Christ, I had the pleasure of assisting Daniel Thomas through the waters of baptism, on the 9th inst. Bro. Thomas is 30 years of age, formerly neutral.

There are two of us in this place now, and we meet every day to keep in memory the love of our Lord in breaking bread.

Your brother in the hope of Israel,

ELI COOKE.

SPRINGFIELD, O.—On Friday evening, March 20th, Mrs. Anna Margarite Grove (27), daughter-in-law of Bro. J. J. Grove, and formerly Lutheran, was baptized into the only saving name given among men.

For a long time our new sister has been connected, socially, with the Truth and its friends in this city, learning it day by day and loving it more and more as the weeks and months increased and it was with the utmost satisfaction that we learned of her intention to obey it in baptism. What a delightful thing it is to see the minds of our friends opening to receive the light of divine truth, as revealed in the Holy Scriptures.

Your Bro. in the Lord, W. T. PARKER.

VOLUME 5
OF

The Truth Gleaner

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WE have added a JOB PRINTING department to our office, with a view of helping to keep the general work from being strained to make ends meet. Brother E. Hardy, from Toronto, a good job printer, has come recently into our employ, which will enable us to promptly and neatly meet all demands in this line. Since we started this branch, about two months ago, we have had a fair run of local trade from brethren and others, and have been able to please all who have patronized us. Our desire now is to open a MAIL ORDER BUSINESS in this line, feeling sure we can meet all demands with reasonable promptness, and turn out such style of work and at such prices as will please all who may favor us, and make it to their financial interest.

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**S**UNDAY IN ITS TRUE LIGHT, AND DUTY  
IN RELATION TO THE LAWS OF THE  
LAND GOVERNING IT.

By.....

**THOS. WILLIAMS**



**CHICAGO**

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**PRICE FIFTEEN CENTS**

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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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JEWEL RELIEF FUND.—Mr. Schon, \$1.00; a Jewish Lady \$1.00.

#### NOTES.

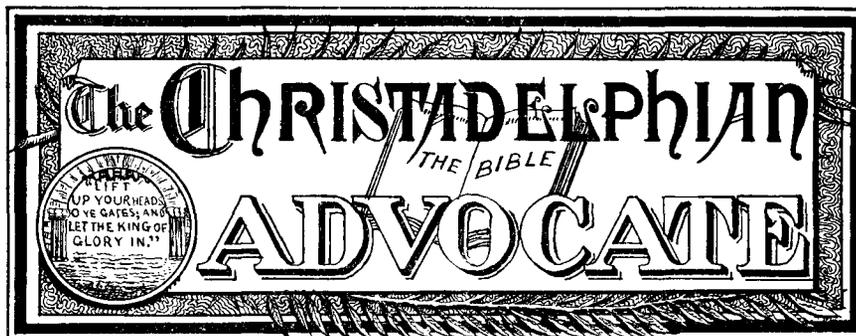
R. C. B.—Your remittance was duly received.

TRUTH GLEANER.—Brother Hagley calls attention to a mistake in giving the number of copies of the *Truth Gleaner* published. The figures in March issue are correct, but those in Vol. 1 should have been 28,000 instead of 280,000.

The editor had a pleasant surprise last night (April 29th), well planned by the brethren and sisters. Perhaps it might not be out of place to give particulars—next month.

TYPOGRAPHICAL ERRORS.—Brother Young justly complains of several glaring errors in his Baltimore intelligence last month. For grim the printer gave germ; for fervent, prevent; for loves, loose. Last month we had an unusual amount of work in the office, and just when the proof of Brother Young's letter should have been read we were working at our gas engine, which was refusing to run. We thought in the emergency we might risk a few items of intelligence without proof reading, and to our humiliation the above inexcusable errors are the result. Brother Young might console himself with the consideration that they are so glaring that the reader will know they were not the work of the writer. Still, they spoil a good letter.

"THE GREAT SALVATION" IN THE SWEDISH LANGUAGE.—The brethren in Worcester, Mass., have succeeded in publishing "The Great Salvation" in the Swedish language. They are to be congratulated in publishing the first book on the Truth in a foreign tongue. A supply has been sent to Brother Leask, from whom we received a few copies. We are pleased to see that the mechanical workmanship is quite well done, and we presume, from the care that has been taken, that the work of translation, proof reading, etc., has also been well done. At any rate, this part of it will be safe from criticism from most of us. Brother Hollows (see Worcester intelligence) announces that the work can be had for 12cts. per copy, post paid, from Brother A. W. Carlson, Box 140 Worcester, Mass.



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AS THE DAY APPROACH'S.

**W**HE state of perplexity, trouble and unrest that we now see amongst the nations all over the world are the results of misgovernment and of men ruling without the fear of God in their hearts. The pages of history tell us the same dreadful tale, centuries of wickedness in high places, cruelty and oppression, robbery and murder. In these latter days of Gentile rule, we see these evils exaggerated in every way, for each year of misrule has increased the iniquity, and we find as a striking characteristic of the present world, the lack of wisdom to govern amongst the rulers.

The total failure of human government to bring about anything like order and equity would certainly inform mankind that they are unfitted for the task of bringing peace and contentment to the weary millions, if they were not blinded by bribery and lust and deaf to the voice of righteousness. Looking back to the time when God's kingdom existed, as in the days of Solomon, and

the laws were carried out, we find a period of peace, prosperity and contentment. Short indeed, but still of sufficient length to mark it as an epoch in human history, the like of which has never been seen since. Here we have an instance of good and righteous laws promulgated by the ruler, and of obedience on the part of those ruled—the effect being peace and prosperity. Men cannot but recognize the beauty and fitness of the Divine laws as given to Israel, but in their vanity they try to improve on them, and add the essentially devilish doctrine that selfishness and lust are right, if supported by power and wealth.

It is said that the darkest hour is the one before the dawn, and dark indeed is the condition of the world now. The remedy for this state of affairs is known, but only to those who fear God and keep his covenants and testimonies. In the gospel we have, not a mere sentiment, but a sound, practical revelation of God's plan and purpose to rule the earth in righteousness, with instructions to man how he may attain

to glory, honor and immortality. The prevalent idea that all people by a simple act of faith in a certain person may obtain salvation is a delusion of the surrounding darkness. The "light that shineth in a dark place" reveals to us that the Divine call is for teachers, to instruct a *future* world in righteousness. God now calls to the "meek," to those who will hear and obey, that they may *inherit* the earth, and rule with Him over the world to come.

This implies that the present order of things will come to an end, and herein we see the dawning of a better day, for truly it is God's purpose that it shall, and at no distant date. Hence the "times" immediately before us are a period deeply interesting and most momentous to believers of God's word, because they are expecting and waiting for great things, chief of which is the second coming of the Son of God "in power and great glory." They know by various signs, and through the sure word of prophecy that the time is at hand, but as the Master said we know not at what hour. As the scripture reads, "The Lord whom ye seek shall *suddenly* come to His temple, even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts (Mal. iii: 1). Hence every faithful servant is expectant of the coming of his Lord, and of the great changes coming upon the earth, according to the scripture.

It is not only the thought of "who shall abide the day of His coming," of the awful and supreme moment when standing before the Judge—when "the day shall declare every man's work of what sort it is." It is not solely this weighty and important matter that appeals to our interest, because we have confidence in the righteousness which is imputed to us through having believed God, confidence in the work of Jesus, and in the mercy and grace of

God as our Saviour. But there is the joyous and thrilling anticipation of seeing Him as "He is;" of being with Him whom we "delight in;" of being freed from the burdens and weariness of this body of death, and of being manifested as the sons of God.

"As a man sows that shall he reap." We are alive to this truth, and therefore our endeavor is to bring forth the "fruits of righteousness" in a godly, righteous and sober life to the glory of His Holy Name. Those who "watch and wait" will surely keep before them the prize of God's "high calling"—and sow to the spirit, that of the spirit they may reap everlasting life. Consider the glorious vision seen and recorded by John (Rev. xiv: 1-7). What shall prevent us from being one of the mystical number, "having his Father's name written in their foreheads?" We call God "our Father" now. Is our sonship a vain thing? If we are not amongst that glorious company it will be in consequence of our own acts, "for God has not appointed us to wrath." but "to the general assembly of the first-born," and to the exalted associations and surroundings the vision reveals. By the sixth verse of this passage we see that honor is reserved for the faithful in Christ Jesus. The poor and lowly individual who now plod along in their earthly course, weary and obscure, will then be the ambassadors of the Most High, "equal to the angels." Sent forth by their Lord, endued with ability and power for their mission, and HAVING the everlasting gospel. It is no longer a matter of faith and hope with them, but as living exponents of the power of the word, and manifestation of His Truth they are sent forth "to them that dwell in the earth," "to every nation, kindred, tongue and people," with yet a message from Him "who is not willing that any should perish," with a call

from God to give glory unto Him.

Can we not anticipate somewhat of the joy with which these apostles will set forth on their appointed journey, the messengers of their Lord? If we may take the seventy Jesus sent forth as a type of these blessed ones, we can say they will journey in pairs, what sweet communion may these spirits of the just made perfect have together; and having fulfilled their mission will return "with joy" to their Lord. Joyful indeed in the *fact* that their names are written in heaven.

We have no record of the effect of this proclamation, but as we know the word of God is never sent forth in vain, we may anticipate that many will "worship Him that made heaven and earth, and the sea, and the fountains of waters," and will be divinely cared for during the succeeding "time of trouble." For those who will not worship, will be the fire of His wrath; the fearful judgments poured forth upon Sodon and Gomerrah will be inflicted on the scornors of His word.

"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Fearfully sudden is the destruction of the "Mother of Harlots." Standing afar off, for fear of her torment, the kings of the earth bewail her. Alas! alas! that great city Babylon; that mighty city! for in *one hour* is the judgment come. Whether the angel who proclaims the fall of Babylon is in John's vision a representative of the saints we know not, but probably it will be a privilege of the saints to do so, especially those who have suffered at her hands. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." When the worshippers of the beast and the image are destroyed, and the smoke of their torment is seen, we are reminded of God's promised vengeance

on the destroyers of his people. Here is the patience of the saints. They left vengeance to him to whom it belongs, and now unto their enemy has been rendered double for all her works, and it is fitting they should rejoice in and proclaim her destruction.

Then will come the judgments of God upon all the earth, and there will be fulfilled the awful and Divine wrath comprised in the seven thunders. Through the fearful time, whilst the voices of these thunders are being uttered, the saints "upon white horses, clothed in fine linen white and clean, will follow him called Faithful and True." "And the angel thrust in his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." To be with their Lord and to destroy his enemies, this honor have all his saints. All the redeemed of the earth, from Adam to the last Gentile taken out for His name, will take part in executing the judgments written, "the praises of God in their mouths, and a two-edged sword in their hands."

As before written, the anticipation of such events make the immediately succeeding years profoundly interesting to believers. It is now thirty years since the temporal power of the Papacy received a fatal blow. Eighteen hundred and ninety-six will surely be marked by some great blow to the enemies of Zion, and then we enter upon the last period of forty-five years of Daniel's times, at the end of which blessedness will come in full to the servants of Deity, and the day which is now about to dawn will be revealed by all the brightness and splendor of the Sun of Righteousness. We have taken a glance at the work prepared by God for His saints during the dawning of that day, and it is probable that many benevolent hearts may shrink at the contemplation of such destruction and

carnage. We are weak now and only "know in part;" then we shall be strong and regard workers of iniquity with eyes that see as God sees, that are likened to a "flame of fire" (Rev. xix: 12). We remember that it is in righteousness He doth judge and make war, and in righteousness, as the arm of the Lord, His saints shall strike in the day of His wrath. Love, goodness, mercy, and forbearance have been despised and scouted. "The proud and all that do wickedly" are obdurate, so "the day that cometh shall burn them up." It is the day of vengeance of our God. Satan *must* be bound or there will be neither peace nor righteousness in all the earth. The wicked, who have for centuries past "cast up mire and dirt like the troubled sea that cannot rest," *must* be stilled. Hear the word of God, "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth" (Ps. xlvii: 10). And then, "before the throne" will be "a sea of glass like unto crystal." Those who follow the Lamb will be led like the still waters.

With his enemies all subdued, the Christ of God will appear to a reverent and obedient world in all his glory. In the glory of God the Father; in the glory of his kingdom, power and strength; in the glory of Israel and in the glory of the house of David. All in all the Lord of glory. "Kings of the earth, and all people; princes and all judges of the earth; both young men and maidens, old men and children; let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and heaven" (Ps. cxlviii: 11-13). And those who have been taken out to be a people for His Name, who have been partakers of his sufferings and of his reproach, shall now be partakers of His glory. By the mercy of their God, by the grace of their Saviour, by the wisdom of their Father,

and by the love of their Redeemer, they will be with their Lord in glory, the exceeding weight and eternity of which far out-weighs the tribulation and denial of their short day of probation.

In the darkness and confusion of the present evil, faith shows us the strait and narrow path; hope shall strengthen and love will lead us onward. Beyond the misery of a despairing and condemned world, and through the lurid glare of its destruction, we who believe can see the perfect day, the light and glory, the joy and peace of the kingdom of our God. B.

### COVENANT AND TESTAMENT.

BY W. H. HUDSON.

(Continued from page 25.)

**H**ENCE purgation is one thing, and ratification or confirmation is another thing, which makes two things. This is precisely as Paul has given it in Heb. ix. Paul, after amplifying the purgative department in Heb. ix., introduces in the 15th verse mediatorship.

We cannot do better I think than dwell for a time on Gal. iii. In the 15th verse it reads, "Brethren, I speak after the manner of men; though it be a man's covenant (margin testament)—here let me ask, What object have the learned of the world ever had in introducing in the margin the word Testament? Certainly they have never had any interest in landed estate after death. Then why should we not consider them disinterested parties?"

Now if a faithful translation is given by the learned it should certainly carry some weight with it in this matter.

Hear what Prof. Henry Thayer, of Harvard, says of *Diatheke* in Gal. iii: 15, "Where under the name of a man's disposition is meant specifically a testament, so far forth as it is a specimen and example of that disposition; especially the last disposition which one makes of his earthly possessions after his death, a testament or will (so written in Greek from Aristophanes down."—Greek-English Lexicon of N. T., p. 136.) From Aristophanes down, is from 380 B. C. down.

Here then are the learned ones of the world telling us that *Diatheke* in Gal. iii: 15 is specifically a testament. Now as God is the only one mentioned as confirming the promise to Abraham (Gal. iii: 17) therefore it is an individual disposition, confirmed by God alone. We next hear Paul say, a few years later than this letter to Galatia, that where a testament (or disposition) exists there must of necessity be the decease of the testator (or disposition maker), for a disposition (testament) is of no strength at all while the disposer (testator) lives (Heb. ix: 16, 17). Here now we fancy that the reader is in perplexity, and we will suppose him to be reasoning thus with himself: Now if God is one, and Paul says he is (Gal. iii: 20), how can he die to bring his disposition (testament) into force? Here let me anticipate and say at once, Please let Paul meet the difficulty thus: "Wherefore then serveth the law? It was added, because of transgressions, till the seed (Christ) should come to whom the promise (bequeathment) was made." Why call this a bequeathment? asks the inquirer.

Because it is in perfect line with the Apostle's reasoning; and it (the testament, or disposition in the law) was ordained, or ordered by angels, in, or at the hand of a Mediator. Well, says the reader, I do not see how God should involve himself in an inextricable difficulty. We answer that he has not done so, but is perfectly able to meet all exigencies. It is conceded by all that God has a perfect right to do as he pleases with his own.

In the ceremonial law, and in the whole Mosaic economy, God had a gracious design; and by it he produces on all who rightly observe it, gracious effects. Whatsoever things were written (in the Pentateuch) aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope (Rom. xv: 4). Hence Paul writing to the brethren at Ephesus says, "In whom also we are obtaining (aorist) an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God does not consult with his creatures how he shall make covenants, dispositions, or appointments. When God made the promise to Abraham in regard to inheritance he stood alone. Abraham was merely a recipient, not a contracting party. We also are mere recipients, for we walk by faith and not by sight; and we are finally blessed in the inheritance with faithful Abraham.

In Gal. iii: 20 Paul says a mediator is not of one; then a mediator must be of two, God and man. What was the object of having two? Paul says

that God's testament, or disposition was ordered at the hand of a mediator; then this mediator became God's representative. Why not? Hence the ratification of the instrument was accomplished (Luke xii: 50) in the hand of the Father's mediator. He that hath seen this mediator then hath seen the Father; henceforth the Son is to be honored as the Father (John v. 23; xiv: 9).

We have now introduced mediatorship as we find it in the New Testament. We will now let it stand as thus far presented, and turn back to things Abrahamic. The following is by brother Brittle: "Paul says in Heb. vi: 15, 'And so, after he had patiently endured, he obtained the promise.' Let us now see how long Abraham 'patiently endured.' Abram leaves Charran A. M. 2066; Isaac born A. M. 2041. So at the birth of Isaac Abraham had waited 25 years. Now, allowing the lad Isaac to be 15 years when Abraham took him to Moriah, 40 years expired from the calling of Abram until confirmation by the oath. So after he had patiently endured he obtained the promise (Heb. vi: 15). During the last years of this forty Abraham's ideas are overruled. He is told, 'Hearken unto her voice (Gen. xxi:12), the son of this bondwoman shall not be heir with my son, even Isaac' (verse 10). This resulted in a 'Will' or an arrangement being made to settle everything on Isaac at Abraham's death. And Eliezer spoke of this Will to Laban. He said, 'Unto him (Isaac) hath he given all that he hath' (Gen. xxiv: 36).

"The reader will see that it was no

secret during Isaac's boyhood. And Abraham, before his death, sent away his other sons (from Isaac) eastward, unto the east country. And Abraham gave all that he had unto Isaac (Gen. xxv: 5).

"This 'Will' was by direction of Elohim (Gen. xxi: 12). If these temporal matters involve a 'Will' (here let the reader observe very closely) by elohistic direction, how much more the things that pertain to 'eternal inheritance' (Heb. ix: 15)? Now if Isaac be a type of Christ, then Christ stands related to a 'Will,' as Isaac did."

W. B.

Please let the reader observe, 1st. In ch. xxv: 6, "But unto the sons of the concubines which Abraham had (Hagar and Keturah) Abraham gave gifts, and sent them away from Isaac his son, while he yet lived. This looks very much like a "disposition" before his (Abraham's) death. This whole matter then was arranged before Abraham's death. In verse 8, "Then Abraham died in a good old age." In verse 9, "And his sons, Isaac and Ishmael, buried him in the cave of Machpelah." Ishmael then still tarried around the homestead till after the burial of his father; then if he carried out his stipulations of the "Will" he would emigrate into Arabia, and then leave Isaac in full possession of the inheritance.

I will now turn my attention to the Covenanto-testamentary arrangement of Mt. Sinai, and in doing so I shall allow the reader to take his choice and call it law, covenant, or testament, just as he pleases.

Now as regards mediatorship I shall assume at once that Moses

was the mediatorial testator of the covenant, or appointment of Mount Sinai; and that it was impossible for Israel to inherit one foot of the promised land before his decease. Now for the proof. First I shall base all my conclusions on the idea of "inherit" or "inheritance." It is said the law was added. What was the law added to? Evidently to that Abrahamic constitution of things that would ultimately bring again from the dead.

It may be asked, What is the Abrahamic arrangement? It is that appointment of things beginning in Mesopotamia. This word Mesopotamia means between two rivers; it was the country which lay between the Tigris and Euphrates. In this region was Ur of the Chaldees, where lived Terah, the father of Abram. Charran, called in the Old Testament Haran (Gen. xi: 31), was also in Mesopotamia. This Ur of the Chaldees lay geographically about 400 miles north-east of Canaan. This is the first time the Chaldees are mentioned in Scripture. They lived in the north part of Mesopotamia, now Koaristan. Afterwards they went south into the land of Shinar, which was afterwards called Chaldea and Bablonia (Gen. x: 10).

In this region then, about 3961 years ago began God's system angelically arranged, that would finally result in filling the earth with an immortal race. From this region Abram was invited to emigrate south-westward towards the Mediterranean, at the age of 75 years (Gen. xii: 1-4). The gospel, then in its incipient start, first began in Mesopotamia.

After this we find Abram at Sichem, in the plain of Moreh. (Sichem, called also Shechem, and in the New Testament, Sychar—John iv: 5). It lay between Mt. Ebal on the north, and Gerizim on the south. It is now called Napolis or Nabulus, and is about forty miles north of Jerusalem, where amplification or enlarging of the gospel is now taking place, thus: "Unto thy seed will I give this land" (chap. xiii: 14-17). In chap. xv. we find still an enlarging of the gospel in the introduction of the idea of "inherit" or "inheritance," which, up to this time had not been introduced to his attention, for he asks, "Whereby shall I know that I shall inherit, it?" The reader will observe here that inherit is a first principle in the gospel that saves; and that it is just as necessary to understand the idea of inherit as it is to understand the idea of sacrifice. Why not? "All the land is mine," says Yahweh.

In verse 9 the idea of sacrifice is introduced; and in verse 17 we find the spirit involved in this sacrifice; and in verse 18 Yahweh first puts his presentations in an appointment, covenant, or testament. The reader can have his choice, for a rose is as sweet by any other name.

We still find a further amplification of this matter in chap. xvii. Abram's name being changed to Abraham, "for a father of many nations have I made thee. And I will establish my appointment between me and thee, for an appointment of the hidden age; to be mighty ones unto thee, and to thy seed after thee. And I will give unto thee all the land of Canaan for an age-lasting inheritance;

and I will be their Mighty Ones" (verses 5-8). In verse 9 follows the appointment of circumcision. "And Elohim said unto Abraham, Thy wife shall be called Sarah" (meaning princess; that is, of royal families to spring from her—verses 15-16). In verse 17—"Then Abraham fell upon his face," being overjoyed at the prospect of having a son. In verse 18—"Abraham said unto Elohim, O that Ishmael might live before thee." Abraham's suggestion in this matter was overruled. "For Elohim said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac (that is laughter), and I will establish my testament with him for a testament of Olahm and with his seed after him. And Elohim said, as for Ishmael I will bless him (in another direction) by making him fruitful, and a great nation—verse 20. But my covenant (testament) will I establish (when I establish the land and cause to inherit the desolate estates—Isa. xlix: 8) with Isaac. And Elohim went up from Abraham" (verse 22). Thus ended this interview.

(To be continued.)

#### NEW WOMAN AND NEW WAYS.

**S**ISTER O. L. Turney kindly sends us a clipping from "The San Francisco Call," from which we give a few extracts showing the theories of the "new women" and their new ways in relation to the obligations of marriage, and the ignorance of so-called ministers of the gospel upon the true import of the scripture statements

upon the sacred relationship of husband and wife. It seems that Sister Turney was prompted to write to the "Call" on the subject, putting the matter in its true light, and in a manner to make it quite impressive. The article was politely returned by the editor of the "Call" as not being "at present available." Almost every denomination is represented in the opinions given by the reporter. We quote only a few to show the general drift, and to show the point of attack of Sister Turney's article.

EXTRACTS FROM "THE SAN FRANCISCO CALL."

"There has been a reaction of sentiment since our mothers and grandmothers knelt before the altar and blushing promised to 'obey' their husbands.

The first of the new women, or such of them as chanced to take the marriage vow, objected to the word. 'It was a relic of barbarism,' they declared, and they inaugurated a campaign against the anachronism that has almost resulted in its annihilation.

Witness, for instance, the views of some of San Francisco's representative preachers.

Dr. W. W. Chase, pastor of the Howard Street Methodist Church, is nothing if not emphatic.

'We do not require a vow of obedience,' he said. The women wouldn't keep it anyhow, so what's the use? We avoid everything that is unnecessary. Besides, it is a matter of principle with us. Woman was made from man's rib in order that she might walk by his side.

'It is abominable to ask a woman to obey the man just as it would be to ask a man to obey a woman. The effect of such a promise would be to stultify woman.

'What do I think of Paul's advice? That it is misunderstood.'

The position of 'Rev.' W. P. Boynton, pastor of the First Baptist Church, would satisfy the demands of the newest of new women.

'I can see no reason why women should assume obligations to obey any more than men should,' he said. 'I have used the word but once in performing a marriage ceremony, and that was when a nice little woman asked me to do so.

'I believe in a common purse in the home. I believe in complete confidence there; that the wife should have no secret from the husband, nor the husband from the wife. A liberal and fair interpretation of the scriptural teaching relating to marriage shows that the charges to the husband are practically synonymous with those made to the wife'

'A relic of the dark ages' is what 'Rev.' J. Cumming Smith, pastor of Trinity Presbyterian Church, pronounced the old marriage service.

'Most men give no thought to the phraseology of the service,' said Mr. Smith, 'but the man who insists that his bride adopt the formula pledging her to obedience I regard as a coward. Speaking for myself I say that there are strong reasons, scriptural and common sense, why a woman should not be compelled to promise to obey. As far as I know Paul is the only one responsible for such advice

as 'Wives be submissive to your husbands,' and 'Women, keep silence in the churches.' 'You know Paul was an old bachelor, as well as one of the most intellectual men of his time, and he could not rise entirely above its prejudices, one of which was that women should live in seclusion. Furthermore, it was a matter of policy, for if women asserted any of the independence of thought and action that characterize the Christian woman of our day, the pagans of their time would have pronounced them 'off color.'"

#### SISTER O. L. TURNEY ON THE SUBJECT.

##### PRINCIPLE.

(*Apropos 14th page "Weekly Call," 19th February.*)

Some years ago the following incident occurred in a California village. A physician and wife were making an evening call at the pleasant parlors of a resident merchant. In the midst of the conversation the physician made some casual remark about a wife's obedience. The hostess asked lightly:

"Do you believe in that?"

"That a wife should obey? Certainly I do."

She raised her hands with a gesture of incredulity, as much as to ask, what sort of a benighted creature have we here? Her beautiful daughter joined in making smiles and inoffensive taunts, but as he did not budge an inch from his assertion she turned to his wife:

"And do you believe it?"

"Assuredly, yes."

Ten-fold became the ridicule (within the harmless bounds of what is considered good-manners.) "But," added the lady guest steadily, "upon condition."

"Oh, there is a condition is there?"

"Yes."

"What is it?"

"That a man so love his wife that he lay down his life for her. That is the Scriptural rule."

The hostess stared in blank amazement for a moment. "But where," said she, "will you find that sort of man? They one and all will tell you that there are just as good fish in the sea." She turned to her husband who had taken no part in the discussion. "What do you say, P.?"

"Just as good fish," he drawled lazily. "And you?" she asked sharply of the physician.

"I would die for her," he answered in an earnest, convincing tone. She looked grave and had no more to say during their stay.

When departing both mother and daughter lighted them through the dark hall way to the outer door. The physician's wife having forgotten the contrempts of the early evening; but remarking the sad-like silence of her hostess asked if they had unwillingly aggrieved her in any way? She shook her head and said it was her heart. To an inquiring look the daughter ventured, "It is what papa said."

As the other trudged away in the dark she thought something on this wise: Madam, you are as handsome a woman as I have ever seen. Moreover, your husband does not in the least disguise his pride in your beauty,

but, my dear, affection to last must be based upon deep, abiding principle. The lives and lives that are wrecked by trying to hold the higher and nobler attributes by outward semblance only.

Let the wife say by her behavior, "A house divided against itself cannot stand." There must be a head to formulate, or the execution would end in chaos. You must prove worthy for me to honor and obey, else how shall I respect and love. If it requires meekness, humility, self-denial, are not these virtues? Even an humble ideal enhances self-respect. Like Thackeray's Lady Warrington, who would black a grate should her husband insist on it, but looking like a duchess all the while. Besides, there is always the option of persuasion. Man cannot be forced; but he may be won by judicious, gentle, loving entreaty.

Now what will be the husband's reply to this? If he have a spark of inherent manhood in him it will be thus: My dear, I love you too entirely to make obedience irksome. The injunction is not of my making any more than of yours. The way it seems to me is, that a very heavy responsibility is laid upon one—the well-being of other precious lives than my own, I would be no better than a poltroon to shirk. Therefore sustain and help, but do not hinder me.

Ah me! What a weariful business it is. Dilettanteism—removing of old land-marks—shifting sand. Is there no longer fact? Is there not anything knowable? There is. Inconstancy, incertitude, instability, is

but one step removed from scepticism. Such minds try to grasp so many variable phases of the same truth that they do not select and abide by the whole. Human nature has numerous points of view, and to follow its leading there can be no absolute affirmation of anything under the sun. There must be earnestness, strength, vigor, virility, creative independence of thought, all based upon one sure thing, to have weight. Alas! the being driven about by every wind of doctrine. No choosing of a direct course and following it at any and all hazard to one's self. It takes effort to discriminate the many-sided appearances of truth and choose the genuine. Where are the profound thinkers who search out the firm foundation of things? Who has stability sufficient to prove that this is good and that is evil? All like the Athenians of old seem to spend their time in nothing else but either to tell or hear some new thing." Who dare speak authoritatively when there is merely a respectful acquiescence for "Bible illusions?" Why that disdainful smile? Why such conscious looks of superiority? Oh! "no doubt but ye are the people, and wisdom will die with you."

#### Jerusalem Modernized.

Jerusalem is becoming modernized. There are now eight printing offices in the city, five of which are in connection with monastic establishments. The most important is that of the Catholic convent, which is fitted with modern appliances. The work turned out consists largely of Latin and Arabic books. The three general printing offices are those of the local Hebrew newspapers.—Ram's Horn.

### COMFORT EXTRACTED FROM THE PSALMS—CHAPTER. I.

BY BROTHER R. G. HUGGINS.

IN this beautiful psalm the "sweet Psalmist of Israel" (II. Sam. xxiii: 1) as a "ready writer" (Psalms xlv: 1) draws a definite line between the righteous and wicked. In glowing language he contrasts the godly and ungodly, just and unjust, good and bad. In superb and exquisite language he describes the glorious privileges of the righteous, their safety, prosperity, freedom and felicity; and he also as strikingly depicts the unfortunate predicament of the wicked, their unsafety, poverty, bondage and unhappiness. And by this contrast, dear brethren and sisters, we are enabled to extract considerable comfort, which will strengthen us in carrying out our laudable undertaking of journeying to the city of peace.

The chapter begins with the word "blessed." It is applied to "the man" that hearkens not to "the counsel of the ungodly" (verse 1); that delights "in the law of the Lord" and meditates therein "day and night" (2). The disciples were of this class. And when Christ "went up into a mountain his disciples came unto him (Matt. v: 1); and he opened his mouth" (v. 2) and nine times he called them "blessed," each time enumerating peculiar characteristics which pervade all genuine members of the "congregation of the righteous"—Psa. i: 5.

"The man" is called "blessed" that walks "not in the counsel of the

ungodly." The "ungodly" are very wise; they are always counseling. "They flatter with their tongue;" "their throat is an open sepulchre"—Psa. v: 9. But what kind—what is the nature of their "counsel?" It must be poison, dangerous and bad, for David calls the man "blessed" that walk not in it. There is "no faithfulness in their mouth" (Psa. v: 9). Consequently they can vent nothing but unfaithfulness and wickedness. Hence the importance of the sons and daughters of the God of Israel obeying David's command, walk "not in the counsel of the ungodly." We will obey it and not "meddle with" them (Prov. xx: 19), knowing that their "mouth worketh ruin"—xxvi: 28.

Experience has made us familiar with their counsel. However, we are not dependent on experience for this knowledge; it is chronicled in unmistakable language in the divine record. Here is a sample of their counsel: "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave; and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse"—Prov. i: 11-14. To possess "precious substance" and gain enough "spoil" to "fill our houses" is very flattering; it flattereth the carnal mind and pleaseth the sin's flesh. The word "purse" strikes a longing desire into many of Adam's son's. The promise of "one purse" is so fascinating to one "greedy of gain" (19) that it over-

whelms him, and he joins this band of the "baser sort" even if they do "lurk privily for the innocent without cause."

No wonder David exhorts us not to walk in their counsel. We will reject it, and, like Job, say, "The counsel of the wicked is far from me"—xxi: 16. If sinners entice us we will not consent—Prov. i: 10. This ought to be and is our attitude toward their counsel and toward them.

To Jehoshaphat the king of Judah (II. Chron. xix: 1) Jehu the son of Harrani the seer (v. 2) propounded this pointed question: "Shouldest thou help the ungodly, and love them that hate the Lord?" Is it our duty to "help" and "love" the ungodly? Is it incumbent upon us to "help" and "love" those "that hate the Lord?" Hearken: "Do not I hate them, O Lord, that hate thee? and am not I grieved with them that rise up against thee?" Psa. cxxxix: 21. "I hate them with perfect hatred; I count them mine enemies"—verse 22. And Paul expressly says for us to "have no fellowship with the unfruitful works of darkness"—Eph. v: 11. To "help the ungodly, and love them that hate the Lord" is to be an avowed "friend of the world" and therefore the enemy of God"—Jas. iv: 4. The ungodly made Christ "afraid" (Psa. xviii: 4) in the days of his flesh, and "by wicked hands" crucified the Lamb of God—Acts ii: 23; Jno. xix: 16. They turn "the grace of our God into lasciviousness;" they deny "the only Lord God, and our Lord Jesus Christ"—Jude iv; they dig "up evil" (Prov. xvi: 27);

they sow to their flesh, and "shall of the flesh reap corruption" (Gal. vi: 8), "for whatsoever a man soweth, that shall he also reap" (v. 7), consequently they will "not stand in the judgment" (day)—Psa. i: v. These scriptural phrases are applicable to the ungodly, and from them we obtain a peep into their inward parts unvarnished by "mortal man" (Job iv: 17). And it is such as will forever separate the godly from the ungodly. We cannot go hand in hand with them; we must not walk in their counsel nor stand in their way.

Stand "not in the way of sinners." Their "way" "is as darkness" (Prov. iv: 19); and since "gross darkness" has covered the people many stand "in the way of sinners." Their way is not only "dark" but "broad," consequently many "go in thereat"—Matt. vii: 13. It is "not good" (Psa. xxxvi: 4), "hard" (Prov. xiii: 15), "folly" (Psa. xlix: 13) and "an abomination unto the Lord"—Prov. xv: 9. Hence the prophet says, "Let the wicked forsake his way" (Isa. lv: 7); let him ask "Where is the good way," and then "walk therein" (Jer. vi: 16) and he will find rest for his soul.

Happy are those who have, like Ezra, sought of the Lord "a right way"—viii: 21. It is not only "right" (II. Pet. ii: 15) but it is "good" (I. Sam. xii: 23), "upright" (Isa. xxxv: 8) "perfect" (Psa. ci: 2, 6); it "leadeth into life" (Matt. vii: xiv); it is even Christ: "I am the way"—John xiv: 6. This is the "path" or "way" of the just; it is as "the shining light" (Prov. iv: 18); and although it is "narrow" (Matt. vii: 14) and somewhat difficult

to travel, be faithful, O brother; stand steadfast, O sister. Remember "the Lord knoweth the way of the righteous" (Psa. i: 6), and that he preserveth "the way of his saints" (Prov. ii: 8). Let our constant prayer be, "Teach me thy way, O Lord" (Psa. xxvii: 11; lxxxvi: 11; for it is "the way of truth" (Psa. cxix: 30), "way of salvation" (Acts xvi: 17,) yea, "way of God"—Matt. xx: 16; Acts xviii: 26. Let no temptation cause us to forsake the "right way" (II. Pet. ii: 15). When we are asked to forsake and abandon the way of the righteous let us, like Joseph, refuse and hearken not (Gen. xxxix: 8). Let us continue in the "narrow way," and not stand "in the way of sinners." "Hear" Prov. iv: 10, be taught "in the way of wisdom." "Take fast hold of instruction; let her not go; keep her." She will lead you in "right paths" (verses 11, 13). "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it, and pass away"—Prov. iv: 14, 15. Let us, like David, refrain our feet from every evil way" (Psa. cxix: 101) and "hate every false way" (v. 104), and then we can say with Job, "His way have I kept, and not declined"—xxiii: 11.

*(To be Continued.)*

#### That's Right.

Remarkable action on the subject of usury has been taken by the trustees of a Jewish synagogue at Glasgow. A member of the synagogue was proved by evidence given in a lawsuit to have charged extortionate interest. The trustees notified him that in consequence of his conduct they would decline to rent him a pew in the building after the term for which he had paid had expired.—Christian Herald.

 **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.

LETTER FROM JERUSALEM.

JERUSALEM, FEB. 22, 1896.

DEAR FRIEND OF ISRAEL:

This is Washington's birthday and I have just come from our consulate, where I was invited to dine and spend the day. Mr. and Mrs. Wallace will return to America in a few weeks. I regret this as they are good people and friendly to our poor Jews. I hope Mr. Wallace will not resign his position. He is very unhappy here among so much misery; no one can be otherwise.

The soldiers have returned from the Lebenons where they went to fight the Druses. We now know the truth about this strange war, of which I will give you a brief account. These men are here starving and they have begun to raid the poor Jews. Last night they broke into the shop of a poor Bulgarian Jew and took everything there was. This poor man has been a very hard working, honest man, and had about sixty dollars' worth of groceries in his shop. Now the poor man is in despair. Another was robbed of twenty pairs of shoes; all he had in stock. But these are only two of many who have suffered from these robbers.

It is heart-rending to hear about these things daily. The poor Jews suffer in silence for there is no redress for them from man. In my next I will tell you more about the distress of these poor people.

Now I will tell you more facts about the Druse war. The Jerusalem regiment was saved from death in the following way. The commander, a Turkish officer, before they came to an engagement told the Jerusalem regiment that if they would give him baksheesh, each man, that he would hide them among the hills and put the Hebron and Nablows' men in the front, as they were only a lot of robbers anyway. This they agreed to do, and when the man whose duty it was to sound the bugle call did so there was no response, and he went from hill to mountain calling, but not a man appeared. There were fifteen hundred men killed from the Hebron and Nablows' ranks. Two hundred Jerusalem soldiers died from hunger and exposure. It is a fact that those who were left came home without orders from the government. Whoever heard of such a farce?

Feb. 23rd. Last night another attempt was made to enter the room

of a poor, sick man whom I know well. The robbers cut away the stone post which held the door. He has nothing but a bed on which he sleeps and a few clothes. He cried to the neighbors for a long time before they responded and after a time a German dragoman heard the noise and discharged a pistol, when the robbers got frightened and ran away. Today the poor man is very ill and a kind German neighbor has taken him into his own house.

There is no work for anyone and the people are starving. There are no tourists and there is no prospect for the poor. The poor Jews have all their olive wood goods they have been making the past year on hand, and there is no sale at all. What they will do in this extremity God only knows. We are all in danger of course, but if it seems duty to remain I shall never run away. I feel that God can protect us here as well as anywhere.

This is the month of the Ramadan feast, or rather fast, for the Moslems fast by day and feast at night. A cannon is fired twice at a certain hour of the night to warn the people that the fast has ended and the feast has commenced. I always awake when the cannon is fired. Of course the police are of no account during the feast, for they are all asleep or feasting, and the robbers take advantage of this state of things.

I confess I am in fear every night. Robbers are prowling about the neighborhood every night, and I am living among the Jews who are being robbed every night. I am a little nervous as I am not in good health

just now, and we have only a poor, old sick man nearly eighty years of age. My good friend, Dr. D'Arbela has sent me a six-shooter, but I could never kill anybody. I might fire it out of the window to frighten the robbers if there was danger.

We have had more rainy days during the last two months than ever was known. Many families have been obliged to abandon their houses fearing they would fall. There must be danger of the stones falling as the mortar is wet down to the floor. All the houses without tiled roofs, and many which are tiled, are in the same condition. My room is in a sad condition, but as I have no place to flee to I must stay. The shops are nearly all closed during the storm. Those who had money were well enough, but the poor suffered fearfully. Nothing was brought to market for many days.

This is a very wicked city, though very religious. It must be purged. Jerusalem must be purged by fire, famine and water! then shall she be holy. However, there is a charm about Jerusalem to all God-fearing people that does not exist with any other people concerning any other place. There is no mystery about it when facts are considered. It is the place of God's sanctuary, the place that He has chosen to put His name. "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 forever." It is "The city of the great King." Let them all be confounded and turned back that hate Zion.

There are now three people who

have arrived in Jerusalem, one of whom is an English lady, who is very wealthy. The other two are American Jews, husband and wife. They are here to live, and will publish a religious paper. I hear that they belong to a sect called Seventh Day Adventists. They have hired one of the best and most costly houses in Jerusalem. I will keep you advised of their work from time to time.

I was much interested in the article in the "Truth Gleaner," with a sketch of the past life of Ellen White. I am glad to see what you have written there. I have lent the paper and cannot remember how the article was headed. I had the pleasure, however, of reading it to several people who were as much interested as I am. The "Truth Gleaner" is really a truth gleaner.

Your letter with cheque has arrived. It seems to be providential just at this time. I will put it into our good, wise Dr. D'Arbela's hands to assist his starving brethren. He told me yesterday that there were many patients in his hospital who were not sick, but starving to death. He wishes me to return his heartfelt gratitude for all your great kindness, and believes that God will reward you. He will. I have given you the facts in my poor way. I have many burdens but will do the best I can to write facts every month, D. V. It makes me happy any-way to be able to save our poor people from their misery a little. Yours sincerely in hope, A. E. DAVIS.

JERUSALEM, MARCH 15, 1896.

We have received to-day news

from Damascus that one prominent Druse was invited to partake of the hospitality of the Moslems in that city and his coffee was poisoned. He drank and expired immediately. Then for revenge six hundred Turkish soldiers were slain by the Druses. These soldiers were left as guards of Turkish rights in the mountains. Now I am told that another army must be raised here to fight the Druses. It is terrible with the news of the defeat of the Italian forces in Abyssinnia. The Italian consul and his wife are in great trouble here over the news, and he expects to resign. It is really pathetic to see how patiently the poor, suffering Jews take all these ominous tidings. It is almost appalling when we consider what we may be obliged to meet soon. There have been a few tourists who arrived here last week, but their visits are confined entirely to this city and vicinity. There were two Christians murdered in Beyroot ten days ago by Moslems.

We have been having abundant rains during the past winter and it is still raining. I am told that about thirty-three inches has already fallen. The poor Jews say, "God is good, we shall have water now if not bread." Last year there was much suffering for want of water. Yesterday I saw a sad sight from my window. A man was drawing water from a cistern in the field, and the earth being slippery from the great rain, he slipped and fell into the cistern. There were hundreds of people gathered around but they could not help the poor man, the mouth of the cistern is so very small. It was

about seven hours before his body could be taken out. Since I came here I have known three brides who were married against their will, who have thrown themselves into these cisterns and were drowned.

Our consul has left Jerusalem for his home in America. He with his wife and two children were invited by Mr. Wannamaker to return with him on a free passage. They were glad of the opportunity as Mrs. Wallace has been quite alarmed about the state of the country. It is thought by the consuls here that there will be a serious trouble at Easter. I shall not leave my house at all.

I thank you so much for the ADVOCATE and "Gleaner." I am sure you are sound in your view of the Sabbath question. I am also much interested as well as others in friend Roberts' diary. I hear no other preaching here, and you will have the satisfaction of knowing that I as well as others have some comfort in reading your thoughts although we cannot see you. You have many grateful hearts here for all your kindness to the poor, and if these poor people could write and express their thanks I should be glad.

I have suffered from a wet room the past winter and must move again in three months. The poor Jews try to be very kind to me. They bring me flowers, and at Purim they share with me their poor, little cakes, and they also will at the passover. I always try to have a little money for the poorest people to buy some pass-over bread with. The poor Jew is not much noticed now and he is content to be so. But the time will

comewhen "Ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." When we can understand the precious promises to be fulfilled at His appearing, how insignificant seem the sorrow, pain and anguish of the present; indeed it cannot be thought of for a moment.

My tent has gone to the Hawran. It will shelter many people while houses are being built. Dr. D'Arbela is most grateful for this kindness to his poor brethren. I have no more news this time, but will try in my poor way to keep you advised of events as they come along. I am writing with four Jews sitting in my room talking to me and each other. My nearest neighbors are Armenians, and are in daily fear of their lives. They are nice people, handsome and kindly. Poor people, what will they do? I should not dare to shelter them. God bless and reward you.

Yours sincerely in hope,

A. E. DAVIS.

April 28. Another letter just received from Mrs. Davis complains of matters becoming quite dangerous, and fears she may yet have to seek a place of refuge, in which event help in that direction would be necessary. It must be expected that things will grow worse and worse in that country till the great day of slaughter purifies and prepares the land for the heritage of the Lord. Her letter will appear, Lord willing, next month.

EDITOR.



## THE ADVOCATE S. S. 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 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 20th of each month.

### A FEW WORDS TO THE CHILDREN.

BY THE EDITOR.

**M**Y dear young friends:—Of late we have given you a few questions rather difficult to answer. While we did not expect you to be as exact in these as in questions capable of clear and positive proof, we gave them for the purpose of inducing investigation on your part, so you may learn all that is possible on interesting questions somewhat obscure, yet very interesting to those who have come to see that the Bible deals with real things on the earth, past and future, and not with imaginary things in the sky.

Last month you did quite as well as could be expected in giving the extent of the land promised to Abraham through Christ for an everlasting inheritance. This is a very interesting subject, more especially from the fact that the land promised is far greater in extent than that possessed by Israel in the past. As you all know, those who expect to go to heaven when they die and they strive hard to prove that the promise to Abraham was fulfilled in Israel's history. When it is seen that the land possessed by Israel falls far short of extending to that promised, a future fulfillment is the only view that will harmonize with God's veracity.

I told you last month I had a little interesting incident to relate to you in

connection with this subject; and before I give you the best comparison between the land of possession and the land of promise I have ever seen, I must fulfill my promise. My early religious training was divided between the church of England and the Calvinistic Methodists. Among the latter I had an aunt who always took great interest in my religious welfare. Although wrong in her belief, her life was the most exemplary in private and in public. When I learned the Truth it was a cause of much grief to her, believing, as she did, that I had been led astray into paths that would end in my eternal loss. Being only a boy at the time any attempt on my part to prove that what I had come to believe was fully sustained by the Bible was regarded by her as presumption. The bare idea that all the "great and good" men had been wrong was not for a moment to be entertained. Stick to the church and to the Sunday-school and read the writings of the great and good men who had made the Bible a life's study was her advice. "Here," said she to me one day, "is a book I have purchased for you, read and study this and do not allow yourself to be led astray. The book contained over five hundred pages, printed in very small type, and shows a wonderful amount of hard and able work. It is entitled "The Gospel treasury, and Expository Harmony of the Four Evangelists, in the words of the authorized version, according to

Greswell's 'Harmonia Evangelica;' having scripture illustrations; expository notes from the most approved commentators, practical reflections, geographical notices, copious index, etc. Compiled by Robert Mimpriss, author of "The system of graduated instruction, etc."

When I received this book I confess I was so suspicious of it that I did not read it—scarcely glanced over it. But when I did examine it, to my surprise I found it contained many things in perfect harmony with the Truth, and, of course, out of harmony with the theories to which my good aunt was so warmly wedded. I have often regretted that I have not had the opportunity to show her that the book she kindly gave me supported the very views I had come to see, and which she so much feared would lead me to perdition.

Now on the question of the extent of the land promised to Abraham as compared with that possessed by Israel I feel sure you will be pleased to read what this book says and so here it is under the heading of

AN HISTORICAL SKETCH OF THE LAND OF PROMISE.

"The Land of Israel—Palestine, or Judæa—was given in an everlasting covenant to Abraham and his seed forever.—See Gen. xii: 6, 7; xiii: 4-7. It was washed on the W. by the Mediterranean, or *Great Sea*, as it is called in the Bible (Num. xxxiv: 6), 'And as for the western border, ye shall even have the *great sea* for a border; this shall be your west border (Josh. i: 4), 'From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the *great sea* toward the going down of the sun, shall be your coast.' Northward, it reached along the Mediterranean sea to *Mount Casius* at the mouth of the *Orontes*, which is the entrance into

*Hamath* (Numb. xxxiv: 7-9). 'This shall be your *north* border; from the great sea ye shall point out for you Mount Hor (Heb. *Hor-ha-hor*). From Mount Hor ye shall point out unto the entrance into *Hamath*, etc. Its south border is the 'River of Egypt' (See Gen. xv: 18), 'Unto thy seed have I given this land, from the *river of Egypt* unto the great river, the *river Euphrates*.' And the East border (See Deut. xi: 24), 'Every place whereon the soles of your feet shall tread shall be yours; \* \* \* from the river, the *river Euphrates*, even to the uttermost sea shall your coast be.'

'The difference of latitude and longitude in the land actually occupied by ancient Israel, and that which was promised in the everlasting covenant, and still remains to be fulfilled, is as follows: See I. Kings iv: 25, 'Judah and Israel dwelt safely from Dan even to Beersheba, all the days of Solomon.' (But Solomon, like his father David, exercised a nominal or real sovereignty over all the regions which the Lord had given to the seed of Jacob—See I. Kings iv: 21).

'The latitude of Beersheba is 31 deg. 15 min.; of Dan, 33 deg. 15 min.; the south point of the Dead sea, the ancient border of Israel, is 31 deg. 7 min. in the same longitude with Dan, the intervening distance, in a line from north to south, being 128 geographical, or about 150 English, miles.

'The latitude of the north point of the Elanitic gulf of the *Red sea*, on which *Ezion-geber*, a port of Solomon's stood, is 29 deg. 1 min. This is the *south* border promised to Abraham. The mouth of the *Orontes*, or the entrance into Hamath from the Mediterranean, is 36 deg. and that of Beer, or Berothah on the Euphrates, 37 deg. But the range of Amanus lies beyond it, and the medium longitude of the *north* boundary is more than 36 deg. 31 min. N.; or in an ideal line, from south

to north, the length of the land is upwards of seven degrees, or 500 miles, instead of 150 as of old.

'The *breadth* of Immanuel's land, instead of its anciently contracted span, from the Mediterranean sea on the west, to a few miles on the east of Jordan, stops not short of a navigable frontier everywhere, and on every side. The longitude of the river Nile is 30 deg. 2 min.; that of the Euphrates, as it flows through the Persian Gulf. 48 deg. 26 min.; or a difference of nearly 18 deg. and a half, or more than 1,100 miles.

'On the northern extremity of the land, the range of Amanus mountains from the river Euphrates to the uttermost sea, or extremity of the Mediterranean, scarcely exceeds 100 miles. In round numbers, the average breadth of the Promised Land is 600 miles, which multiplied by its length 500 miles, gives an area of 300,000 square miles, or more than that of any kingdom or empire in Europe, Russia alone excepted.

'Separated as Israel is from other lands, such are its borders that it has unequalled freedom of access to all \* \* \* and is well-fitted for becoming "the glory of all lands," the heritage of a people blessed of the Lord.'

The Land of Promise was so called from God's having given it by promise to the seed of Abraham (Gen. xii: 7; see also Gen. xiii: 14-7). "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto

thee' (xvii: 8). 'And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'

Below is given the result of examination of answers to questions appearing in April ADVOCATE:

CLASS No. 1.

Mabel Clarke (11), Irvington, N. J., 100; Norman Tolton (11), Galt, Ont., 100; Homer I. Byrnes (12), Wauneta, Kan., 100; May Spencer (11), Avondale, Ill., 100; Elsie Hahn (12), Riverside Ia., 100; Arthur H. Magill (13) Osborne, Wash., 100; Elbert L. Ferrell (11), Redmond, Wash., 100; Chas. M. Brice, Galt, Ont., (100); John H. Brice (9), Galt, Ont., 100; Maria Laird (10), Innerkip, Ont., 100.

CLASS No. 2.

Pearl Howell (14), Pomona, Cal., 100; Daisy Franklin (13), Elgin, Ill., 100; Maud Duggar (15) Creal Springs, Ill., 100; Charles Mason (14), Erie, Ill., 100; Bessie Williams (13), Englewood, Ill., 100; Jas. S. Magill (13), Osborne, Wash., 100; Mabel Gibson, (14), Center Point, Tex., 100.

The scholars have all given correct answers this month and many of them have been so good that it has been difficult to make a selection for publication.

JAMES LEASK, 532 62d St.

LESSON No. 37, CLASS No. 1.

ANSWERS.

BEST PAPER, CLASS No. 1.

When Isaac was weaned Abraham made a feast. While they were feasting Ishmael mocked, and Sarah asked Abraham to send Ishmael and Hagar, Ishmael's mother, away. And Abraham rose up early in the morning and gave Hagar a bottle of water and some bread and sent them away. Abraham felt very sorry because of his son. But God told him not to grieve about it. God

intended to make a nation of Ishmael as well as Isaac. Gen. xxi.

MABEL CLARKE.

SECOND BEST PAPER, CLASS NO. 1.

This picture represents Abraham sending Hagar with her son Ishmael into the wilderness. Sarah, Abraham's wife, said, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son even with Isaac. And this thing was very grievous in Abraham's sight

because of his son." Proof—Gen. xxi: 10-11. And Abraham took bread and a bottle of water and sent her with her child into the wilderness of Beersheba. Proof—Gen. xxi: 14.

NORMAN TOLTON.

LESSON NO. 37, CLASS NO. 2.

ANSWERS.

BEST PAPER, CLASS NO. 2.

The picture given in the *ADVOCATE* for April, on page 94, represents Abra-

#### QUESTION FOR CLASS NOS. 1 AND 2.

Whom and what does the picture represent. Give its relation to the subject of the lesson you have recently studied, Class No. 1 historically, and Class No. 2 both historically and typically.



ham sending away Hagar and her son Ishmael. Following is an account of that event as learned from Gen. xvi. and xxi. Sarah, Abraham's wife, had no children, therefore she gave Abraham her maid, an Egyptian woman named Hagar, to be his wife, and when Abraham was 86 years old he had a son born of him by Hagar, whose name was Ishmael. But a good while afterwards God blessed Sarah and she also bare Abraham a son, when he was a hundred years old, and his name was Isaac.

Now when Ishmael was 15 years old and Isaac was about to be weaned, Sarah was vexed by the mocking of Ishmael, and told Abraham to send away the bondwoman and her son. Abraham was much grieved at this for Ishmael was his son; but God told him not to be grieved but do as Sarah said. So Abraham gave Hagar some bread and a bottle of water and sent her and the lad away to the wilderness of Beersheba, where an angel of God called to her, when the water was gone and the boy was about to die of thirst, He told

her that her boy was to be the father of a great nation. God also made her see a well of water, and she gave Ishmael some to drink. He was afterward skilled in the use of a bow and arrows, and he lived in the desert of Paran, southwest of the Dead Sea.

PEARL HOWELL.

SECOND BEST PAPER, CLASS NO. 2.

This picture represents Abraham in the act of sending Hagar and her son Ishmael away. Because of the jealousy of Sarah Abraham sent Hagar away with her son. Abraham was very much grieved over the circumstance, for God had promised him that he would make him a great nation, so Abraham sup-

posed that through Ishmael, his first-born, his seed would be called. God told him to hearken unto the voice of his wife, for in Isaac his seed should be called, but he would also make a nation of the bondwoman's son. So with a bottle of water and some bread on her shoulder Hagar wandered into the wilderness of Beersheba with her child. When the water was gone from the bottle Hagar left Ishmael, for she said, "Let me not see the death of the child." But God provided her with water, and the child lived and grew up in the wilderness and became an archer. His mother took him a wife out of the land of Egypt and he became the father of the Ishmaelites. Gen. xxi: 1-22.

DAISY FRANKLIN.

## INTELLIGENCE

BOSTON, MASS.—I have the pleasure to announce the obedience of Miss Ethel Seaborn, youngest daughter of Sister Seaborn, who was immersed on March 4th. This is the last one of a family of four daughters to obey the Truth. We are also pleased to announce the return to fellowship of Bro. T. Hoyle, Sisters Annie M. Soper and C. M. A. Rabce. During the month of March we have been making a special effort in the city of Everett by giving a course of four evening lectures illustrated by charts. The lectures were delivered by Bro. F. C. Whitehead. The audience increased with each lecture. At the last one the hall was packed, and some standing. It was the first time the Truth had been proclaimed in Everett. On the 23th we had the pleasure of a visit from Bro. Walter Pinel and Sister wife from Quincy at the table of the Lord. The lectures delivered in Arcade Hall, No. 7 Park Square, during the month have been on the following subjects: March 8th, "The Pouring Out of God's Judgments on the Earth," Bro. E. F. Mitchell. 15th, "Heaven and Earth will Pass Away or the End of Gentile Times," Bro. A. Pinel. 22nd, "The Duration of the Earth and Man upon it," Bro. F. C. Whitehead. 29th, "Christ is Coming on Earth to Reign," C. J. Fairbrother.

JOHN B. RILEIGH, Recorder.

CHICAGO, ILL.—It is our pleasing duty to record another as having become obedient to the truth in the person of C. W. Pottinger, Kankakee, Ill., who, while in Chicago, was examined as to his knowledge of the first

principles of the truth on April 9th, and on the following morning was inducted into the sin-covering name in the appointed way. Our new brother will meet with the brethren in Kankakee and Bonfield, Ill. Subjects of recent lectures here by Bro. T. Williams have been: "The Kingdom of God, When, Where and by Whom Established," "Ingersol's Confessions and Ideal compared with Revelation."

JAS. LEASK, Sec'y.

[Bro. Pottenger is the one who got up the debate in Kankakee between Mr. Parker, seventh-day Adventist, and the editor. At that time he was gradually extricating himself from the Advent theories of seventh-dayism, pre-existence of Christ, personal supernatural devil, etc., etc. We hope to hear of more following his example.—EDITOR.]

DAUGHTERS OF ISRAEL.—After reading Sister Roberts' letter to the sisters in the January number of the *Christadelphian* a number of the sisters of the Jersey City Ecclesia met in their meeting-room on the 22nd of January and formed a society of Sisters in Christ, under the name of "Daughters of Israel," and chose the following as serving sisters: President, Sister Frost; vice-president, Sister Tichenor; treasurer, Sister E. Washburne; secretary, Sister Keener. This society was formed for the purpose of studying the Bible, the "word of God," and so advancing in the light of its glorious truth and for mutual aid in such studies. Also for working and making articles to be sold at various times for the purpose of

assisting said sisters (in conjunction with a monthly fee of 10cts.) to provide funds to enable them to form a relief fund to be used as occasion arises. Also this society, out of their earnest desire to help their interested alien friends to an understanding of the truth as it is in Jesus, have formed an auxiliary, the members of which will bear the name of the friends of the "Daughters of Israel," and will share with the sisters in their studies and labors, the only distinction or difference being they will not vote on matters belonging to the executive.

## ORDER OF MEETING.

- 1.—Hymn of Praise.
- 2.—Prayer, offered by sister appointed.
- 3.—Reading by President of chapter in New Testament, as per Bible Companion, to be read in rotation by all present.
- 4.—Lesson, from Eureka and also Nazareth Revisited, to be read, and comments and questions to be asked.
- 5.—Hymn.
- 6.—Business. Calling of roll and the minutes on the first Wednesday of each month; and should there be no business the time to be devoted to practicing of hymns or talks concerning the Truth.
- 7.—Hymn.
- 8.—Prayer. Thus closing the meeting.

We have had very instructive as well as interesting meetings thus far, and our members have increased from 9 to 36. We should be pleased if any of the sisters of other Ecclesias would form on the same basis, and if they do so and wish any further information Sister Keener will willingly inform them, by addressing, Mrs. S. G. KEENER, No. 156 Courtland St., West Hoboken, N. J.

## FRATERNAL GATHERING IN CHICAGO.

—The committee in charge decided to call for a fraternal gathering of Christadelphians, to be held at their usual meeting place of worship, room 309 Masonic Temple, for one whole day, on Sunday, July 26th, 1896, being the last Sunday in July, to hold three meetings, at 10:30 A. M., 3 P. M. and 7 P. M. The breaking of bread to be attended to in the forenoon meeting. The afternoon and evening meetings for exposition of the word, exhortations, signs of the times and kindred subjects of interest to all who are looking for the coming of the Lord. On behalf of committee.

JAMES WOOD, Sec.

HENDERSON CO., KY.—I have great pleasure in reporting a visit to our ecclesia from Bro. John W. Teas, of Conway, Ark. He arrived among us on April 6th, and remained in the county ten days, during which time he delivered nine lectures at five different points. The audiences were large and appreciative on all, save one or two, occasions, and we have

reason to believe that much good was done as regards our alien friends; and as to our ecclesia, it was truly a time of refreshing—a season of rejoicing together. This was Bro. Teas' first visit to us, and we were delighted to find in him a most excellent and capable brother—one who has indeed followed Paul's advice to Timothy, to "study to show himself approved unto God," and hence he is to-day a "workman that needeth not be ashamed."

It seems that Bro. Teas is so situated as to be able to devote a large portion of his time to the public work of the truth. The field is indeed large, and it is also perishing, and to those in many localities desiring the aid of careful, earnest, zealous, hardworking and efficient hands to sow the seed, we would say you will not be disappointed in Bro. Teas. We are all satisfied with the effort put forth, and pray the Father that our labor be not in vain.

W. J. GREEN.

QUINCY, MASS.—Since our last report I am pleased to say that two more have rendered obedience to the gospel; on March 13th, Clifford Knox (16) son of Sister Knoux, and on April 12th Henry Adams (14), son of Bro. J. F. Adams, of Braintree, who meets with this ecclesia. The above named young men are of our Sunday School, and they gave evidence that they thoroughly understood the great plan of redemption at their examination. It is hoped that they will continue in the race they have entered; they certainly made a good start, and it remains with them whether they will come off victorious.

Yours in Israel's hope,

R. J. CRANSHAW.

RICHMOND, VA.—While writing I will make mention of the decease of one of our oldest and most beloved brethren, one who came out of the Campbellite church, if I mistake not, with Dr. Thomas. He was 73 years of age and died in the early part of March. We miss him very much indeed. He spoke for us occasionally. Perhaps you may have known him, Bro. Balville Sutton was his name. May he be found amongst the justified ones in the time when rewards are given is the wish of all his brethren.

May the Lord see fit to help you and encourage you to the end is our wish, for we all recognize you as a David amongst the Philistines. Very truly yours,

JAS. S. SUTTON.

SWOFFORD, WASH.—The past year brought to us much of sorrow as well as to all the brotherhood (prospectively) much joy and encouragement. The first and most saddening occurrence was the death of my sister, in the flesh, Margaret E. Seagoe. She died on the 15th of last April, at the age of 18 years, after a long

and severe illness. She was an earnest student of the Truth, and only for the cruel work of disease, which impaired the mind long before the end, would have obeyed, we think, perhaps by the time of her decease.

"Thy ways, O God, are just and right, and done in wisdom and love." "Thy will, not ours, be done." In June last our brother G. J. Seago went to southern California. He is among the brethren of Ventura county; so the loss of this ecclesia is the gain of another.

And now again we must give up the highly prized company of a brother, viz: Bro. J. K. Magill, who has lately gone to Pomona, Cal. He may visit other parts in the interest of the Truth, and we take pleasure in commending him to the brethren as one who is sound in the faith, and a model of Christian deportment.

The people around us seem to have no ears to hear the glad tidings we would so gladly apprise them of. Verily, darkness covers the earth, and gross darkness the people.

Yours patiently awaiting the manifestation of the sons of God.

S. W. SEAGOE.

LATER.—Since our last report we have been gladdened and encouraged by the obedience to the first requirement of the truth—"Repent and be baptized for the remission of your sins"—by the following: Ben. C. Epperson (18), son of our Bro. and Sister J. M. Epperson, and Hugh H. Magill (17), son of Bro. and Sister S. M. Magill. They were buried with Christ in baptism March 8th, and received into fellowship of the ecclesia and partook of the emblems of the Lord's broken body and shed blood the same day. Although young, they have both been brought up under the sound of the Truth and in sight of its practice: "from childhood they have known the holy scriptures." This being the case they have not only the necessary faith, but are schooled in the practical bearings of the Truth—the duties and responsibilities devolving upon the children of God. Therefore we have confidence that they will "patiently continue in well doing," and receive as a reward "the free gift of eternal life." I for one, should like Bro. Bruce to go more fully into the Eastern Question in the light of prophecy for publication in the *ADVOCATE*.

Your brother in the hope of life,

S. W. SEAGOE.

WATERLOO, IOWA.—By request of the brethren here I report, since last heard from, the obedience to the faith of the following persons: Some time in the fall of last year Carl Bickley (now 14 years); also on March 25th Cecil and Robert Bickley, brother in the flesh to Bro. Carl (aged respectfully 13 and 10, nearly 11), sons of Bro. J. G. and Sister Eva Bickley. On the same date Anna Holmes and Grace, her sister, daughters of Sister Holmes (aged 16 and

14 years). Although young in years they all showed a very comprehensive understanding of the glorious gospel, "which is the power of God unto salvation to every one who believes." Also on the 28th of March Mrs. Nettie Lamb and Mrs. Jose Lichty, daughter of Bro. Dr. G. G. Bickley. Should the Lord tarry for a short time yet, we hope there are others who will realize the importance of entering the ark of safety before it is too late, and it shall be said, "The harvest is past, the summer is ended, and I am not saved."

We are striving in our feeble way to keep the light burning here in Waterloo, "redeeming the time." We fully realize the importance of a faithful continuance in the way of the truth. Standing steadfast unto the end, that we may be accounted worthy of a place in the kingdom of our blessed Lord when He shall appear to build up the ruins of David's throne and reign in peace and righteousness over all the earth.

Your brother in the one hope,

J. M. PAUL.

In behalf of the Ecclesia.

WORCESTER, MASS.—I have again to inform the household of faith that we have again added to our number. Feb. 3rd, Gertude Spaulding (22), daughter of Sister Sherman, was baptized and received among us; and on March 24th, Frederick Jones (19). On April 4th Almar Hohuberg (35) and Amalia Hohuberg (35), both Sweeds, from Gardener, Mass., husband and wife. The two last named were baptized on Saturday night. Bro. Carlson delivered a lecture in Sweedish to a large audience, mostly Sweeds, on the occasion. Bro. Carlson has been lecturing in Gardener among the Sweeds and has obtained for himself the wrath of the Sweedish clergy, who have denounced him as an infidel and a false teacher; and one clergyman in particular told him he would have to go to hell sure. But, thank God, the orthodox hell is not large enough for Bro. Carlson. Bro. Carlson's lectures were advertised in Gardener. The Sweedish clergy forbade their congregation to go and listen, which facts only caused more of them to come; in fact every member of the Baptist church was there. There are more coming to Worcester from Gardener next Sunday for examination and baptism. "The Great Salvation" in the Sweedish language is all complete, and any one wishing it can have it at 12c. per copy from Bro. Carlson.

I remain yours in Israel's glorious hope,

JOHN HOLLOWES, Sec.

We are compelled to hold over Questions and Answers and other matters. Our readers will please remember that when the heat of summer comes we shall be able to catch up as then there will not be as much Ms. coming in. However, let not those who of late have been industrious in sending in good matter be afraid of over crowding, but work along and allow us to pick out the best—that is, as nearly as we can decide which is the best.—EDITOR.

## CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.

BALTIMORE, MD.—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.

BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.

BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.

BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.

CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.

DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.

ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.

JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.

LOWELL, MASS.—Welles Hall, No. 173 Merrimack Street. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.

NORFOLK, VA.—Corner of Brambleton and Maltby Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.

PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.

QUINCY, MASS.—89 Washington St., near Canal St. At 11:30 A. M. for breaking of bread, and at 7 P. M. for lecture.

RICHMOND, VA.—Smith's Central Hall, 5th St., between Broad and Marshal Sts., at 11 A. M.

ROCHESTER, N. Y.—Christadelphian Synagogue, No. 127 East Main St., Room 18. Services at 10:30 A. M.

SAN FRANCISCO AND OAKLAND.—California Hall, Clay Street, every Sunday at 11 A. M.

TORONTO, ONT.—Avenue Hall, northwest corner of College and Spadina Avenue. Every Sunday.

WORCESTER, MASS.—Franklin Hall, No. 560 Main Street. Every Sunday at 10:30 A. M. and 7 P. M.

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2.—"Man, in the Interval between Death and Resurrection, is Unconscious." Mr. Williams affirms; Mr. Grant denies.

3.—"The Punishment of the Wicked is Unending Misery in Hell." Mr. Grant affirms; Mr. Williams denies.

4.—"The Bible Teaches that Heaven is the Reward of the Righteous." Mr. Grant affirms; Mr. Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in paper, 50 cts.; in cloth, 75 cts.

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*The Promulgation and Defense of "The Things Concerning  
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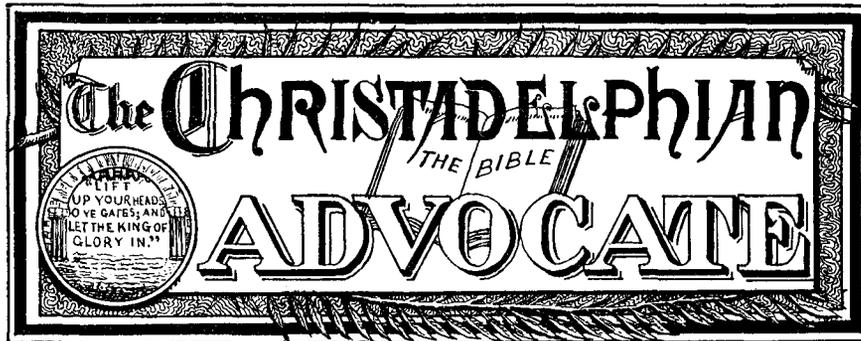
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THE FORGIVENESS OF SINNERS.

BY C. H. EVANS.

IT has pleased the God of heaven, the Holy One of Israel, to reveal by His word through His Son, His holy angels, prophets, apostles and saints, to certain of the race of Adam, a "way of salvation."

The more the true enlightenment of the human mind the more perceptible and palpable to it is the fact that sin abounds. The world is full of the diabolos and all its works and its corollary of evil, suffering, and death.

The whole burden of the word of God goes to show that men and nations are by no means in a state of atonement with God, but in a state of alienation and estrangement, nor is it silent as to the origin and cause. All mankind are sinners racially and constitutionally, and all besides who

arrive at volition are personally sinners by thought, word, and deed. Infants of days are the helpless, passive, and involuntary representatives of the former. The lower creation and the earth itself are cursed for man's sake, but in the redemption, with man, will be delivered from the bondage of corruption.

Forty years of wilderness wandering, and death therein, was the punishment of Israel under Moses. Six thousand years of strife and suffering, of tribulation, woe, and death, will have elapsed ere the world learns what is the exceeding sinfulness of sin; that sinful flesh and blood will not be allowed to prevail, and what it is to fall by disobedience and transgression into the hands of the living God for judgment.

But there is forgiveness with God. He has revealed his grace through the gospel of His Son. There is an

election according to His favor, on conditions made known. "Jesus came in the world to save sinners." It is not only that God through Christ forgives sin, but SINNERS.

Since the days of the apostles, salvation has been preached and promised on conditions of believing the gospel, being baptized, and walking worthily of the kingdom and its glory. Truly, "Blessed are THEY whose iniquities are forgiven and whose sins are covered"

The scriptural description of those who are truly baptized is a complex one. There are two ways of regarding believers in Christ in the days of their probation. By the ceremonial identification in baptism of the faithful believer with the death of Christ he becomes partaker of the condemnation of sin in him his federal representative. He is reckoned as crucified with him and dead, and freed from sin, and as such, with Christ his head, he is raised again. To the man of faith and obedience, thus raised, how many are the gracious and precious declarations of the scripture concerning him? He is "a new creature." He is "washed, sanctified, and justified." "There is NOW NO condemnation" to him. He is bought bodily and spiritually. His body, that is himself, is God's. The command of the apostles to believers is, that they present their bodies, that is themselves, a living sacrifice, holy, acceptable unto God; and their prayer, that their whole spirit and soul and body may be presented blameless unto the coming of the Lord. They further remind them that their bodies are the temple of

the Lord; that they are to be holy in body, and are to glorify God in their bodies; they assure them they have purified their souls in obeying the truth, and encourage them with the hope and promise of the transformation, and redemption of their bodies at the coming of the Lord. When "dying in the Lord," as the "dead in Christ," the saints are still the Spirit's "dead body," and as such are to be raised and quickened, purified, redeemed, and saved. The Lord Jesus partook of flesh and blood nature in order that that nature might be redeemed in him.

There are again in the Scriptures many passages wherein are attributed to those in Christ: vile bodies, sinful bodies, bodies of weakness and mortality. Are these descriptions true? Who knows it not? They are true of the natural and literal condition of the saints by reason of their descent and natural relation to Adam. The Scriptures recognize and provide for the matter. Legally and ceremonially dead in Christ, and dead with Christ, they are commanded to reckon themselves to be dead, indeed, to sin; and so long as they KEEP UNDER the body, and suffer NOT sin TO REIGN, there is no blame attaching or condemnation to them. It is the higher relationship that governs; the lesser state is subordinated to the greater.

An Israelite was permitted under certain conditions to marry an alien woman. She would require to forget her father's house, and renounce the gods of the land of her nativity. By virtue of her marriage and conformity to the required rites and ceremonies

of the law, she is a new creature in the eyes thereof; and this, despite the fact that she is still of alien blood, her features and form are the same, but RELATIVELY she is another person, and as long as she overcomes the natural tendency of her heart to her former idolatry, she abides in the esteem and honor of her husband who chose her. So in like manner can we regard those who, married to Christ and legally justified, and walking after the spirit, were formerly dead in trespasses and the uncircumcision of their flesh.

Paul reminded the pardoned and sanctified Colossians to whom he wrote that they were complete in Christ; there was no need for them to revert to the ordinances and observances of the law for further justification. The priests under the law, we may so say, were complete in Moses, providing they duly offered the sacrifices, submitted to the washings, and clothed themselves with the holy garments ordained by God through him, and thus they were permitted to approach unto God in the holy place. In the letters of the apostles we read of an antitypical holy priesthood, and this is commanded to present their bodies a living sacrifice acceptable to God: to offer up spiritual sacrifices, the fruit of their lips; and to draw near to God having sprinkled hearts, and bodies washed with pure water.

The Apostle to the Gentiles describes forgiven and justified sinners as having within them two laws—the one is the native law of their being, and the only law that is found and obeyed in the mere sons of the flesh.

It is inspired and directed by wisdom, which is earthly, sensual, and devilish, and derived originally from a beneath or lower order of organization and intelligence—the serpent, and differs unto enmity with the second and higher law and wisdom, which are from above—from God by His spirit through inspired angels and men. So long as the former law is controlled by the latter and kept in subjection, so long as the higher law alone is obeyed, all is well with the son of God; but let him yield and obey the lower law and the lusts thereof, and sin ensues, and with disobedience, death. The Apostle of the Lord Jesus Christ further speaks of the equivalent of these two laws under the figure of two men, one the old man of the flesh, the other the new man of the spirit. We should err, however, if we were to regard the latter as a sort of implanted impeccable immortal soul. It is but a figure, and represents the implanted or infused word, which has been comprehended, believed, and obeyed. Literally it is the sinful son of Adam who hears the gospel, has faith therein, repents, dies to sin in baptism, is raised again, walks after the spirit or after the flesh, returns to the dust, is raised and restored to former identity, judged according to his works, and rewarded according to the same.

The son of God stands related to two births, the first has to do with mental and ceremonial processes; the second with spirit birth at resurrection and immortalization. After the latter he cannot sin, his nature is perfect and divine, equal to that of the angels. The Apostle John, writ-

ing to the children of God, says, that 'He that is born of God cannot sin;' in stating this he is not inconsistent with himself when writing elsewhere, that, if saints say they have no sin they deceive themselves and the truth is not in them, and also that there are sins which they commit, some unto death and some not unto death. It is not in vain that God in His wisdom, mercy and love has provided and constituted in Jesus his Son a merciful and faithful high priest, and gracious intercessor in His presence, that erring saints might be forgiven. Were it not for this provision no flesh could be saved. David sinned, and Peter sinned. Yet the sons of God love righteousness and hate iniquity; they consent to that which is good; they cannot conscientiously, consistently sin; they cannot PRACTICE sin (see I. John iii: 9; Emp. Diag.)

Although the believing son of Adam at baptism has purified his soul by obeying the truth, he at that time receives no redemption or change of the body. What ailments and diseases are his by ancestral acquirement, or that he may further entail upon himself by his own personal vices, sins, and ignorance are his after baptism, as before. The time for the redemption of the body of weakness, sin, and death, is after-proof of obedient sonship, when he has made his calling and election sure. In the time of the dead, and of their judgment, the children of God will be gathered into one, and be glorified and perfected together.

Is the new and holy relationship and the legal status of the baptized

believer of no value then? Yea, verily. Much every way. Related to Adam men can only die. Related to Christ men may attain to immortality. There is all the difference between a poor, helpless and hopeless incurable, and another who is related to a physician and friend who can and will in due time make him whole every whit, and give perfect soundness in the presence of all. Great is the difference, also, between a guilty and disgraced exiled subject of a king, and one who is permitted to stand in his presence and enjoy the light and favor of his countenance and to whom he will yet freely give all things. Holders of promises of great and everlasting good, made by the immutable God, who will surely fulfill, are blessed indeed.

The glorious assurances of those in Christ are, that they have now obtained mercy, and received the atonement; that they are now justified by the blood of Christ, and free from sin; now saved by baptism, and under no condemnation; now in this present time, sons and daughters of the most High God.

Man unregenerated, sinful human nature, is under condemnation and worthy of death; such as hear the preaching of the cross recognize and confess the fact. In Christ crucified their representative, their sacrifice and saviour, they rejoice. The cross stands the symbol of the flesh crucified unto death. Not in the wood, not in the accursed tree, but that which was accomplished thereon, in that they glory.

In the present time forgiven sinners give thanks for their justification by

the blood of the once slain and suffering lamb of God, how much more in the kingdom of God will they with immortal tongues join in the anthem of thrilling, rapturous praise, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

COMFORT EXTRACTED FROM THE  
PSALMS—CHAPTER I.

BY BROTHER R. G. HUGGINS.

(Continued from page 115.)

**A**LL that travel the true way "called the way of holiness" (Isa. xxxv: 8) "walk in the law of the Lord;" as it is written, "Blessed are the undefiled in the way, who walk in the law of the Lord" (Psa. cxix: 1); "His delight is in the law of the Lord; and in his law doth he meditate day and night." The righteous "delight in the law of the Lord." Therefore they "search the Scriptures" (John v: 39) "daily" (Acts xvii: 11). They meditate "day and night" upon the pure words of the Lord. They not only "delight" in the words of their Father, but they "love" them: "O how love I thy law! It is my meditation all the day" (Psa. cxix: 97). A glance at Psalm cxix. will show how highly David esteemed the "law of the Lord." I will quote the 103rd verse: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" In this verse he tells how "sweet" the "words" of God were unto his taste—"sweeter," says he, "than honey" Job's testimony is equally as pointed, for in declaring

that he had not "gone back from the commandment of His lips," says, "I have esteemed the words of his mouth more than my necessary food"—xxiii: 12. Allow Jeremiah to testify; hear, I beseech you, his evidence: "Thy word was unto me the joy and rejoicing of mine heart"—xv: 16.

Why does Job pray us to receive "the law from his mouth (xxii: 22) and lay up his words in our heart?" Because he believed in their authenticity. "The law of the Lord" or "law of his mouth" was, to Job, "the law of the Lord;" there was no human element in it. He did not blaspheme the "faithful Creator," the infallible God, by saying that a part of "the law" which proceeded out of his "mouth" was human, fallible, erroneous. No, indeed! Shall we compare it to gold? "Better than gold" (Psa. cxix: 72). It is "perfect" (Psa. xix: 7). "light" (Prov. vi: 23) "truth" (Psa. cxix: 142).

With the infallibility of God's law in view, we can understand such passages as the following: "Thy law is my delight"—Psa. cxix: 77; "I delight in thy law" (v: 70); "Thy law is within my heart"—Psa. xl: 8. The immense importance of having the law within our hearts is shown by Isaiah li: 7—"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Here we have an exhortation not to be afraid of men, and when they come denouncing the infallibility of God's word, let us tell them in boldness, in faith and in confidence, that "every word of God is pure"—Prov. 30: 5,

and that it "shall stand forever"—Isa. xl: 8. To the advocates of fallible inspiration and partial inspiration, we must say, Keep off the sacred pages of this God-inspired volume with the muddy feet of infidelity. Take it not from us, for it is our "delight, the joy and rejoicing of our heart."

Such is the righteous man's attitude; and here we invite attention to the likeness of Psa. i: 3: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his seasons; his leaf also shall not wither; and whatsoever he doeth shall prosper." This comparison of the righteous is simple and appropriate, containing much comfort for Zion's weary, worn-out pilgrims.

For God to declare the righteous to be like a tree is nothing unusual; this is not the first instance. The Lord called Israel "a green olive tree, fair, and of goodly fruit"—Jer. xi: 16. This is further evidenced from Balaam's predictions of Israel's prosperity: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters"—Numb. xxiv: 5, 6. Israel fell by his iniquity, but when it is taken "away"—Hos. 14: 2), when he returns "unto the Lord (verse 1.), he will get up, and the Lord will receive them "graciously" (verse 2); He will "heal their backsliding;" he will "love them freely;" his anger will then be "turned away from him" (verse 4), and he will be

"as the due unto Israel" (verse 5); and then Israel will "grow as the lily;" "his beauty shall be as the olive tree; his smell as Lebanon"—verse 6.

This, then, being the language of Holy Writ with reference to Israel, it is no matter of surprise to find a declaration that Israel after the spirit—"the righteous"—"shall flourish like the palm tree; he shall grow like a cedar in Lebanon"—Psa. xcii: 12.

"The man that trusteth in the Lord, and whose hope the Lord is," Jeremiah says "shall be as the tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit"—xvii: 7, 8. While the righteous are "called trees" (Isa. lxi: 3) and "branches of the olive" (Zech. iv: 12), we must not forget that Christ is the Great Tree, even "the tree of Life"—Rev. ii: 7. He is also declared to be "a plant of renown" (Ezek. xxxiv: 29), "the rose of Sharon" (Ca. ii: 1), "a bundle of myrrh" (verse 13), and "a cluster of Camphire" (verse 14).

"He shall be like a tree planted by the rivers of water." "Planted" by whom? By the Lord (Psa. lxxx: 15; Matt. xv: 13). Planted where? "In the Lord's house" (Psa. xcii, 13), or by "the rivers of water"—Psa. i: 3. Now "a tree is known by its fruit"—Matt. xii: 33; "a good tree bringeth forth good fruit"—Matt. 7: 17. Being branches "of the Lord's planting" (Isa. lx: 21) we are, of course,

“fruitful in every good work” (Col. i: 10; Gal. v: 22), and therefore “God’s husbandry”—I. Cor. iii: 9; Jno. xv: 1.

“Planted by the rivers of water.” Our remarks have been confined to the present condition of the tree, but if we be trees now, shall we not be in the age to come? And we will be so much more grand, glorious and perfect trees than now. Isaiah says, “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified”—lxi: 3. For “ashes” the Lord will give us “beauty;” for “mourning” “the oil of joy;” and for “the spirit of heaviness” “the garment of praise.” Yes, for our “shame” we will have “double,” for “confusion” we will “rejoice” in our portion; “everlasting joy” shall be unto us (verse 7). We shall then be clothed with “the garments of salvation,” covered with “the robe of righteousness”—verse 10. We shall be “named the priests of the Lord;” “ministers of our God.”

In his vision of the holy waters, Ezekiel says he beheld “on the bank of the river” “many trees on one side and on the other”—xlvi: 7. In verse 12 he says they will be “for meat;” their “leaf shall not fade,” “the fruit thereof” shall not be “consumed;” they will bring forth “new fruit” and it “shall be for meat, and the leaf for medicine,” or “bruises and sores,” “for the healing of the nations”—Rev. xxii: 2.

The righteous are like trees planted by “the rivers of water.” Jeremiah declares, “the Lord” to be “the fountain of living waters”—xvii: 13. “They have forsaken me, the fountain of living waters”—Jer. ii: 3. The Psalmist in extoling the excellency of God’s mercy exclaims, “How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings”—xxxvii, 7. They shall be “abundantly satisfied with the fatness of thy house, and thou shall make them drink of the river of thy pleasure” (Rev. xxii: 1, 17). For with thee is the fountain of life” (verse 9).

*(To be Continued.)*

#### COVENANT AND TESTAMENT.

By W. H. HUDSON.

*(Continued from page 108.)*

**W**E will now turn to chapter xxii. where we find the last Elohistic interview with the father of the faithful. Abraham at this date, having “patiently endured” (C. V) 40 years from the call out of Charran; or as it stands in the Diaglott version, “and so having waited long he obtained the promise” (Heb. vi: 15). This then was the gospel preached to Abraham, which was perfect both in kind and degree up to that date; being 2056 years anterior to the crucifixion. In Heb. vi: 17 Paul says that God “interposed with an oath,” by which we understand that God provisionally confirmed the covenant to Abraham at the date given in Gen. xxi. In verse 12 it reads, “For now I know that thou fearest

God." It had been made evident that Abraham regarded God more than he did Isaac, or any creature. Let God command what he might, Abraham would obey. The reader will discover here that God is one, (as the Apostle says in Gal. iii: 20), that he stands alone, and that Abraham was merely a recipient. Again in verse 9, the idea of sacrificial laying down of life (John x: 17, 18) is inculcated: "And bound Isaac his son and laid him on the altar upon the wood." And again in verse 13, the idea of substitution is taught, "And offered him up for a burnt-offering in the STEAD of his son." "And Abraham called the name of that place Yahweh-Yireh, as it is said to this day. In the Mount Yahweh shall be seen." These two verses point unmistakably to mediatorship (Gal. iii: 20). A mediator is of two, God and man. Again, "In the Mount Yahweh shall be seen." "He that hath seen me hath seen the Father" (John xiv: 9—the Father's mediator). Here is an intellectual seeing. Yahweh (he who will be) was seen on Tabor and Calvary. In view of the above presentations why not say that the word of the oath became flesh and dwelt among us (John i: 14)? This then would be the antitypical "interposer" (Heb. vi: 17), Diaglott version.

I think now we have a base broad enough to enable the reader to discover what is meant by the phrase, "It was added." The Mosaic law of rites and ceremonies was added to things Abrahamic to instruct Israel and coming posterity how the Father would work out the great Abrahamic

problem. Paul says that ceremonials happened for types (instructive lessons) and they are written for our admonition, upon whom the "ends" of the cycles will come (I. Cor. x: 11) and are presented to us for our learning (Rom. xv: 4) and thus they contain a spirituality (Rom. vii: 14). If it were not for added rites and ceremonies we could not understand the New Testament: for instance, the use of blood for purgation purposes. The doctrine then of the scriptures is, that blood is cleansing, and the only reason that can be given is, that God orders it to be so. I have given you the blood upon the altar, says Yahweh, for an atonement for the soul (Lev. xvii: 11-14). Water is also cleansing. Moses took water and blood in solution, and sprinkled both the covenant and the people; this was purgation, or a hypothetical remission of sins. Blood and water issued from the pierced side of Jesus with which he sprinkled the New Testament (covenant); this he declares is for the remission of sins (Mat. xxvi: 28), not merely hypothetical, but an aionian redemption for us (Heb. ix: 12). Hence Paul in enlarging this matter introduces in the 15th verse mediatorship in connection with inheritance. "For this cause also he is the mediator of the New Testament, for where a testament is there must of necessity be the death of the testator." I will quote here from Dr. Thomas: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth (verses 16-17). This is a principle which necessitates the institution of mediatorship; and

which caused Yahweh so readily to grant the petition of the Israelites to appoint Moses as his representative in his future dealings with them. The time had now arrived to put Abraham's descendants in possession of the land to a limited extent; the time however had not arrived for the manifestation of the seed, that is, Christ. Until he appeared the tribes could not inherit under the Will made to Abraham and Christ, which promised to them and those who should inherit with them an age-lasting possession of the country. A codicil or supplementary Will, as it were, was added to enable them to occupy the land until Christ should appear. But, though the original Will was confirmed, though not purged, it had no strength at all. It could therefore impart none to the supplement. Yahweh was the testator of the supplement, of course; for no one but he had a right to add to the will. But the supplement had no more force while the testator lived than the original will. It was therefore ordained in the hand of a mediator who should occupy the place of Yahweh. This mediator, as we have seen, was Moses. The case therefore stood thus: The supplementary testament is of no strength at all while Moses, the mediatorial testator, liveth. This brings out the reason why the anger of Yahweh kindled against Moses to the prevention of his entering into the land of Canaan under his own law. No man can be a legatee under his own will. Hence, when Moses obtains an everlasting inheritance in Canaan, it will be as a legatee under the new

will and not under his own. Being mediatorial testator it was necessary for him to die; for as long as he lived even the tribes could not cross the Jordan to possess the land. But he died, and without delay the country was invaded and possessed."—Dr. Thomas in "Herald of Kingdom," vol. v, pp. 198, 199.

#### THE BEAST OF THE EARTH AND THE IMAGE OF THE BEAST.

IT has been acknowledged by students of prophecy that the image of the beast spoken of in Rev. xiii. is very obscure. One writer says, "In this part of the prophecy the interpreter is tormented." The most commonly accepted view is that the beast of the earth is the Germanic empire, shifting from France to Germany and finally to Austria, dating from the time of Charlemagne, king of France and emperor of the Romans.

The two horns were represented by the Emperor and the Pope, by profession lamb-like or Christian, and yet speaking as the dragon. The image of the beast is the restoration of the wounded sixth head of the Roman empire that had been extinguished by the Gothic invasion, and by the making of the Pope Emperor.

The image of the beast is also said to be identical with the horn of Daniel, having mouth and eyes, which is the papacy.

This explanation makes the beast of the sea the beast of earth and the image of the beast identical, all occupying the same territory, and at the

same time one merging into the others.

If imperial Rome was the beast how could its restoration be an image and not the the thing itself?

It is very easy to identify the beast of the sea having seven heads and ten horns with the papacy. One of its heads wounded to death is said to be the imperial sixth. Where is the Bible proof of this? for it does not state which head was wounded.

All agree that the beast of the sea is the horn having mouth and eyes, or the papacy, but where shall we find the image of the beast? We have as yet no fac-simile of the papacy in all history.

The exposition given makes the territory of the beast of the earth identical with that occupied by the ten kingdoms, and also of the territory of the beast of the sea, when we are definitely informed that it is "another" beast, showing it to be entirely separate and distinct from the beast of the sea. Expositors agree that the power of the beast of the sea lasts forty-two months or until the loss of the temporal power of the Pope.

The beast of earth comes up after the beast of the sea, for verse 12 says the first beast was before him. How long the beast of the earth is in existence before the image is formed it does not state—necessarily it will require time. It is plain to be seen that the image is not made until after the loss of the temporal power.

What is this deadly wound that is to be healed but the downfall of the Papacy in 1866-8 and its restoration spoken of in Rev. xvii: 12, when the

ten kings give their power and strength unto the beast one hour in the war against the Lamb? Then the Harlot shall sing, "I sit a queen and am now widow." Truly all the world will wonder.

The image of the beast must be contemporary with the healing of the deadly wound and not superseding the beast of the sea, as would be the case if it was simply a restoration of imperial Rome to power.

The beast of the Earth causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed, thus showing that the first beast is not a thing of the past, and at the same time the image is made to the beast which had the wound and did live.

It is self-evident that the beast of the sea and the image of the beast are both in existence at the coming of Christ and the subsequent overthrow of Gog and the subjection of the Tarshish power, for when the everlasting gospel goes forth following these events, an angel proclaims with a loud voice, "If any man worship the beast and his image and receive his mark in his forehead and in his hand, the same shall drink of the wine of the wrath of God"—Rev. xiv: 9.

The image of the beast must be a fac-simile of the beast of the sea. The beast of the earth exerciseth all the power of the first beast before him and gives life to the image causing all who will not worship him to be killed. Since it is improbable that the beast of the earth can arise from the territory of the ten kings where can we locate it? Some say

Russia, but from the fact that the power of Russia is to be broken soon after the advent of Christ, it cannot apply to that country, as the beast and image to the beast send out a counter proclamation to the law that goes forth from Zion subsequent to that time, and during the thirty years, or one hour, of judgment upon the great harlot. If it cannot be found upon European soil, we cannot find a duplicate in Asia among the Pagan and Mohammedan nations. The only remaining explanation is to look to the western continent.

The image to the beast is already forming. We have an American Pope who is assuming gradually all the powers of the Pope of Rome, at the same time requiring allegiance to the latter; and with the Catholic countries of South America will form an exact counterpart of the beast of the sea in the last phase.

Our government is but a step from a dictatorship. Bankruptcy stares us in the face, and the public debt is increasing rapidly. The coming Presidential election is looked forward to with foreboding by all classes who are not of the "wise."

The Beast of the Earth! How fitting the symbol. Earth representing people, showing it to be a democratic form of government, and as the constitution of the United States declares it to be a government for the people and by the people. Its two lamb-like horns representing the civil and ecclesiastical power completes the identification. What more pacific intentions were ever expressed in the fundamental law of any country! Freedom to worship God

according to the dictates of one's conscience has been the boast of this land, but the end is not yet, for the beast of the earth is yet to speak as the dragon. The pacific aims of this government will bring the predicted results.

The Jesuits, banished from the Catholic countries of Europe and South America, find a welcome here. By cunning and intrigue they manipulate the affairs of state to bring about their desires.

The boycott described so forcibly in Rev. xiii: 17 is already practiced to a great extent. Woe to the luckless policeman or office-holder in many large cities who refuse to donate to the Sisters of Charity. Many dare not refuse for fear of losing their positions.

The time of trouble is already upon us. A religious persecution will follow the setting up of the image to the beast and it is certain this fair land will be deluged with blood. Oh, that some clarion note might rouse the sleeping virgins to rise and trim their lamps, for the bridegroom cometh, and the door of mercy will soon be shut.

There is an ark of safety from the coming storm. "The name of the Lord is a strong tower, the righteous run into it and is safe." Happy are they who hear the summons, "Come, my people, enter thou into thy chambers, and shut the doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." IDA NUNGASSER.

[The foregoing may appear quite

plausible, and the Adventists are loud in their claims in the same direction. But there are many objections to be raised against it, and considerable draft upon the imagination is necessary to give the claims an appearance of support. Since the phrase "the earth" is seen beyond a doubt to be the dominion of the Roman earth (see Daniel's fourth beast—"bore rule over all the earth") and in verse 8 of the Latin part of that dominion, it seems far-fetched to import the phrase to the United States. All that is necessary is to keep in mind the various phases of the Roman power, and the different beasts will appear as clearly illustrative. The beast "coming up out of the earth" is, as one writer has put it, an imperium in imperio—an empire within an empire and, we think, is the Latin power. Perhaps a more elaborate treatment will be possible anon, or perhaps some one of our well-informed brethren may favor us with a clear treatment of the subject with particular reference to what Sister Nungasser has set forth.—EDITOR.]

#### A SHORT REVIEW.

THE TEMPLE OF EZEKIEL'S PROPHECY—  
THE NEW COVENANT.

WE are delighted with the book "The Temple of Ezekiel's Prophecy." The last nine chapters of Ezekiel furnish conclusive argument for the literal restoration of Israel to the land. Bro. Sully's description of the outer courts of the sanctuary is exact and admirable. The temple or inner portion seems to

lack conclusive proof in regard to a circular shape. A tent may be square. The tabernacle and the temple of Solomon are both described as square cornered. The division of the circular temple into thirty sections lack proof. We have no type. Sections of a circle cannot be square. But Ezekiel's vision requires squareness. Both priests and singers in the type were divided into twenty-four orders. I. Chron. xxiv.; xxv. Is David's division a type?

A copy of "The Coming Nation" was sent me. It contains a short article by Brother Banta, on the covenants. He says, "It is a mistaken idea that the new and the Abrahamic covenants are one and the same thing. Christ confirmed the Abrahamic as well as all other promises \* \* \* but he did not bring them into force," etc.

It may be that I misunderstand the brother. Yet he seems to undervalue the Abrahamic covenant. It is certainly a land covenant, but also much more. The gospel was preached to Abraham and the faith secured justification, and the everlasting inheritance of the land with the promised seed, the one and the multitude of inheritors by the one through death to everlasting life, the establishment of the kingdom of God on earth. All this formed part of the Abrahamic covenant which was confirmed by oath of God, and for our sakes (Heb. vi: 17). Dr. Thomas must be one of the mistaken old brethren. Brother Banta refers to in his article. Eureka vol. 1, page 302, under eighth heading the doctor says, "The apostles taught that the obedient to

the faith are sanctified by the Abrahamic covenant dedicated by the offering of the body of Jesus." The oath of God has been in process of fulfillment ever since it was made. Being immutable it cannot be set aside, but the things sworn must be accomplished. The death of Jesus did not accomplish the oath, but made it possible. It still remains in force and must, till all the inheritors are ready to receive the inheritance, and the blessing extends to all nations.

In Jer. xxxi. the new covenant is promised to the house of Israel and to house of Judah. The house of Israel has not yet returned from captivity. Yet the covenant promised was made in the death of Jesus. It is also made in the adoption of every believer till he comes, and is only another aspect of the fulfillment of the word of the oath made to Abraham. Jesus is on the throne of the Father awaiting the fulfillment of the covenant, till his enemies are made his footstool. Strangers and aliens are being brought into covenant relationship in the divine order, first the taking out from the nations a people for his name, then the restoration of Israel, culminating in the blessing to all the nations in Abraham and his seed. Thus the fulfillment of the Abrahamic covenant of promise and the fulfillment of the promised new covenant in Jer. xxxi. are one and the same thing.

J. T. BROWNING.

To worship a false idea of God is to worship a false God.—Ed. Maitland.

### "ONE BODY."

**E**VERY time we partake of the memorials of the broken body and shed blood of our Lord we are reminded by the broken bread that though we are "many members" and scattered far and wide yet we are "one body" (I. Cor. x: 17; xii: 20). There could be no more beautiful and fitting symbol of this truth than the one selected by the Spirit and discoursed of by Paul in I. Cor. xii—the human body. As one system of blood rivers carries the life-giving fluid to all parts of the natural body (Lev. xvii: 11), so the water of life, which is the spirit-word, believed and assimilated to the mind reaches to each member of the body of Christ (John iv: 14; vi: 63). The nerves also from one center reach to all parts of the body in pain or disease, causing other parts of the body to suffer in sympathy. So in the Christ body, even those who have never seen each other sympathize with one another in pain or trouble (I. Cor. xii: 25-26).

The natural body is bound together by cords and muscles. So encircling the "one body" and binding all together is the golden band of love, "the bond of perfectness" (Col. iii: 14), without which all other virtues "profiteth nothing" (I. Cor. xiii: 1-2-3). As bread eaten, digested and assimilated forms bone, flesh and muscle, so to believe the word concerning him who gave his flesh for the life of all, assimilating it to our life and character, makes us "of his flesh and his bones," builds up a "new man" "renewed in knowledge

after the image of him that created him"—John vi: 51, 57; iii: 16; Rom. viii: 10, 13-14; Eph. v: 30; Col. iii: 10.

In the natural body the movements of the limbs are directed by the head. Members of the body of Christ must also be controlled by their head—Christ (Eph. iv: 15-16; Col. i: 18; I. Pet. xi: 21; John xiii: 15). We learn from Matt. xxv: 40-45; I. Cor. viii: 11-12, that the members of this body will be judged according to the way they have treated one another. And that to offend or injure even one of the weakest of his brethren is the same as to offend Christ. So we can see it is of the greatest importance that we search the Scripture to find out what our duties are to each other, and when we have found out, do them. Our first and greatest duty, and the one which includes all others, is love. Jesus said, John xiii: 35—"By this shall all men know that ye are my disciples if ye have love one to another." This is the badge that was to distinguish his brethren from all other bodies of people. "By this we know that we have passed from death unto life, because we love the brethren"—I. John iii: 14. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law"—Rom. xiii: 10. If one loves his brother he needs no law to compel him to do what is just and right by him, but will freely and gladly do all in his power for the good and happiness of that brother. How to love we are taught by I. Pet. i:22; I. John iii: 18: "With a pure heart fervently. Not in word neither in tongue, but in deed and in truth." Although loving

words are not forbidden, as is evident by the way the saints were addressed by the apostles—"Brethren beloved," "Dearly beloved and longed-for, my joy and my crown, and it is plain by what Paul said in I. Thess. ii: 7-11, that he loved in deed as well as in word. Love as well as faith must be proved by works (James ii. 15-16). The true faith is "faith that works by love" (Gal. v: 6). Let us examine some of the characteristics of this love (or charity) as described in I. Cor. xiii., "Love suffereth long and is kind, is not easily provoked." Brethren and sisters influenced by love then would not be quick to take offence if they were slighted or ill-treated by false or half-hearted brethren, but would "suffer long and be kind." "Envieth not; vaunteth not itself; is not puffed up." They would not be filled with a sense of their own importance and try to impress it upon others, envying and trying to belittle a brother who was praised and honored by others, but would rather rejoice that he was honored, obeying the command in Rom. xii: 10, and following the example of the Head, would willingly take a humble and subordinate position (John xiii: 15; Phil. ii: 7; Luke xiv: 7-12). "Seeketh not her own. They would obey the command in I. Cor. x: 24; Phil. ii: 4, and not be so anxious to increase their own wealth and have their things cared for as to care for the things belonging to the brethren, and help them to prosper. They would not spend money for fine clothes or to add to their worldly possessions when some brother or sister was in need of the

necessaries of life. "Thinketh no evil." And therefore "putteth away all evil speaking (I. Pet. ii: 1), and "evil surmisings" (I. Tim. vi: 4), and before attributing a brother's actions to bad motives will first look around and see if they cannot find some good motive, or some excuse for him. And finally love would prompt each member of the body to do all he could by precept and example to assist a brother in building up a Christ-like character and walking worthy of his "high calling." "To warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all"—even toward the "unthankful and evil" (I. Thess. v: 11; Luke vi: 55).

Instructing in meekness even those who oppose themselves." It would cause them to "exhort one another," And to "provoke one another to love and good works;" to edify one another (II. Tim. ii: 25; Heb. x: 24; James v: 16; I. Thess. v: 11). This is the love which "never faileth" but which endures forever and will shine in its perfection from the members of the one body all the way down through the thousand years into the time when "God shall be all and in all." But during the present evil, mortal state it only manifests itself imperfectly.

And now, How can one from without get to be a member of this body? There is only one way, and and it is very plain and simple. It is a "strait gate" they must enter in by (Matt. viii: 14), Jesus said, "I am the way." "No man can come unto the Father but by me." "I am the door." "He that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber"—John xiv: 6; x: 9. "For there is no other name given under heaven and among men whereby we must be saved"—Acts iv: 12. And the only way to be saved by that name is to get into the name by believing in it—believing the things concerning his kingdom

and name (John i: 12; Acts x: 45-48; viii: 12). This is the way laid down in Gal. iii: 26-27; Acts 11: 38. One having complied with these conditions is in Christ, and no human power can put him out. Not even his own vain deeds or departure from the faith. Because he says he is not a Christadelphian, or others say he is not, that does not make it so. "He who has the key of David who openeth and no man shutteth, shutteth and no man openeth," has opened the door and admitted them into the royal "house of David."

I know that Matt. xviii: 17 and I. John ii: 28, John xv: 4-6 are thought by some to support the belief that one can walk out of Christ voluntarily just as he came in, but the parable of John xv. taken together explains those texts and shows that he cannot. The sap from the vine does not flow in withered branches. In that sense they are not in the vine, yet they remain on the vine till the time comes to cut them off and burn them. We know that is the judgment day. Even the brethren who believe this, believe that when the household are gathered to the judgment seat both good and bad will be gathered, therefore the bad must remain in the household till that day. "If ye abide in me and my words abide in you." He says in verse 7, His words are the life of the branches of the true vine. That which causes them to bear fruit, just as the sap is the life of a vine (John vi: 63). "In a great house are vessels unto honor and vessels unto dishonor." And they remain in the house till the master of the house rises up and shuts the door. Then only those vessels which are "sanctified and meet for the master's use" will be retained in the house. All others will be cast out and destroyed (II. Tim. ii: 20-21; Luke xiii: 25; Matt. xxii: 11) as withered branches of the "true vine," or useless excrescences upon the one body.

ANNA M. BYRNES.



## THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in May *ADVOCATE*:

#### CLASS No. 1.

Norman Tolton (11), Galt, Ont., 100; Maria Laird (10), Innerkip, Ont., 100; May Spencer (11), Avondale, Ill., 100; Mabel Clarke (10), Irvington, N. J., 100; Elsie Hahn (13), Riverside Ia., 100; John H. Brice (9), Galt, Ont., 100; Chas. M. Brice (7), Galt, Ont., 100; Freda Moore (10), Ponoma, Cal., 100.

#### CLASS No. 2.

Daisy Franklin (13), Elgin, Ill., 95; Maude Cocks (17), Creal Springs, Ill., 95; Ethel Cocks (15), Creal Springs, Ill., 95; Bessie Williams (13), Englewood, Ill., 95; Charles Mason (14), Erie, Ill., 95; Mabel Gibson, (14), San Antonio, Tex., 90; Pearl Howell (14), Pomona, Cal., 90; Leah Epperson (14), Mossy Rock, Wash., 90.

JAMES LEASK, 532 62d St.

#### LESSON No. 38, CLASS No. 1.

##### ANSWERS.

#### BEST PAPER, CLASS No. 1.

This picture represents Abraham, going to offer his son Isaac as a burnt-offering.—Gen. xx: 2. Isaac and Ishmael were brothers, the one by a free-woman and the other by a bondwoman. God told Abraham that he had blessed Ishmael, and that he would make him a great nation (Gen. xvii: 20), and he also told him that he would establish his covenant with Isaac and with his seed after him—Gen xvii: 19.

NORMAN TOLTON.

#### SECOND BEST PAPER, CLASS No. 1.

The picture represents Abraham when he was taking Isaac, the son whom God had promised him, away to offer him as a burnt-offering. We find the history of this event in Gen. xxii. From this chapter we learn that God wished to tempt Abraham to see if he feared Him or not. God tempted Abraham very severely by asking him to take Isaac whom he loved and go into the land of Moriah and offer him as a burnt-offering on one of the mountains which He would show him of. Abraham obeyed immediately, for he feared God, and getting up early in the morning he saddled his ass and clave the wood and took two of his young men with him. On the third day Abraham lifted up his eyes and seeing the place afar off told the young men to abide there with the ass and he and the lad would go yonder and worship and come again to them. Then Abraham took the wood of the burnt-offering and laid it upon Isaac his son, and he took the fire in his hand and a knife. And Isaac said unto his father, that they had the fire and the wood, but where is the lamb for the burnt-offering? Abraham said God would provide them a lamb. When they came to the place Abraham builded an altar and laid the wood in order and bound Isaac his son and laid him upon the altar upon the wood, and when Abraham was about to slay Isaac his son an angel of the Lord told him not to lay his hands upon the lad, neither do anything to him, for he now knew he feared God, seeing he did not withhold his son, his only son, from me. And Abraham lifted up his eyes and saw a ram caught in a thicket by his horns, so he took the ram and offered him a burnt-offering in the stead of his son,

and the angel of the Lord called again from heaven and said by myself. "I swear, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thee, as the stars of heaven and as the sand which is upon the sea shore, and thy seed will possess the gate of thine enemies."

MARIA LAIRD.

LESSON NO. 38, CLASS NO. 2.

ANSWERS.

BEST PAPER, CLASS NO. 2.

The picture given represents Abraham taking Isaac to the mountain to be offered as a burnt-offering to the Lord. In the preceding lesson Abraham casts Hagar forth. He is acting under the instructions of God, for he knows that He will take care of her. Here he is acting in the same way. His faith was so great that he believed God would raise Isaac up even from the dead. Isaac carried the wood of the offering as Christ bore his cross upon which he was to be sacrificed.

On answering Isaac's question as to where the lamb was for the burnt-offering Abraham answered that God would provide himself a lamb. He was unconsciously prophesying, for God did provide himself with a lamb for the sacrifice, even Christ.

Abraham bound Isaac upon the altar, he being dead in the mind of Abraham, for he had grasped the knife to slay Isaac when the angel of the Lord stayed his hand, thus raising Isaac from the dead as Christ died and was raised again. Thus Abraham showed his faith and obedience to the Lord in offering his only son, in whom God had promised a nation.

DAISY FRANKLIN.

SECOND BEST PAPER, CLASS NO. 2.

The Lord God tempted Abraham and said, "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Proof—Gen. xxii: 1-2.

This picture represents Abraham and Isaac on their way to the mountain to offer Isaac as a burnt-offering. Isaac was the promised seed of whom it is said, "that in Isaac shall thy seed

be called" (Heb. ix: 18). This typically represents God offering up his only begotten son, Jesus Christ.

MAUDE COCKE.

LESSON NO. 39, CLASS NO. 1.

QUESTIONS.

- 1.—Give a definition of the word covenant.
- 2.—What covenant did God make with Abraham?
- 3.—What do the Scriptures teach is necessary to bring a covenant into force?

LESSON NO. 39, CLASS NO. 2.

QUESTIONS.

- 1.—What is a covenant?
- 2.—Name and state the difference between two covenants that are compared with each other in the Scriptures.
- 3.—Taking Ishmael and Isaac as representatives of the two covenants which is the older, and what reason does Paul give for calling one of the covenants "new?"

LETTER FROM JERUSALEM.

JERUSALEM, April 5, 1896.

DEAR BRO. WILLIAMS:

We have just heard that the Turkish ambassador has left Washington. It is all a mystery to us here as we cannot get at the truth. Our consul has left us and we have no hope that he will return. I think he feared for the safety of his wife and children. Our poor, American Jews are in great trouble; with their poverty and fear added it is so sad. One poor, dear woman came last night and begged me to take her home with me to America. I told her I had no means to carry me there and that I must stay and share her lot.

The two boxes of clothing which were sent from Birmingham in January arrived about one week ago.

The boxes were opened at the custom house and part of the goods in one box were stolen. The boxes were then sent on to Dr. D'Arbela, and he had to pay \$12 custom duties. This is terrible. The Turks are growing worse every day. The poor Jews are being robbed every night, and they are being stoned in the day time, even the poor children. Dear brother, when will these terrible things end? How helpless and miserable we are!

There are now in Jerusalem one Austrian prince, a countess and "Father" Hyacinth and his wife. Last night seventy Norwegian Americans arrived by train from Jaffa. These people call themselves "Overcomers." Their leader, Mrs. Spafford, is considered here to be insane. They have no means on which to live and it is difficult to tell what their future condition will be. They cannot get more credit in this city. It seems as if there were more fanatics in the world now than ever before.

April 6th. We are having a thunder storm. It has been raining during the past twelve hours. The fields are green and beautiful. A great quantity of water has fallen this summer, and all the cisterns are running over.

Last Saturday the Greeks celebrated the feast of the Holy (?) fire. The Turks did keep peace, contrary to all expectations. The Pasha tries to keep the city quiet. There are now here four English Evangelists and one Christian Scientist, all trying to make converts. They have been laboring for the past two weeks

with no results. I think these seventy Norwegians will commence a crusade soon. You would be astonished to hear of all their works; they are called here quite immoral.

Nearly all my English friends are leaving this week for England, and my kind friends, Dr. and Mrs. D'Arbella, will go to Austria in five weeks. I shall be left quite alone as far as human protection can be of any benefit. Now, my dear friends, you there know better than we can whether we are in great danger here, and I will ask you to help me to the means to fly to a place of safety in such an emergency. I will never leave my poor Jews while there is the least chance of safety. But as a "wise man foreseeth evil and hideth himself" I believe this would be the most pleasing to God. I leave this to your better judgment. I feel safe in your hands at all times. I felt shocked last night when the Jews came and told me about the troubles between the United States and Turkey.

I have much work on hand, many pictures and cards to make, but sometimes I am weak and a little discouraged. The Lord has always helped me in time of need and my faith is just as strong as ever. There is no shadow of turning with Him.

The ADVOCATE is a comfort to me and also to my neighbors to whom I read your thoughts, which are in sympathy with our own. I always think how good it was of the Lord to bring you and your kind brethren to me as He did. It is all of Him. I am sure that you will remember me in your prayers.

Yours sincerely in trials.

A. E. DAVIS.



JUNE, 1896.

THE editor's office of late has been more busy than usual. Absence from home last summer and changes in office help had left many things behind that ought—and that would had it been possible—have been abreast in the onward march of the many things requiring attention. "The Great Salvation," over twenty thousand having gone out, had run out of supply and three thousand copies had to be printed. Brethren were patiently waiting for Vol. X. of the ADVOCATE bound, and also for Vol. XI. after Jan. 1, 1896. Various tracts had run out of supply and orders stood on the books unfilled. The usual extra work on the ADVOCATE attending the transition from the old to the new year was pressing, and scarcely overcome, when the same for the "Truth Gleaner" in March—April hurried along, while duty in the matter of platform work and many odds and ends that come you never know when demanded indefatigable action. Mary Melvina; the editor's daughter, had worked in the office for a number of years, and was well in line with the run of things as well as being an index to every detail, having an excellent memory. The first of January, 1896, ended her help in the office and took her to a farm in Iowa as help-meet to one who has promised to love her and

keep her in sickness and in health so long as they both shall live. Though our office is comparatively a small one it has so many details requiring the closest peculiar attention that a new hand is of little help until practice makes master. Then, again, new help from outside, equal to the work to be done, is too expensive for the work pertaining to the Truth, which for the present belongs to the small things in this "day of small things."

Are you complaining? No indeed. We don't do much of that in any department of life. Pardon us when we say, adaptability to conditions and circumstances without murmuring is our aim. Then if you are not complaining, why do you so write? Because the things we are writing about have necessitated our drawing upon the patience of many who will read this, and because we feel that we have appeared remiss and because we desire to escape condemnation where commendation perhaps would be more in place.

Well, by keeping at it, tracts and pamphlets have been printed and standing orders filled (that is of our own publications), Vols. X. and XI. of the ADVOCATE and Vol. V. of the "Truth Gleaner" have been bound and have gone out to those who so patiently waited our time, and a good supply is on hand to meet further demands, and, so far as these things are concerned; the editor experiences a great relief.

It is perhaps about two years since Brother Lemmon, of Lake Ciecott, Ind., and his son, of Sheldon, Ill., came to Chicago to be assisted into

the saving name. Brother Lemmon, when parting, asked, Would you come out to our little place and give us a few lectures if we sent for you? Yes, the Lord willing, was the answer. A month ago word came, "We are now ready." Very well, on May 21st you may look for us. May 20th arrives, and we call at ticket office and make all arrangements to start the following day, return to the office and are busy preparing printer's copy when, to our surprise, Brother Leask walks in (an unusual occurrence in the day time, but not so evenings). The usual pleasant smile appeared not on his open and honest countenance. Tremblingly came the words, "I have sad news for you." What! "Brother Kollmyer is dead." This meant a season of sadness and gloom for the Chicago ecclesia; for our aged Brother Kollmyer was always at his post, and was a brother highly esteemed by all. A few words from us at the funeral of our beloved brother were desired, and while we feared it would be a task to hold the vocal organs to duty while emotions pressed for vent we also desired to do what we could.

But here is the appointment for Lake Ciecott. We must telegraph Brother Lemmon that the first appointment must be cancelled; let the funeral be at 10 a. m. and we will try and reach the appointment for the second (Friday) night. At the telegraph office, there is no such a name as Lake Ciecott. Hurry off a letter is the only alternative, and ask to be met at Logansport, Ind., if there is no train suitable from there to Lake Ciecott. We had hoped to receive a

letter in the morning from Lake Ciecott, giving us information consistent with the change that had been necessitated, but no letter came. So we are off. At 7:20 we arrived at Logansport, but no familiar face greets us. How far is it to Lake Ciecott? we asked No. 1. "Nine miles." No. 2? "Ten miles." No. 3? "Twelve miles." No use to think of a lecture there to-night. But perhaps some one will be here to take us out and we shall be ready for to-morrow. We wait half an hour, and no one turns up. A hotel must be our lot to-night, and here we must wait till 2:20 p. m. to-morrow before we can get a train to Lake Ciecott. To the hotel we repair—the Murdock—eat supper, retire to our room and read in the book of Genesis till sleep knocks at the door, when we make it a welcome guest for the night.

We are up in good time in the morning, and here we must wait. What shall we do? Sit down and write. What shall we write? This—what shall we call it?—Editorial. That is a word that will cover most anything. Perhaps it is not worth writing, still there may be profit in it, at any rate there is a little diversion in it.

May 29th—We are at home. Our visit to Lake Ciecott and to Sheldon, Ill., was pleasant and fruitful in the interests of the Truth. Reports in intelligence next month will give particulars.

A terrible disaster has visited St. Louis, in the form of a cyclone, instantly killing over four hundred people and injuring many others. These destructive visitations have been quite frequent of late in various parts. The very elements partake of the prevailing unrest characteristic of these perilous times. Why not? If the earth shares with man the curse he brought, why not the elements that surround it?

# INTELLIGENCE

BALTIMORE, MD.—Dear brother in Christ. I have been here for five weeks. I came here hoping by the climate, with the assistance of good doctors, to get better of my nervous prostration, but as yet I have not been benefited, neither has my eyesight improved.

[The foregoing came to hand from Bro. Blessing, written by his daughter, when we were preparing for press.—Ed.]

BALTIMORE, MD.—I have to report the arrival in this city of Bro. Samuel T. Blessing, a resident of New Orleans, La., who lately passed through a severe spell of sickness, and is still suffering from nervous prostration and partial blindness. His doctor advised him to seek a change of climate, so he came to Baltimore. He has placed himself in the care of physicians here, hoping to be benefited by their treatment. May he be strengthened and abide the coming of that great Physician, who is able to cure all ills and pains the flesh is heir to. Deity permitting, he intends to remain here during the summer. Though feeble, Bro. Blessing (assisted by his daughters) persists in coming to our meetings and partaking of the memorials of the broken body and shed blood of the Lord. His brother, in the flesh and also in the truth, J. P., accompanied him on his trip from the South, where he had been for the past four months. He is the owner of a farm in Frederick Co., Md., whence he has now returned to see his family. Before he left for home he regaled us with an excellent exhortation, dwelling upon the "goodness and mercy of the Deity in bringing us to a knowledge of the truth and the necessity of keeping in unity of the faith and the bonds of peace if we would gain a full reward. We are striving to gain the mastery over the flesh, as "watchmen upon the walls;" we will not give Him peace day or night until He make Jerusalem a praise in the earth. Have patience brethren, the Lord is near.

Yours in the hope of eternal life.

LOUIS YOUNG, Rec. Bro.

BOSTON, MASS.—It is with pleasure that I inform you that during the month of April three more persons have been added to the called out ones in Boston, and started in the race for life; on the 2nd, after a good confession: Miss Margaret McLeod (dress-maker), and Mr. Page G. Pool (tool maker) and on the 12th, Mr. Walter Fay (painter) were immersed into the saving name of the Anointed.

We have had the following visitors at the table: On the 12th, Bro. Armstrong, of Brookton, Maine; on the 19th Sister Reid, of Lawrenceville, Va.

Lectures have been delivered in Arcade Hall, Park Square, every Sunday, on the following subjects: On the 5th, "Why was not Christ's soul left in hell?" Bro. Joseph McKellar. 12th, "A glorious age in store for the earth," Bro. E. F. Mitchell. 19th, "Why did Christ die? or the way to eternal life," Bro. A. Pinel, Sr. 26th, "Is the resurrection of the dead literal or spiritual?" Bro. F. C. Whitehead. We have very good attendance and hope that the work will go on until the Master comes.

JOHN B. RILEIGH,

Recording brother to the Boston ecclesia.

CHICAGO, ILL.—We have again been reminded of the uncertainty of human life by the sudden death of our esteemed Bro. Walter G. Kollmyer, who, after a few days illness, fell asleep on the morning of May 20th. To those of us who have been intimately associated with him for quite a number of years and have been cognizant of the many good qualities that were characteristic of him, his death is felt as a personal loss; yet we sorrow not as those who have no hope, as it is our belief that the day is not far distant when he will be summoned from the sleep of death to enter on that inheritance which is held in reserve for all the faithful.

In his life he experienced many and bitter troubles and strove to be patient under them all. His ear and his hand were ever open to hear the cry and relieve the distress of the needy and afflicted, denying to himself many comforts of life that he might the more minister to the help of those who were in need. While his death was sudden and unexpected, it came to him as a welcome relief in answer to his prayer that God would hide him in the grave; that he would keep him secret until his wrath be past, and with Job he said further, "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thy hands." He died in the full assurance of faith and the hope of a glorious awakening at the appearing of our Lord.

We have also lost by removal Bro. Ambrose, who has gone to London, Ont., where he will meet with the brethren there.

JAS. LEASK, Sec'y.

CREAL SPRINGS, ILL.—We have had the pleasure of forming the acquaintance of Bro. John Teas, of Conway, Ark. He came from Henderson, Ky., and arrived in our midst on the 14th of April. He gave three lectures at Creal Springs and three at our meeting-house. We are glad to say that Bro. Teas has a very

interesting and plain way of presenting the truth. We are now thinking of having him come again in October, when he may stay longer, the Lord willing.

I remain yours in Israel's hope,

B. G. COCKE.

DOON, ONT.—I here report to you the good news that Bro. and Sister Peddar's eldest son, Mr. James R. Peddar, was born out of water on May 9th, and may he so "order his conversation aright," that he may be found worthy to see the salvation of God and be born of the spirit and enter into the kingdom of God, is the prayer of your brother in the hope of a non-ending life.

J. G. COSENS.

DALLAS, TEX.—Bro. Solomon T. Blessing writes, under date of May 8th, good news concerning our esteemed Bro. Blessing, of New Orleans, whose life was almost despaired of: My Bro., Samuel T. Blessing, is now sojourning in Maryland, our old home, and he continues to slowly improve, and we have good hopes that he will get well again, though the doctors say that the recovery will be a slow process. We are thankful that he has been spared to us. My love to Sister Williams.

Your brother in the hope of eternal life,

SOLOMON T. BLESSING.

ELMIRA, N. Y.—We are pleased to report the obedience of Doraratu C. Maternus, formerly neutral, wife of Jepey F. Sykes, Jr. We trust she may walk worthy of her high calling and hold fast unto the end. She, with her husband, meets with us in my house, 365 South Main St., Sunday evenings, at seven o'clock, for the breaking of bread and to encourage one another to keep in the narrow way, the way which leads to life.

Yours in the one hope,

GEORGE WALKER.

JERSEY CITY, N. J.—Since our report in the April number of the *Advocate* death has been in our midst. Sister Welling, of Newark, N. J., after a very brief illness, fell asleep in Jesus, and was laid away in New York Bay Cemetery to await the advent of our Lord.

While we have mourned with those who mourn we have also rejoiced with those who rejoice. Truly it is a time of rejoicing when members of Adam's race are enlightened and lay hold of the only name under heaven whereby they can be saved. Such a time was Sunday morning, May 3d, for at that time Mrs. Shultz, of Newark, and Mrs. Iselin, of Texas, were buried with Christ in baptism and arose to walk in newness of life.

Brethren J. C. Bruce and J. M. Washburne have just finished delivering a course of four lectures at Morristown, N. J. Bro. Bruce lectured and Bro. Washburne presided at all

the meetings. They endeavored to enlighten their hearers concerning "the Nature of Man," "the Kingdom of God," "the Coming of Christ," and "What must we do to be Saved." The lectures were well attended, due undoubtedly to the publicity given by means of handbills distributed about the town. These lectures were delivered in the Y. M. C. A. hall. At the last lecture our brethren were informed that they could never again have the use of the association hall. At the end of each lecture questions were allowed to be asked by any of the audience who felt disposed to do so. A prominent minister of the place, "Rev." Mr. Batten, subjected Bro. Bruce to examination, but found he was well prepared to answer his questions. Bro. Washburne has lately written to Mr. Batten asking him to debate with Bro. Bruce on either the "Nature of Man" or "Baptism." At time of writing no reply had been received.

Last Sunday we had the pleasure of meeting and fellowshiping Bro. Wm. Gordon, of Aberdeen, Scotland, and Bro. and Sister Stonehouse, of Sunderland. Yours faithfully,

H. H. M. MCCANN,

Assistant Recording Brother.

LOWELL, MASS.—On March 14th we had the privileged duty of assisting three more to put on the saving name of the Lord Jesus. Their names are: Mrs. Jane Roche, Mr. John MacLagan, Mrs. Annie MacLagan. We should be glad to practice trine immersion of this sort oftener. April 11th, Mrs. Peter Dorothy Larson, wife of Bro. Larson, was baptized; also on April 25th, Mr. Francis Thompson, upon a good confession of faith, was inducted into Christ rejoicing our hearts. Bro. G. Marinel and sister wife are meeting with us, lately from the Quincy ecclesia. We have been visited by brethren from Boston, Lawrence and Maynard; and have again changed our meeting-room for the better. It is now Runel's building, Merrimack Square, where we shall be glad to welcome any of like precious faith from any other place. Sister Jane Roche will shortly meet with the Boston ecclesia.

SAMUEL EVISON.

MAHANAY, CITY, PA.—I am sorry to report that our common enemy—death—has claimed our Sister, Hannah Williams, wife of Bro. John Williams. She was formerly a member of this ecclesia. Later she lived some two years at Newport News, Va. Six months ago they removed to Philadelphia, Pa., for the benefit of her health. She succumbed to the enemy on April 25th, and was brought to the vicinity of her old home for burial. Brethren and sisters from Mahanoy City, St. Clair, and Hazleton, Pa., met the bereaved ones at Tamaqua, where Sister Williams was laid to rest, awaiting the voice of the archangel and

the trump of God, which we hope will arouse her to gladness and joy at the appearing of Jesus Christ.

Your sister,

E. BRITTLE.

MARTINVILLE, ARK.—Our ecclesia has had a very pleasant visit recently from Bro. J. M. Lively, who delivered three lectures while here. The one delivered on Sunday at 11 o'clock a. m., "Man in relation to two natures," was very fine indeed, being a clear and thorough exposition of man's nature, and the purpose of Deity in his dealing with men.

Bro. J. W. Teas was with us last Sunday and lectured at night on the subject of "The purpose of God in relation to the earth." He reports a very pleasant time on his recent trip to Kentucky and Illinois. Our ecclesia, or at least the most of our members, meet every first day of the week and break bread and drink wine in memory of our absent Lord and Master, earnestly looking for His return. Oh, that He may soon come and settle the unsettled condition of affairs, in order that universal peace may be proclaimed, and the millennium, that long looked-for period, may be ushered in. Brethren, do not forget, "The day of the Lord will come as a thief in the night" (II. Peter iii: 10). Keeping this fact in mind let us remember the injunction of the Master, "Be ye also ready." Let us endeavor to get ourselves in perfect readiness in order that we may stand in His presence without shame when he does come. I regret to have to inform the faithful that we were compelled to withdraw from three members of the Martinville ecclesia recently.

It is only a short while till our next fraternal gathering. We would be much pleased to have you, Bro. Williams, with us. Make your arrangements to come if you possibly can. Love to all the faithful.

E. H. MILLER, Rec.

LATER.

FRATERNAL GATHERING.—Please announce in next number of the *ADVOCATE* that the Arkansas fraternal gathering will convene at Martinville on Friday night before the first Sunday in August and continue three days, or longer if the brethren so desire. Our nearest station is Plummerville, on the T. K. & Ft. Smith R. R.—17 miles. We certainly hope that brethren throughout the State will attend this meeting. The brethren from elsewhere are most cordially invited. The brethren earnestly look for you, Bro. Williams.

E. H. MILLER, Sec.

NORFOLK, VA.—Some ten months or more have elapsed since any intelligence appeared from this ecclesia. It is, therefore, with much pleasure that we are able to report that our efforts, though feeble, to proclaim the glorious truth of the gospel to condemned individuals

of Adam's race have not been entirely without good results. During this time six have been taken out from among the Gentiles for the name of Jehovah, having put on the sin-covering name in the appointed way, and have entered the race for the prize of eternal life. May they run and not be weary. On July 11th Mr. Robert Wood (age about 70 years), formerly Baptist, after examining the truth for several years and being convinced, asked for examination, and upon giving evidence of a clear understanding and firm faith in the things concerning the kingdom of God and the name of Jesus Christ was buried with him by baptism into death for the remission of sin, for, says the apostle, "He that is dead is freed from sin." On February 26th Mrs. Carrie Lee Carhart, wife of Bro. Charles Carhart, (formerly neutral) and the Misses Irene and Rosalie Shipp, daughters of Bro. and Sister Shipp (ages respectively 14 and 16), formerly neutral, and Miss Alice N. Jones (age 18 yrs.), formerly neutral. The last three candidates, though young in years, passed a very creditable examination on the first principles of the truth, and gave evidence of a clear understanding of the relationship they occupy to the world as believers, having been placed there by the truth, a very important point we think in the faith, which some, we fear, have failed to learn ere it was too late. Also on April 9th, Mrs. Lizzie Owen, wife of Bro. Geo. Owen (formerly Methodist), put on the saving name of Christ by immersion. We trust she may walk worthy of her high calling, and hold the beginning of her confidence steadfast unto the end.

On Sunday morning, Sept. 12th, the brethren and sisters met and organized a Sunday-school for the children, which we rejoice to say, is in a very healthy condition considering our number. The children are now looking forward with much pleasure to an outing some time this summer. We regret to say the ecclesia has sustained a loss by removal of Bro. and Sister M. M. Reid and Sister Bonney to Lawrenceville, Va., a station on the A. & D. R. R. Bro. Reid's position with this company requires him to live in the above place. We deeply feel their loss, as they were a great help in the ecclesia and regular in their attendance at the meetings.

We have lately had the pleasure of a visit from Bros. John and George Cranshaw, of the Quincy, Mass., ecclesia; also Sister Mattie Forrest and Sister Virginia Vellines, of Baltimore, Md., all of whom have since returned to their homes. Waiting and hoping for the return of the Great King, to reward his servants and to establish his kingdom and rule the world in righteousness.

I remain your brother in Christ,

B. F. DOZIER,

Sec'y of the Norfolk Ecclesia.

## THE PSALMS.

RICHMOND, VA.—The ecclesia here use the "Psalms set to music," have been since 1868. We have increased in numbers so that we need more books, but they are out of print, and cannot have less than 100 printed. We would like to know if there are any ecclesias who use, or wish to use, the Psalms only in their worship, and if so will they communicate with me, and perhaps we can have a new lot printed. The cost will be about 65c. each. My kindest regards to self and family, and all others in Christ Jesus.

J. W. PENNELL,  
327 E. Franklin St.,  
Richmond, Va.

SAN SABA, TEX.—We have some good news to report to the brethren from here. We had Bro. W. J. Greer with us, who lectured to a few interested ones in November last, and again in February, 9th to the 12th. At the close, on the 12th, he baptized four into the name of Christ, viz: John Fry and wife, Thomas Farr and wife. On the 23rd the writer immersed two more, Samuel Farr and wife. These all gave satisfactory evidence of an intelligent knowledge of the things of the kingdom and of the name of Jesus the anointed, taking on them the only name given whereby we must be saved.

We now number nine, who meet at the table to commemorate the death of our absent Lord till he come.

Sister Perves having united with us (she was formerly associated with those that say Jesus is not now acting as Priest for us), fully realizing her duty to the command, to wit, "If any come unto you and bring not this doctrine of Christ, receive him not into your house (of fellowship), neither bid him God speed"—II. John 10. Sister Perves wrote, "This is to inform the household of faith that I have, through a better understanding of the High Priest's office, changed from the eastern side (or no acting priest) to the western (or to those that believe we have an acting priest) and desiring the prayers of all that I may be acceptable before God. Your sister in the one hope, REBECCA F. J. PERVES."

My sister wife and I have been much cheered by these late events, having lived here for over five years in isolation, on account of those living near being in fellowship with the no-present officiating Priest element. It is a source of much pleasure to have the company of a few to meet and sing praises, Psalms and spiritual songs, which are sacrifices well pleasing to our Father, when we otherwise walk worthy of the heavenly calling.

We also have heart-rending sorrow mixed with the joy mentioned. On the 4th of March we had to give up our darling little daughter Esther, aged two years and two months, who

endeared herself to us by her loving affections. She was far in advance of her age and was noted in the town for the same. We hoped that she might grow up in the love of the truth and be an honor to it, but alas! our hopes have been cut off. We realize that the arm of the flesh is weak indeed to save life.

We again had Bro. W. J. Greer with us on the 13th of April for a four days' discussion with a Mr. Speck, a Campbellite. It was a success for the truth we think, which is admitted, except by a few. Attendance at night was good, in the day small. Three propositions were discussed—"the Promises," "the Kingdom," "the Restoration of the Twelve Tribes of Israel." The man was not a good one to debate with; would misrepresent; was abusive; could not confine him to the subject. Bro. and Sister Turner were with us at the debate. Bro. Turner is a workman in the truth; he speaks well.

The Fairland meeting of last August convened according to the announcement, but was not well attended by the brethren. We had four speakers, Bros. G. W. Banta, W. H. Wolfe, J. T. Tanner, and W. J. Greer, who lectured and exhorted us, strengthening us and building us up in our most holy faith, making us realize the benefit of attending the gathering. It only lasted three days. Bro. Daniel Greer put on Christ by baptism into the only name whereby we must be saved. He is a brother to the writer and a half brother to Bro. W. J. Greer.

Lampasas, Tex., was selected for the fraternal gathering this year. Bro. W. H. Wolfe and the writer were appointed a committee of arrangements. This meeting is to begin Aug. 16th, the Lord willing. We desire to continue it eight days. Fellowship will be on the Birmingham and Chicago statements of faith. We cordially invite all in harmony to attend and take part in the meeting, in the unity of the spirit in the bonds of peace. All new theories and hobbies to be left at home.

Yours in the one hope,

JOS. GREER.

SPRINGFIELD, O.—We have the pleasure of informing the brethren that on the 1st of May Paul Wood (13), son of Bro. W. H. Wood, was baptized into the name of the Lord. This, the latest addition to the number of believers in this city, as will be seen, is very young in years, but the wisdom of God has enlightened him, as it has all, in regard to the things of the kingdom of God and the name of Jesus Christ, and the brethren here are well satisfied as to the knowledge of our young brother in these things. The brethren here know of no qualification for young or old, but the knowledge of the belief of, and the obedience to the truth.

Yours sincerely in the Lord.

W. T. PARKER.

# THE PROBLEM... OF LIFE

— *HERE AND HEREAFTER*

OR MAN'S RELATION TO THE LAW OF  
SIN AND DEATH AND LIFE AND  
IMMORTALITY

*The subject considered from an Historical, Natural and  
Biblical standpoint.*

BY THOS. WILLIAMS.

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By.....

THOS. WILLIAMS



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## LETTERS.

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JEWELRY RELIEF FUND.—Lackawaxen Ecclesia, \$10.00; a Jewish Lady, \$1.00; O. N. Anderson, \$5.00; E. G. Bickley, \$2.00; Henry Willis, \$2.57.

## CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.  
BALTIMORE, MD.—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.  
BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.  
BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.  
BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.  
CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.  
CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.  
CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.  
DENVER, COLO.—Nos. 326-328 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.  
ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.

JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.  
LOWELL, MASS.—Ruel's building, Merrimack Square. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.  
NORFOLK, VA.—Corner of Brambleton and Maltby Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.  
PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.  
QUINCY, MASS.—89 Washington St., near Canal St. At 11:30 A. M. for breaking of bread and at 7 P. M. for lecture.  
RICHMOND, VA.—Smith's Central Hall, 5th St., between Broad and Marshal Sts., at 11 A. M.  
ROCHESTER, N. Y.—Christadelphian Synagogue, No. 127 East Main St., Room 18. Services at 10:30 A. M.  
SAN FRANCISCO AND OAKLAND.—California Hall, Clay Street, every Sunday at 11 A. M.  
TORONTO, ONT.—Avenue Hall, northwest corner of College and Spadina Avenue. Every Sunday.  
WORCESTER, MASS.—Franklin Hall, No. 560 Main Street. Every Sunday at 10:30 A. M. and 7 P. M.



VOL. 12.

JULY, 1896.

NO. 137.

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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*Entered as second-class mail matter at Chicago, Ill.*

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Order or Registered Letter.

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PUBLISHED BY THE EDITOR,  
THOMAS WILLIAMS,  
Englewood, Ill.

#### NOTES.

M. B. D.—The printed poem is the better of the two. The pencil corrections do not improve it, but otherwise, except in the case of "Ail" instead of "Ye," which is a typographical error. The subjects are good and beautiful; but the dress does not so impress us. We have forwarded according to directions.

Brother H. R. Wilker, of Oak Grove, Mobile Co., Ala., asks if there are any brethren near him.

SPECIAL ATTENTION.—Brother John B. Rileigh writes that his address was not correctly given in the *Christadelphian* for June. Those addressing Brother Roberts in Brother Rileigh's case will direct to No. 13 Bailey St., Everett, Mass.

THE GREAT SALVATION IN SWEDISH.—A writer in Wausau, Wis., says, "Please let me know how much the pamphlet, *The Great Salvation*, is or do you give it away? I have read it in Swedish and like it very much."

Intelligence from Toltenville, we discover at the last moment, has been overlooked. It shall appear next month. Considering its nature it may appear as if we intentionally held it back, but please do not so conclude, for it is not the case. A month's delay, however, will do no harm.

Brother Edwards, of Victoria, B. C., writing June 4, says: "Through a change in the schedule of the Steamship Co. Brother Roberts has not left Australia yet and is not likely to arrive here till the 27th."

FRATERNAL GATHERING.—As announced last month the fraternal gathering will take place at Martinville, Ark., commencing on Friday night before the first Sunday in August and continue three days, or longer if the brethren so desire. The nearest station is Plummerville, on the T. K. & Ft. Scott R. R.—17 miles. The editor has received a special invitation to attend. He cannot say yet whether he can go, but will advise by mail in due time.

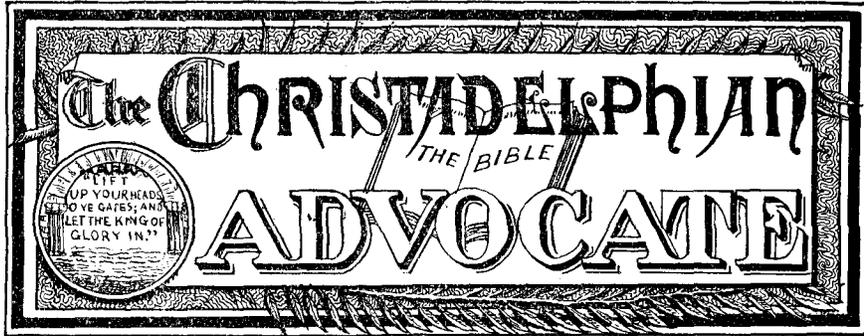
#### LETTERS.

Wm. Wilson, A. Andrews, A. Ambrose, Wm. Johnson, A. M. Lemmon, A. E. Davis, J. H. Pilgrim, A. Hutchinson, J. W. Mack, E. P. Sanders, W. T. Parker, E. E. Crowell, R. Bellstab, T. W. Ladson, M. Foster, J. W. Edwards, G. J. Boxley, H. L. Jennings, R. J. Cranshaw, L. Young, G. A. Guest, T. W. Edwards, G. W. Bartlett, C. C. Walker, J. Eastwood 2, G. T. Washburne, J. T. Stewart, M. M. Sellick, J. S. Glazier, J. B. Rileigh, Z. & W. Whitehouse, I. Rundell, M. A. Wolfe, J. D. Tomlin, S. Reynolds, S. Robinson, R. H. Hall, M. E. Kelley, L. M. Thompson, D. Henry, E. V. Melbourne, J. S. Adams, W. B. Dabbs, J. T. Browning, J. H. McLain, J. Barber, S. Powell, A. C. Fenton.

JEWS LELIEF FUND.—Isabella Adams, \$1.00.

#### RECEIPTS.

A. Fenton, G. Carr, E. Walker, C. W. Pottenger, M. W. Burd, G. Guest, H. Vredenburg, W. G. Wood, H. M. Brooks, C. Mitchell, G. W. Bartlett, F. Robins, L. Straus, J. Harris, J. C. Bruce, W. M. Rumley, R. H. Hall, F. Carter, S. Powell, E. J. Jones, W. W. Bennett, G. E. Ostburg, T. M. Reahard, C. Mitchell, Mrs. R. E. Bullion, S. L. Van Aken, E. E. Crowell, R. C. Green, T. Liverley, W. H. Clough, W. Cole, A. W. Fenton, N. A. Barrow, W. T. Parker, A. M. Byrnes, J. Harris, F. S. Sruggs, L. Young, H. Hudson, B. G. Cocke, J. A. Tunnell, G. E. Ostburg, C. F. Collins, J. N. Bidwell, T. W. Ladson, G. G. Curtis, E. K. Biscoe, S. L. Van Akin, W. T. Parker, G. T. Guest, J. H. Pilgrim, H. V. Moore, E. B. Sanders, C. T. Spencer, N. E. Nelson, J. Spradlinn.



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DOUBT.

**U**NBELIEVER. "But if errors have crept into the Scriptures, how is one to know what is error and what is truth?"

Believer. "I do not admit absolute errors. However, there are doubtless some mis-translations. Why must Shakspeare have a glossary?"

"Because the original has become antiquated. The English language has become greatly changed in three hundred years."

Exactly. Then Shakspeare is not in error, nor the language, but the people. Modern readers would have to study to understand it perfectly."

"Yes, but in the Bible how are you going to tell which are and which are not mis-translations?"

"Discrimination, discernment, comparison. Compare difficult passages with other scripture of truth. One, no matter how much alone, just as

truly as the many, may receive whatever truth is made known in the written word of God, if studied. All must examine, all must consider, all must take heed as to what is received as truth. If eternal vigilance be the price of liberty it is a thousandfold the price of salvation. Christlieb says: "Neglect truth and error will thrive. Error is always, assuredly, a mixture of truth and falsehood; nor can it be overcome so long as the elements of truth which it contains are unacknowledged, and not carefully separated from what is false."

"But, I should think if a heavenly Father loved mankind and wanted people saved that he would make things so plain that it would be impossible to err."

"The fault is not with the Father who is long-suffering and of tender mercy, but with mankind. Suppose a human father would give a child every advantage of the best schools,

and in despite it grew up an utter ignoramus. Whose fault is that? Divine history shows that all down the ages Deity's revelation to man became obscured again and again, and had to be sought out."

"Cite an instance, will you?"

Well, after the Babylonian captivity, when the Israelites had returned to their own land, "All the people gathered themselves together as one man into the street, and they spake unto Ezra the scribe to bring the book which the Lord commanded to Israel. And Ezra brought the law before the congregation, both of men and women and all that could hear with understanding, and he read therein from the morning until mid-day, and the ears of all the people were attentive unto the book. Ezra opened the book in the sight of all the people, and when he opened it all the people stood up; and Ezra blessed the Lord the great God, and all the people answered, Amen, Amen, with lifting their hands; and they bowed their heads and worshiped the Lord with their faces to the ground. And the teachers caused the people to understand the law, and the people stood in their place. And they read in the book of God distinctly, and gave the sense and caused them to understand the reading."

"But the New Testament, does it also teach that there was obscurity?"

"And Christ said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken; and beginning at Moses and all the prophets he expounded to them in all the Scriptures the things con-

cerning himself.'" So darkened that they did not know their Messiah. As it was with the Jews formerly so it is with self-named Christian people to-day. "Neither have we observed the voice of the Lord our God to walk in his law which he set before us, by his servants the prophets." You see the fault was not, and is not, with the Book. It has been the same for ages."

"No, it certainly must be with the people."

"Just so. The Bible uses typical, metaphorical, parabolical and other figures of speech, and it is our duty to try and find out precisely what is meant. Now you do not believe any more than I do that Elijah really thought Baal a god? It shows on the face of it that he was using the most bitter irony."

"Well, all I can say is, if every one must judge for himself, and there is nothing definite —

"But it is definite. Most definite. It is with you who misdoubt that uncertainty comes in. Do you not see, let doubt once creep in and all becomes a dreary waste of negation. Nothing remains firm. It is dishonoring to Almighty God not to try and find out, and reconcile one thing with another."

"Then you, too, find things to puzzle you?"

"Why, of course I do. Who does not? It seems to me that every day in the lesson I find something to perplex and bewilder; but instead of misbelieving I try to spell out the meaning. What is mine or any other human brain as against these mighty matters meant to save a perishing race."

"Yes, but all the same the Bible is but a small part of my doubts. It seems far away. Let us come down to our own times. What about the like of this? Julian Hawthorne is a great writer, and the son of a still greater, is it not so? This is what he says: 'The world will improve as it becomes better known to itself.' If only all men were known to all other men we might almost say that evil would be at an end. We hear twilight traditions of such in the legends of the Eleusinian mysteries, the Essenes, and just at present the Theosophists, and possibly this esoteric itself may be derived from an ancient science or system of knowledge, the origin and extent of which is lost in the shadows of time. Indications of such an early enlightenment of mankind are not wanting here and there. There are grounds for believing in a past golden age, when man's intelligence and control over nature was so vast as to seem to us godlike. The Biblical story of the garden of Eden may be a parable of this state of prehistoric nature; and the deluge of that drowning of the higher life in vices which reduced man from divinity to barbarism."

"But man never was divine except Christ. The garden of Eden and the deluge are literal facts, though they may have a typical meaning, too."

"That is not the point. Don't he place Bible story and Theosophic doctrine on a level?"

"What, that it probably has been, and may again be possible, for man by his own unaided effort to gain superhuman knowledge by direct intercourse with God? Is that what you ask?"

"How do you mean? In what way?"

"By physical processes—by extraordinary illumination. That is what they teach. It is all old ground. It is simply an elongated phase of evolution with God at some indefinite end of it. It begins with the elimination of the Bible and the human intellect supreme."

"Well, what is human intelligence not doing? Was —"

"O, please don't. This boastful nineteenth century! There is no rest to be found because of its turgid onslaught. When my eldest sister was out from Iowa City she said the Bible is a mass of negation. That it might deny, but it could not affirm, for it could not prove. That just as it takes a generation for the American Indians to reach our state of civilization, so after ages of evolution human nature—the finite—would become merged into the infinite. That coarse, horrid (it makes me shiver with repugnance) frontispiece that was in a New York journal of Ingersoll, with the scroll over the head, 'Thou shalt have no other God but ME;' and under, 'The Almighty Bob,' seemed almost justifiable irreverence towards God, because of the burlesque being so true to the times. There are, without doubt, men and women who think that human beings will get control of the universe, or at least the elements that hold sway upon this earth."

"And do not you?"

"No, and yes. Not as Theosophy teaches. Not by manifestation of the Most High by actual presence to

human kind, for man may not see God and live. Not by physical processes; but by divine processes. Not by direct superhuman illumination; but by the gospel brought to light by Jesus Christ. He is the mediator between God and man, for his is the only name under heaven by which any can be saved."

"But who or what are you, I should like to know, to set aside the widely acknowledged great minds. These conclusions are theirs."

"There you have me. I do feel a diffidence. Sometimes when carried along the swift current of some fascinating writer's thought, to be brought by conscience to pause and question, seems like preposterous presumption, but I cannot help it. I very fully realize my own infirmity. It would be such a restful, soothing delight to be able to read the high, beautiful ponderings of fine minds with perfect trust. It cannot be done. Much of the philosophy, falsely so-called, is merely speculation. It delights to pick to pieces and build anew on what it terms better principles. Bible revelation must be argued into nothingness, and intellect becomes the ruling sovereignty. What do the worldly great give you to rely on when they have demolished the spiritual faith? I cannot restrain an irritated sense of outrage at the wrong being done. I seem almost compelled to try and defend the hope that is within me; if not with eloquence, at least with honest conviction. It would be so much easier to go with the tide, for it is a hard warfare. These great men are well-knowing and also reasoners; loud and master-

ful in assertion; and high and privileged by prestige. However, God's truth knows not defeat. It simply cannot be beaten. The old, old belief, old as the race, is a thousand-fold better than any new. Deity is not a blind force, and the hope of immortality is a transcendent fact. It is a solid rock under one's feet. Oh! but it costs to speak out, but an enlightened conscience does not always permit silence. Character is better than intellect, learning, position, wealth, or fame. Genuine greatness rather consists of child-like wisdom, truth reverence, mercy and loving-kindness."

"Then how do you dispose of the teaching of the cultivated class?"

"A very satisfactory way I think is to put one powerful mind against another. If they counteract one the other, what the result? Oh, all wiped out. We have followed their sinuosities, but now are back at facts just where we left them—God's word."

"I do not recall any notable person to-day who believes unquestioningly beyond the limit of science."

What do you say to Edison? There are but few if any who have penetrated more deeply or brought under control so completely the laws of nature, is it not so?"

"Yes."

"Well, this is what he says: 'After all it is astonishing how little we know of anything in this world. New fields? Yes, on every hand, I find as my experiments proceed that I soon reach the limit of written knowledge, and then there stretches before me a wide, vast region whose bounds

are beyond human ken. Many are the little side paths that suggest themselves to me I would like to follow, but life is too short, and time too pressing. I wish you to write me down as one whose studies have long since convinced him of the existence of supreme intelligence. I could demonstrate it with mathematical certainty, and one day may make the attempt.

“While I look upon men as so many atoms, and upon each as so much energy, I do not wish that to be construed as agnostic; nor do I overlook man’s accountability, intelligence and morality, who can solve these mysteries? I tell you there is somewhere somehow a supreme intelligence.”

“If unknown, how are we to profit by it?”

“Unknown to science he means. Faith is an absolute necessity to man. Woe to one who believes nothing. The rankest infidel has to believe in one inexorable something. That something is DEATH. Right up to this point science leads, and then deserts us. Revealed religion now steps in and supplies us with what we most need. One needs the true light. The dusk of doubt is withering—blightful. One must advance, examine, think, go forward—onward. The help now needed is from within the progress spiritual. We find in Bible record what firm faith can do and has done for human nature. He can proclaim with confidence who can show its evidence in his own life and that of others.

ORIANA LESLIE TURNEY.

## COVENANT AND TESTAMENT.

BY H. W. HUDSON.

(Continued from page 135.)

**U**NDER date of June 13th Brother Hudson writes:

I see that all my paper has been inserted except the last installment, that perhaps, you will put in the July number.

Now I will tell you what I am doing. I have commenced a short series in which I propose a complete vindication of Dr. Thomas on Testament and Will. There is not a question in my mind but Dr. Thomas has been thoroughly misunderstood. Now, Brother Williams, if I can show that Dr. Thomas has been entirely misunderstood, is it any less than righteous that I undertake an entire vindication step by step?

I will undertake to show that under the universal reign of death it was impossible to arrange in any other way than by Will and Testament. It will become plain hereafter why I say “Will” and “Testament.” The first installment will reach you about the 18th of this month. It will take three or four insertions of, say four to six p.p. Ms.

Now, Brother Williams, if Dr. Thomas is wrong, then all should know it; if he is right, then all should know it. Why not? I have stood on the platform of Testamentary-inheritance over 40 years; and when it is properly explained and properly understood it becomes one of the most important departments to be found in the Bible.

Nothing will, or can, come to our race only through “Testamentary-Deed of Inheritance.” I will undertake to show why God makes a Will, and how He becomes the Father of it.

I think when Brother Williams sees the first installment of it, that he will see the entire reasonableness of the matter. It is high time, Bro. Williams, that we all know WHY God is called the “Father” so often in the New Testament with a capital F, when it only occurs once in the Old Scriptures.

All that I send forward for insertion shall

be chaste, straightforward, common sense, and entirely readable. If, when Bro. Williams sees the first installment, he sees fit to refuse it a place, he will be so kind as to let me know.

I am as ever in the hope,

H. W. HUDSON.

In examining the fourth installment of Brother Hudson's article we find that it is substantially the same as has already appeared in previous chapters. Writing at different times, with many hinderances, one is very apt to unwittingly repeat. Brother Hudson has written his views clearly and elaborately enough to be well understood, and they are understood. The insertion of the fourth chapter would not make them clearer. Up to this stage we have, out of respect to an old and well-tried brother, allowed an open field for Brother Hudson to perform what he honestly believed to be a duty on his part. Although we have not been in agreement with the things set forth, we have put no hinderance in the way of an elaborate presentation of our brother's side of the question. We hope now Brother Hudson will excuse us in advising that the fourth chapter be not made to mar what has been said by repetition.

Now as to the proposed vindication of Dr. Thomas, that has already been done in the sense Brother Hudson means. That is, Dr. Thomas has already been quoted in the chapters given; and we do not think it necessary to convince the brethren that Brother Hudson holds Dr. Thomas' view on testatorship. It is not denied.

No doubt it is the commendable

esteem in which Brother Hudson holds Dr. Thomas that prompts the desire to "vindicate him," but while if the doctor were alive he would thank him for his good intentions, it is questionable if he would appreciate the efforts to sustain the few mistakes that his many corrections of a demoralized theology overlooked. We believe such efforts would be regarded as mistaken kindness. Since Dr. Thomas was a fallible man it is a wonder that he overlooked mistakes so few; and it is better for him, for us and, above all, for the truth, that we admit mistakes when they are clearly shown to be mistakes.

On the dates of Daniel the doctor made mistakes, and the best "vindication" of him on those we have ever seen has just accidentally fallen into our hands. It is one that we feel sure the doctor would commend the writer for, both as regards the words and the spirit breathed therein. We give it in part as an illustration of what we believe would be a true "vindication" of the doctor on the question of testatorship. It is as follows:

Two alternatives naturally spring up to view. Has prophecy proved a failure, or does it lie in a faulty interpretation? In following these lines of enquiry I propose to associate the writings of Dr. Thomas therewith and to traverse parts of what he has written in relation to these periods. His writings hold a unique place in the literature of the truth. It is not, however, my purpose to pronounce an enlogium on his work, but as he is depreciated by some, I wish to say that to those who have an enlightened appreciation of the truth, they will ever occupy a foremost place as the work of one who was an expositor of the first order, an historical student of great industry in the line in which

he worked, and from the knowledge of the past, coupled with the light of prophecy, he could largely forecast the future. That Dr. Thomas, however, has made mistakes it would be vain to conceal. If he had not erred he would have been above ordinary mortals, and in fixing the coming of Christ in 1868, or thereabouts, he certainly erred. Had he been alive he would have changed his mind and corrected what has proved wrong, in accordance with his own saying, "that a wise man will change his mind but a fool never." Dr. Thomas was a thoughtful and careful writer, as his writings very well show, but his fault lay in an over confidence in dealing with the periods which relate to the future. He had the experience of clearing up difficulties which had baffled other chronologists, and his chronological tables are marvels of masterly treatment and patient research. It is one thing, however, to write positively of the past, but hazardous to write confidently of the future, and this should have inspired him with cautiousness.

The prophet Daniel says that in the times immediately preceding the coming of the Lord "many shall run to and fro and knowledge shall increase." In nothing has this proven more true than in relation to God's plan and purpose as revealed in the Bible; and no one has done more in this than Dr. Thomas.

But it would be presumption and folly to say that the "increase" ceased with the last breath of one man. Let not this be misconstrued, as some have done, to mean that the fundamental truths of the gospel were not sufficiently made clear by the doctor for salvation. We are not referring to the first principles of the gospel; but to a few of the advanced phases that time and developments have thrown new light on.

We believe the testator and covenant question to be one of these

phases, the difference, however, between Brother Hudson's view and, as we consider, the more advanced one not being one that stands in the way of salvation for either side of the question. Upon the essential questions involved there is agreement. It is only on the particular mode of carrying out the plan that a difference exists.

1.—All agree that God is the deviser, maker and executor of His great and good plan of salvation graciously made known to man.

2.—All agree that He invites fallen man to a participation in the blessings the plan offers.

3.—All agree that the plan was made with a view of and dependence upon response on the part of some of Adam's race to the beneficent invitation to share in the glorious realization of the plan, and that such response would be by free volition actuated by enlightened love; and that in this sense the offer and the acceptance constitute mutuality between God and his children.

4.—All agree that God, as the deviser, maker, and executor of His wise, good and glorious plan so arranged that it should be brought into force by and through His only begotten and beloved Son, the anointed one.

5.—All agree that since sin and death had to be dealt with in the plan, the death and resurrection of Christ was essential in order that his blood might be for the remission of sin ("purgation"), and that through death and resurrection He might bring the great plan into force and become possessed of the power to

carry it out in all its wondrous, wise and glorious details.

6.—All agree that the plan provides for a relation of Fatherhood and childhood between God and men, and that the Father's gracious gift through Christ to His children as provided for in the plan is an "inheritance."

With these essential matters of agreement, while it is to be regretted that differences exist as to *modus operandi*, we need not despair.

There is no use trying to bring God down to the necessities of a mortal testator who makes a will or testament, because he is subject to death and must die. A will is purely the creature of an evil circumstance in which the maker finds HIMSELF. Because death is sure to overtake him he is under the necessity of parting with his possessions. Had he any choice in the matter of life or death a will would never have been heard of. Death, which made wills necessary and that brings wills into force, is not a voluntary act; and no good results to the maker from the making.

With these considerations how unseemly it is to represent God as making a will, and how utterly the comparison fails when the death that brought God's covenant into force is seen to be voluntary, whether we admit the claim of God dying substitutionally or confine our view to Christ's part in the matter. This incongruity seems to be admitted by Brother Hudson when he says, "The absolute necessity of a testamentary deed lies not with God, but with the heirs over whom death reigns, and

cuts them off from receiving everlasting possession of the inheritance named in the deed. 'Take death away from the nature of the heirs and all necessity for a testamentary deed in any case would cease to exist.'" This is an admission that it is death in the legatee and not in the legator that required God's plan of salvation as involved in His everlasting covenant, and this at once completely removes the idea of a will far from the subject; for in a will it is the very reverse—the death of the legator and not of the legatee being the cause and the necessity of the will.

With a will the consideration is death simply, regardless of the kind of death and of the character of the one whose death brings it into force. The shedding of blood is foreign to the matter, and the deceased may be the most unrighteous man. But in bringing God's covenant into force the death must be by blood-shedding—the "blood of the covenant"—and the efficacy of the death in bringing the covenant into force depended upon the character of Him who died. We read of the "blood of the covenant," the "blood of the everlasting covenant," etc., as if blood belonged to a covenant as a matter of course, which is the case in Bible covenants. But who ever heard of the blood of a will? Blood has nothing to do with a will, and it is useless to try to subject God to an arrangement that belongs only to a poor, helpless mortal man compelled to bequeath to others what death will not allow him to keep for himself. A man says to himself "I must die, THEREFORE I

must make a will." He does not say, "I have made a will, therefore I must die.

In the matter of covenant as revealed in the Bible it is otherwise. It is not the Maker of the covenant must die, therefore He must make a covenant. It is that He has made a covenant, therefore the covenant victim must die to bring it into force. Hence we read, "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive. Hence, not even the first has been instituted without blood"—Heb. ix: 16-18. Diaglott.

Here the principle is laid down in such a way as to totally exclude the idea of a will; and reference to the "first covenant" is made as an illustration, in the words, "Hence not even the first has been instituted WITHOUT BLOOD. As much as to say blood is always required in the ratification of God's covenants, whether the Mosaic or the everlasting.

An attempt has been made to show that the death of Moses and Aaron was necessary to bring the first covenant into force; but bare assertions only have been given in support. Moses and Aaron died, and the death of the former was premature as a punishment for speaking unadvisedly when he smote the Rock—a death that would not give effect to a covenant. There is nothing to prove that blood was shed in the death of either. Would any one care to read verse 18 thus: "Hence not even the first (covenant) has

been instituted without the blood of Moses and Aaron." The will advocates would surely shrink from this; and to the question, What blood ratified the first covenant? the answer is, "Moses took the blood of bullocks and goats \* \* \* and sprinkled both the book itself and all the people, saying, THIS is the blood of the covenant which God enjoined on you"—verses 19-20. The first covenant illustrates the second, the blood of the victims typifying the blood of Christ in the ratifying of the new covenant.

Can any one upon serious, sober reflection believe that when God devised the great plan of salvation He made it dependent upon His own death—an impossibility—and then substituted His Son to die instead? The thought is not worthy of a moment's consideration. To escape the awkwardness of this, one of Brother Hudson's authors retorts, that in the death of animals in ancient covenants, when the parties passed between the pieces, the implication was that if either party broke the covenant his fate should be that of the victim. Then he asks to imagine God submitting to such an implication. Our answer to this is that, since it was impossible for God to break His part of the covenant the implication would only apply to the side on which it was possible for it to become real; and for God to condescend to such a mutual arrangement is only one of the many instances of His love in reaching down to the capacity of fallen man. God does submit himself to hypothetical agreements, and it is the impossibility

of His failing of His promise that makes such submission safe. For instance, He says, "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant," etc. There was no danger in God's making this challenge; for neither of the covenants could be broken. So there was no danger in the implication of the covenant of which Brother Hudson's author speaks; and if God could condescend to subject Himself to the "if" in one case He could in the other. This, however, is a very different thing from God deliberately devising a plan that contained no "if" but that, in its very nature, necessitated His death.

"Did God the Mighty Maker die?"

No is the only answer. He did not die actually nor representatively. He could no more die actually than He could lie actually, and He could no more die nor lie representatively than He could die or lie actually.

To the question asked above theologians, to whom our translators belonged, answer Yes, God did die, and when the question is followed up with others a method of theological conjuring attempts to explain how such an impossibility could occur. This is what accounts for the erroneous translation of testament instead of covenant in the New Testament. Later and more untrammelled investigation and scholarship have exploded the absurdity and placed before us a beautiful and harmonious plan in which we see how God meets us in the covenant

sacrifice, or in ancient covenant language, "between the parts" and the at-one-ment takes place—"God in Christ reconciling the world unto Himself." Let us thankfully receive whatever true light may shine on our pathway and not yoke ourselves to any theory because of our admiration for this man or that man, excusable though such admiration may be within proper bounds.

In the attempt to give the plan of salvation the character of a will much stress has been put upon the claim that God's dealings with man are one sided, that is, that He decrees without consulting any one. A covenant being a matter in which there is mutuality it is thought by this claim to take the matter out of the sphere of a covenant. The superficiality of this will be apparent to any reflecting mind. There is no one who ever thought of claiming that when God devised and determined His plan of salvation He consulted the other side—the beneficiaries of His goodness. All will agree without the least reservation that it was God's fiat pure and simple before it was offered to man. But does this leave man out of the question entirely? If so the plan fails of its very object. While it is God's decree and fiat it surely was framed with a view of reaching those for whom it was framed. And now the question is, How was it to reach the other side so that oneness might result and at last yield the blessing to one side and the glory to the other? Was it to be by physically or mechanically enforcing the decree, leaving the other side entirely without option, without the exercise

of the God given power of free volition? If so, man's responsibility ceases and his acceptance of the blessing and the conditions is in no sense a matter of merit or demerit. But when we press the subject all will admit that unless there is voluntary response on the part of man to the requirements of the covenant then God's plan, so far as those for whom it was framed are concerned, must fail. All things being known to God from the beginning, he knew that in the exercise of free volition men would accept His gracious offer and comply with its conditions and His covenant would not "return unto him void, but it would accomplish that which he pleased and prosper in the thing whereto he sent it." To say then that God's decrees in the case are unconditional is an extravagance that represents Him as acting without regard to conditions, and excludes that divine wisdom which manifests perfect adaptability to the requirements of all cases dealt with.

Even in contracts among men one side often arranges, decides and decrees what it will do without consulting the other side; but it is always done with a view of the requirements of the situation and ultimate success in the enterprise. There is in law and in fact a covenant or contract between railroad companies and their patrons; but the latter have nothing to say in determining the price of a ticket from New York to San Francisco. The party of the second part must accept a ready-made arrangement, and as soon as the ticket is taken a contract exists. In a thousand other things the matter finds illustra-

tion, and therefore the one-sided aspect that so much stress has been put upon results from the view taken being a one-sided, superficial presentation of the case.

The play upon the words "Father," "ancestor," "heir," "inheritance" etc., only manifests a strained effort to establish a theory upon technicalities. In human custom the relation of fatherhood and sonship may be created by contract or covenant, such as in cases of adoption, and it is "the spirit of adoption that we have received" (Rom. viii: 15). By covenant, too, heirship is often created; when such an heir comes into possession his possession is his "inheritance." The use of the word ancestor, in the case as applied to God, is gratuitous, and if used in the ordinary sense, implying lineage, it is quite out of place.

The beautiful plan of salvation is that God has prepared a covenant for man to enter into, offering unspeakable blessings and imposing righteous and beneficial conditions. Man is asked to respond in such loving words as "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price. \* \* \* Incline your ear and come with me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Is. lv: 1-5). Since this covenant came into force by the death of the covenant-sacrifice—Christ, God will meet us in Him. As in ancient times "they cut the calf in twain and passed between

the parts thereof" (Jer. xxxiv: 18) and there entered into the at-one-ment of the covenant, so God being "in Christ reconciling the world into himself," we must enter into Christ's death, "pass between the parts" as it were, and thus become bound with the bonds of that everlasting covenant, God's side of which never can be broken, and our side of which, may God help us never to break.

EDITOR.

#### THE BEAST OF THE EARTH—REV. xiii

**T**HE communication of Sister Nungasser in the *ADVOCATE* for June last is well calculated to stir up the minds of those interested in the things of the spirit, as made known to us in symbolic prophecy. In the communication referred to are some points well taken and some other positions are advanced that are not tenable. For an instance of this kind I quote from her article:

"What is this deadly wound that is to be healed but the downfall of the Papacy in 1866-8 and its restoration spoken of in Rev. xvii: 12." \* \* \*

This is the position taken by the Seventh-day Adventists, but is not in harmony with the Scriptures, as I shall endeavor to show. We are now speaking of the wounding of one of the heads of the beast that came up out of the sea, a knowledge of which it is necessary to have, or how can we tell when the other beast makes an image to him if it is a likeness or not. Hence the importance that we know all that the Spirit has revealed concerning this first symbol. If we fail in this we shall be poorly quali-

fied for judging as to when an image is made to him by the beast that comes up out of the earth.

Now to the question, What and when was the wounding of one of the HEADS of the first beast? I think there is no question but that the seven HEADS are seven different forms of government in the Roman empire. In Rev. xvii: 9 John is informed that "The seven heads are seven mountains, on which the woman sitteth;" and in verse 10 (R. V.) it is said, "And there are seven kings; five are fallen and one is, and the other is not yet come, and when he cometh he must continue a short space." In John's day five of the heads were fallen, or in the past. One was then in existence and is generally termed the imperial, and that it is the head that received the wound by a sword can safely be proved by history, but not necessarily here, for our purpose is to prove that it was not the Papacy that was wounded by a sword. Now no man will say that either of the fallen heads was the Papacy, nor was the one in existence in John's day the Papacy. The head that had not yet come and when he did come was to continue but a short space could not possibly be the Papacy, because the Papacy has continued longer than all the seven heads put together. We are held by the record to the fact that the head that was wounded was one of the seven, and that the Papacy was neither of them. What then is the Papacy, and when did it come? John was shown or told that the beast that he saw carrying the woman was the eighth and of the seventh. Hence the last phase of

the Empire, and according to Dan. vii: 8-24 it came up a horn among the ten, and was diverse from the first, and was to subdue three of the first kings or horns. It is not strictly true that Rome was Pagan until it was Papal.

In Rev. xiii. John first sees the beast coming up out of the sea. Then giving a description of him, the next event is the Dragon gives him a seat, power and great authority. The next event is the wounding of one of his heads, and its subsequent healing and exaltation by the multitude. Next comes the giving him a mouth speaking great things and blasphemies, and he was to have power to continue, or to make war forty-two months. Now, if acceptable to the editor, I will take up the chapter in the order as indicated, for I find that history records the events as taking place as recorded by John in the same order.

G. F.

[We should be pleased to have G. F. take up the matter, but cannot promise publication until we see what is produced.—ED.]

#### QUESTIONS AND ANSWERS.

The Dunkards claim our argument that the washing of feet took place at Bethany is not worthy of consideration, because after Christ had washed the disciples' feet he went forth with his disciples over the brook Cedron to the garden of Gethsemane, which he could not have done had the washing taken place at Bethany, as both places are on the same side of the brook.

Please answer the question at your

earliest convenience, so I may know how to handle it. They think they have a strong point here.

MRS. S. BURD.

ANSWER.

It does not say that Jesus went forth from the feet washing over the brook Cedron. Let us look at the facts in the case.

Matt. xxvi: 6—"Now when Jesus was IN BETHANY, in the house of Simon the leper, there came unto him a woman having an alabaster box of ointment"—complaint of the waste of ointment (verse 9)—Judas went out to make the bargain (verse 14).

Mark xiv: 3—"And being IN BETHANY, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment"—complaint of the waste of ointment (verse 4)—Judas went to make the bargain and the chief priests were glad—(verses 10, 11).

John xii: 1—"Then Jesus, six days before the passover, came to Bethany, where \* \* \* they made him a supper. \* \* \* Then took Mary a pound of ointment"—complaint of the waste of ointment (verses 4, 5)—Judas (before the feast of the passover—verse 1) conceives the betrayal (verse 2) and went out to make the bargain (verse 30).

Where did these things happen? At the Bethany supper. Was this at the passover supper or before? "Now BEFORE the feast of the passover \* \* \* and supper being ended, the devil having now (because of the waste of ointment) put into the heart of Judas Iscariot, Simon's son to betray him" (Jno. xiii: 1, 2). Was

it at this time and place the feet washing occurred? Verse 4—He riseth from supper, and laid aside his garments, and took a towel," etc.

Now as to the going over the brook Cedron of Jno. xviii: 1 it is not said that Jesus went from Bethany to Gethsemane. The difficulty that our Dunkard friends raise is purely one of their own imagination, arising from a catch-at-a-straw predicament and from a failure to make a comparison between the four gospels to see where John's synoptical account is supplemented. Indeed if they had only carefully read all in John's narrative they would have seen that after the Bethany supper, with all the marks of identification given above, it is said, "On the next day much people that were come to the feast, when they heard that Jesus was come to Jerusalem, took branches of palm trees and went to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord" (chap. xii: 12, 13). After giving the details contained in the rest of the chapter the subject of verses 1 to 9 is resumed in chap. xiii: 1. In Matthew and Mark the facts of chap. xii: 1-8 and xiii: 1 are given without the parenthetic details given by John in the rest of chap. xii.

The feet washing took place before the feast of the passover where the ointment was used, where the complaint of waste was made and where and when the evil thought entered Judas' heart. This is clearly shown by John xii: 1, 8; xiii 1-5 compared with Matt. xxvi: 6 16 and Mark xiv: 3-10.

Of course the anxiety of the Dunkards to make out the feet washing was on the night of the passover is to give it a ceremonial character equal to the breaking of bread and drinking of wine at that time instituted. They see that if it occurred at an ordinary supper under mere domestic arrangements, while it teaches a lesson of humility, it does not partake of the nature of a ceremony as they claim and practice. Let them surrender to the testimony and act out the spirit of the lesson and not add laws and ceremonies to God's institutions.

#### PRACTICAL POINTS.

*"No man can be a legatee under his own will."*

Dr. Thomas in "Herald of Kingdom," vol. v, p.p. 198, 199.

DEAR BROTHER WILLIAMS:

The above quotation from the doctor's writings appears in the ADVOCATE for this month, page 137, and it strikes me as at once so logical and conclusive in settling an important item of our faith as to deserve reprinting in ITALICS. Will you find a place for this brief communication, and again oblige one who hopes to be a "JOINT HEIR WITH CHRIST" (Rom. viii: 17). GEO. T. WASHBURN.

FRATERNAL GATHERING IN CHICAGO. —The committee in charge decided to call for a fraternal gathering of Christadelphians, to be held at their usual meeting place of worship, room 309 Masonic Temple, for one whole day, on Sunday, July 26th, 1896, being the last Sunday in July, to hold three meetings, at 10:30 a. m., 3 p. m. and 7 p. m. The breaking of bread to be attended to in the forenoon meeting. The afternoon and evening meetings for exposition of the word, exhortations, signs of the times and kindred subjects of interest to all who are looking for the coming of the Lord. On behalf of committee. JAMES WOOD, Sec.



## THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in June ADVOCATE:

#### CLASS NO. 1.

Maria Laird (10), Innerkip, Ont., 100; Homer I. Byrnes (12), Wauneta, Kan., 95; Norman Tolton (11), Galt, Ont., 95; Mabel Clarke (11), Irvington, N. J., 90; John H. Brice (9), Galt, Ont., 90; Chas. M. Brice (7), Galt, Ont., 90; May Spencer (11), Avondale, Ill., 90; Elsie Hahn (13), Riverside Ia., 75.

#### CLASS NO. 2.

Bessie Williams (14), Englewood, Ill., 90; Charles Mason (10), Erie, Ill., 75; Daisy Franklin (12), Elgin, Ill., 70.

JAMES LEASK, 532 62d St.

#### LESSON NO. 39, CLASS NO. 1.

##### QUESTIONS.

- 1.—Give a definition of the word covenant.
- 2.—What covenant did God make with Abraham?
- 3.—What do the Scriptures teach is necessary to bring a covenant into force?

#### BEST PAPER, CLASS NO. 1.

##### ANSWERS.

- 1.—The definition of the word covenant is a mutual contract or agreement between two or more parties.
- 2.—On account of Abraham's faith and obedience God covenanted to him a numerous posterity and an everlasting inheritance of the land of Canaan. He also agreed to be the God of Abraham and of his seed forever. Proof—Gen. xvii: 2-8.

3.—The Scriptures teach us that a covenant is brought into force by the death of a victim. Proof—Heb. ix: 16-20. MARIA LAIRD.

#### SECOND BEST PAPER, CLASS NO. 1

- 1.—My definition for a covenant is an agreement or contract.
- 2.—The covenant God made with Abraham was that he would give him and his seed the land of Canaan for an everlasting possession and would multiply his seed, and should possess the gates of their enemies, and that in his seed all the nations of the earth should be blessed. Gen. xv: 18; xxii: 17-18.
- 3.—The Scriptures teach that shedding of blood was necessary to bring into force a covenant. Heb ix: 16-20; Luke xxii: 20. HOMER J. BYRNES.

#### LESSON NO. 39, CLASS NO. 2.

##### QUESTIONS.

- 1.—What is a covenant?
- 2.—Name and state the difference between two covenants that are compared with each other in the Scriptures.
- 3.—Taking Ishmael and Isaac as representatives of the two covenants which is the older, and what reason does Paul give for calling one of the covenants "new?"

#### BEST PAPER, CLASS NO. 2.

##### ANSWERS.

- 1.—I find by Webster's Dictionary that a covenant is an agreement between two or more persons, or a contract. The word covenant used in the Bible is defined as follows: The promises of God, conditional on certain terms, such as obedience or faith on the part of man. Young's Concordance defines it as a league, which means a kind of contract.

2 and 3.—The two covenants that are compared in the Scriptures are the Mosaic and Abrahamic. The Mosaic covenant was fulfilled first and was therefore called the old covenant, as it only promised a possession in the land of Canaan for a certain time and passed away. The Abrahamic covenant, which is an everlasting covenant, has not yet been fulfilled, so it is called the new covenant. Being the one great everlasting covenant it is only called "new" because there is another with which it is compared, and that other is said by the Apostle Paul to have been made old. See Heb. viii: 13—"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Taking Ishmael and Isaac as representatives of the two covenants Ishmael was the older and Isaac the younger.

BESSIE WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

1.—A covenant is another term for an agreement by which two or more persons promise to do a certain thing.

2.—The two covenants are, first—the covenant made with Abraham. Second—the covenant from mount Sinai, in Arabia, called the Sinaitic covenant. The conditions of the Abrahamic covenant are found in Gen. xvii: 2-9. In the Sinaitic covenant the Israelites were only promised long life and prosperity in the land as long as they obeyed God's command. Deut. xi.

3.—Isaac represents the Abrahamic covenant, while Ishmael represents the Sinaitic covenant. The Abrahamic covenant was the older. The reason why Paul, called one of the covenants "new" was, because it was the first had ever made with the house of Israel and the house of Judah. Heb. viii: 8, 13. The new covenant was written in the heart while the old was written on the tables of stone. Heb. xiii: 10; Deut. ix: 9.

CHAS. MASON.

REMARKS BY THE EDITOR.

Brother Brice, of Galt, Ont., writes that he thinks the questions this month "are rather hard, especially the difference of opinion as to what a covenant

is." Differences of opinion must not deter us from walking right up to a question and looking it straight in the face, or we should keep from the children many other questions of great importance. It is in view of the fact that there is a difference, as shown in *Brother Hudson's treatment of the subject*, that Brother Brice thinks the questions too hard for the children; but they are supposed to deal with them on their merits, giving proof texts regardless of differences of opinions. Since by nature we find ourselves strangers from the covenants of promise, and that we enter into the bonds of the covenants of promise by baptism, it is important that children learning how they may make this change know what the covenants are. We cannot deal with the promises to Abraham without such knowledge. We admit that where parents advocate the will theory and repudiate covenant the situation would be quite awkward and very puzzling to the children; but this would be the fault, not of the subject itself, but of the awkward situation. All situations cannot be provided for in teaching the Truth in a general way.

EDITOR.

QUESTIONS.

LESSON NO. 40, CLASS NOS. 1 and 2.

1.—Give two verses to prove that the old and new covenants were brought into force by the shedding of blood.

2.—What do the Scriptures say can not take place without the shedding of blood?

3.—What must be removed before we can enter into covenant with God?

We give the same questions this month for both classes; but we expect class No. 2 to go deeper into the subjects than class No. 1.

EDITOR.

Blessed are those servants whom the Lord when he cometh shall find watching.

**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.

JERUSALEM, May 12, 1896.

I have received the *ADVOCATE* and had much pleasure in reading its contents. It is now about the time for paying rents. I am glad to tell you that I have been able to assist some poor people to secure a shelter for the coming year. One poor widow, Mrs. Silverman, with four children, I have had great pleasure in helping, and she is as grateful as mortal can be. She wishes me to thank you and the dear ones who have sent these tokens of love to her afflicted brethren. I regret that none of these poor people can write English; they would be so glad to write and thank you. In the coming age all will be known and made plain. Then the richest blessings will be showered upon His people from every source. No more to be disturbed by cold, hunger, weary limbs, restless nights, sorrow nor death.

Yesterday I went with some friends to gather flowers for my albums. The whole distance was a most lovely carpet of flowers. Some of them were gorgeously brilliant, others a violet and lovely blue; forget-me-nots everywhere. I said to myself, "Truly, nature strews these dainty

little beauties about with a lavish hand," and these sweet flowers cost nothing.

I wish you could see the beautiful, rich green fields of grain waving with the heavy wind. I stand and look at it with real delight.

Of Judah's crown, the brightest gem;  
Joy of the earth—Jerusalem.

A French caravan has arrived in Jerusalem three hundred and eighty pilgrims. This caravan will end the tourist season for this year.

There is still cholera in Egypt, and ten days quarantine. This is very troublesome. All our mail matter must pass through quarantine with much delay.

We are all busy looking for a better place to live. There are few houses in Jerusalem fit to dwell in. My room has been wet and cold all winter. I must change, and it is so far from the city and post. I hope to change for the better, but I cannot tell how. There seems to be no place for the poor on the earth to-day. The English missionaries have gone to England for a holiday. Every one has gone and left their luxurious homes quite alone. Well, they are good to me and I thank

them from my heart. The Pasha is drafting the Peasants and bringing them to Jerusalem every day. It is not known what this movement means.

The Jews seem to be studying the prophecies with a new interest. They say, "If England makes another failure in the Soudan Russia will soon be making another move in some direction toward what England considers hers." They expect that Russia, according to prophecy, will come to Jerusalem.

I noticed yesterday that many Turkish Jews were building some fine houses north of the city. The situation is very fine. Turkish subjects are allowed to build.

Dr Bliss is still at his work on Mt. Zion. I will give you in my next, if possible, some information about what he has discovered. He fully expects to find the real tomb of David with its treasures.

The Pasha is now trying to keep peace in the city and the poor Jews have a little rest.

The death of Baron Hirsch has cast a gloom over the whole Jewish community. He was an able and true friend of Israel. In his death he troubled no one. He died alone in his bed at night, where they found him in the morning. It seems that he did good to all and troubled no one at last. I hope and pray that my end will be the same.

The poor Jews come to me hoping that I may give them some advice or write a letter for them, and I can never refuse. I feel that I am a poor worm and nothing more. May

the Lord help us all. God bless you, dear brother.

Yours in hope,  
A. E. DAVIS.

#### Tongues Confused and Death Reigns.

Said the Psalmist, "Behold thou has made my days as an hand-breadth, and mine age is as nothing before thee." How solemnly true this declaration is in the light of the facts. One-third of a generation die before the age of seventeen; while the average life of an entire generation is only thirty-eight years. The following from the New York Medical Record is not flattering to human pride and ambition:

The seventy-two races inhabiting the world communicate with each other in 3,004 different tongues, and confess to about 1,000 religions. The number of men and women is very nearly equal, the average longevity of both sexes being only thirty-eight years, about one-third of the population dying before the age of 17. Moreover, according to the most careful computation, only one person in 100,000 of both sexes attains the age of 100 years, and only six to seven in 100 the age of 60. Generally, taking the entire world, married people live longer than single, and those who have to work hard for their living longer than those who do not, while also the average rate of longevity is higher among civilized than uncivilized races. Further, people of large physique live longer than those of small, but those of middle size beat both.—Christian Oracle.

Blessed are the meek for they shall inherit the earth.

COMFORT EXTRACTED FROM THE  
PSALMS—CHAPTER I.

BY BROTHER R. G. HUGGINS.

*(Continued from page 135.)*

**W**ATER is also used as a symbol of immortality. This we learn from Christ's conversation with the woman from Samaria at the city of Sychar. "Now Jacob's well was there"—John iv: 6. A woman of Samaria came to "draw water; Jesus saith unto her, Give me to drink" (v. 7). She replied, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (v. 9). "Jesus answered and said unto her, If thou knewest the gift of God (in sending his Son into the world), and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (v. 10). "Whosoever drinketh of the water that I shall give him shall never thirst;" it shall be "in him a well of water springing up into everlasting life"—v. 14. This is not the only invitation given by Christ to drink of the water of immortality, for at the feast of tabernacles, the last day, "that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink"—John vii: 37.

"When the poor and the needy seek water, and there is none, I the Lord will hear them; I the God of Jacob will not forsake them"—Isa. xli: 17. Deity has always promised the thirsty drink. "I will pour water upon him that is thirsty," says He—

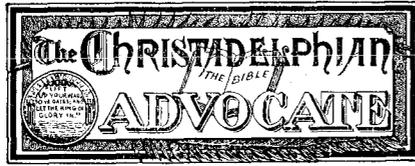
Isa. xli: 3. "Every one that thirsteth" the prophet invites to "come:" "Come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price"—Isa. lv: 1. To this we may add the blessed promise of Jesus: "I will give unto him that is athirst of the fountain of water of life freely"—Rev. xxi: 6.

After the sealing of God's servants John saw "a great multitude, which no man could number; they stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands"—Rev. vii: 9. "What are these which are arrayed in white robes?"—v. 13. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—v. 14. They are the redeemed of the Lord; they are "before the throne of God; they serve him day and night in his temple;" they shall "no more hunger nor thirst"—verses 15, 16. For the "Morning Star" shall "lead them unto living fountains of waters"—v. 17.

Brother, art thou despondent, discouraged or downcast? Behold this glorious future—this comfort and revive. Lift your head; look at the hereafter of the Lord's redeemed. Behold the glistening robes of immortality! Look at the "palms in their hands!" This is future comfort tangible and glorious. The ungodly may, like the rich man (Luke xvi: 19), receive "good things in their lifetime" (v. 25), and you "evil things," but in the soon-coming day they will be "tormented." "In that day" (Isa.

xii: 1), that is, in the day that "the Holy One of Israel" will be in the midst of Zion" (v. 6), when "the earth is full of the knowledge of the Lord" (Isa. xi: 9), and when the "excellent things which he hath done are known in all the earth" (xii: 5); when we can say "Jehovah is become my salvation" (v. 2), then we shall "draw water out of the wells of salvation with joy" (x. 3), and then we will be "comforted"—yes, comforted; for it is written, "Thou COMFORTEST me"—v. 1

(To be continued.)



JULY, 1896.

THE great absorbing topic of the day in this country now is the coming presidential election. Large as the daily and weekly newspapers are they find room for little else. Indeed the question has become such a complex one that it creates endless pages of news for the politicians. Old parties are being divided and sub-divided, and each division has its convention and candidate and platform, etc., etc., until newspapers are filled in the endeavor to satisfy this Babel with "all the news." Perilous times are upon this rushing, reckless nation, and the various leaders are trying to "guess" the causes and "guess" the remedies. One says we must have free trade and another claims high tariff would restore prosperity. This question is again sub-

divided into "protective tariff" and "free tariff." Then again parties are splitting on whether there shall be a gold standard or a free coinage of silver, and so on without end, until from the sensitive ties between nations peculiar to this "running to and fro" age all the world is held in a state of uncertainty and unrest. When the Babel builders had got, as they thought, nearly to the top of the tower confusion of tongues sets in and "bolters" excitedly bolt this way and that way.

The much talked-of probable war between England and the United States over the Venezuelan boundary dispute has been suddenly checked by a good stroke of policy on the part of Lord Salisbury. The Venezuelan police having arrested a British surveying party on a charge directly affecting the boundary question, Mr. Salisbury calmly requested Mr. Cleveland to take the matter in hand. This exhibition of tact has had the effect of the "soft answer that turneth away wrath."

The fact is, the seat of the soon-coming war is in the East, and all the little episodes and the by-talk of outbreaks here and there only serve to draw attention away from the smouldering embers till the fire gets a good start, and beyond human control. Then it will be on the side of lovers of the present world, alas! alas! while on the side of lovers of the world to come it will be Halleluiah! Halleluiah!

#### THE ANALOGY OF THE TREE OF LIFE.

An anonymous article from Auburn, N. Y., advocates that Adam and Eve

partook of the tree of life before their fall, and that an immortalizing effect therefrom would come only when God saw fit that such should result. The writer gives no proof (there being none) except that it is said, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat." To say that they ate of the tree of life is to go beyond what is written; and to say that there was an interdict is also to go beyond what is written. But the fact that the way of the tree of life was open is no proof that the tree was actually partaken of. The antitypical tree of life is free to be partaken of by the descendants of Adam, but thousands of them die without attempting to enter the strait and narrow path that leads to it. As regards the two antithetical trees the question during Adam and Eve's probation was, Which will they partake of first? and it would seem that the subtlety of the serpent was on the spot in time to arrest attention and allure the mind with the fascinating prospects of being like the angels by eating of the forbidden tree. That tree having been first eaten of, the other was barred from access.

The putting forth the hand and taking of the tree of knowledge of good and evil was one act and some of its results immediately followed. The language is, "Lest he put forth his hand and take ALSO of the tree of life and eat and live forever the Lord God drove him from the garden." That is, Lest he do with the latter as he had done with the former—"put forth his hand." Not, Lest he con-

tinue to do as he had been doing previously.

The fact that the putting forth of the hand and eating would have caused a living forever shows that the living-forever power was inherent in the tree and would be imparted to the eater even in a sinful state. This shows that the novel view of the writer of the article, that the power to live forever was not to result from eating until God saw fit to transmit it through the tree, is without foundation.

At first sight there is plausibility in the writer's reasoning that the children of God, while on probation, are eating of the tree of life. This is what he calls the analogy; but the analogy does not hold out as he tries to make it, for now we only have Eve—the church—on probation, eating, as the writer of the article claims, of the tree of life. Of course eating in the mental and moral sense is all that will be claimed for the church now, and there is no objection to one using such a figure of speech in expressing his thoughts. But where it is asserted that the tree of life typified the mental and moral eating of Christ there is a going beyond what is written. The only safe claim to make in the case is that the tree of life typifies immortality, and the eating thereof is a future event. Hence the promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God"—Rev. ii: 7. In another sense the analogy claimed would fail as suggested by the verse; for Adam and Eve were in the garden of Eden and we are out; and the promise is

that those who overcome shall eat of the tree "which is in the midst of the garden"—the kingdom of God.

PERILOUS TIMES.

It is now generally admitted that these are times of great disasters. The Chicago Record, a paper generally disposed to make the best of things, referring to the St. Louis cyclone says:

The destructive and death-dealing storm which made its path through St. Louis Wednesday afternoon comes as the climax to what has been a month of disaster. Never within the same time in the history of the country, it is safe to say, has there been such ruin and devastation wrought by the wind as within the last few days.

It is impossible at this time to tell the extent of the damage by Wednesday's tornado. It is known, however, that the dead will number several hundred and that the property loss will amount to millions of dollars. For the two weeks preceding cyclones of unusual severity had raged over the central western portion of the United States from Texas to Michigan. Beginning in Texas, May 15, 120 were killed by a cyclone. Two days later thirty-three were killed by storms in Kentucky and Kansas, and the next day forty-four met death in Nebraska. May 21 ten were killed in Oklahoma, May 22 five in Missouri, and May 24 the wind caused death to forty in Iowa. The next day eighty-six lives were lost by cyclones in Michigan and Oklahoma, and on May 26 eleven were killed by a storm at Cairo.

There will be no end to these distressing visitations till He who in the beginning made "everything very good" restore all things to their primitive state.

Brother J. Eastwood forwards a letter received from a friend whom he has been trying to induce to look into the Truth. The friend shuts off any possible approach by claiming that he had been through the whole subject and had gone beyond, yes beyond the word and into the spirit, or rather that the spirit had entered him, and it was therefore useless for our well-meaning brother to try to instruct him. Brother Eastwood says, "If you can make any use of it (the letter) do so; if not put it in the waste basket." Very little can be done with those who inflate their puny selves with the claim that the "Holy Ghost" has made them its special abode and given them a profound wisdom so far beyond the word of God that they look with pity upon their would-be benefactors and complacently say, "I would like you to know even more than I do," as if that would be a marvelous accomplishment. Such men must come to themselves before one can reason with them. A man seriously exclaims, "I have the power to call the sleeping dead in the chambers of hades." Yes, yes; so has any one; but will they answer? is the question. So any one can say he is possessed with the Holy Spirit, and without a proof a simple denial is as good as the assertion. Even a denial, however, is in some cases out of place, for instance, with the man who declares himself to be Queen Victoria.

# INTELLIGENCE

**BROOKTON, ME.**—It is with pleasure I announce the immersion, on May 10th, of William H. Moody (16), son of Bro. Albert P. Moody and Sister Anna Moody. Our brother, though young, witnessed a good confession of the things concerning the kingdom of God and the name of Jesus Christ.

Our little ecclesia now numbers eight. We have met for the last year at the house of Bro. Moody, but now hold our meetings in the town hall and endeavor to hold forth the word of life as we have opportunity. There are some whom we have hopes of, and we pray that if it is God's will that he would grant them a knowledge of the truth that is in Jesus.

Yours in the hope of eternal life.

OSCAR T. NASON.

**CARBONDALE, PA.**—As I am alone in this place, and have been so for many years, it is with delight and joy that I receive any one of like precious faith to join me and partake of my hospitality and enjoy the comforts which the Truth confers on those that are of one aim and one mind.

On May 10th Bro. Benjamin, Bro. and Sister Garing and their two daughters, of Hoadley, Pa., paid me a visit and we had an enjoyable time. Our meeting was held in the afternoon—Bro. Benjamin giving us a grand exhortation. Bro. Benjamin is well advanced in years, but is only four years in the Truth, but how thorough his knowledge and also his ability to teach the Truth is surprising indeed. Bro. Benjamin remained with me for over a week, during which time he succeeded in getting some interested in the Truth.

We visited Bro. and Sister Jones, of Clifford, May 16th. They are also in isolation and would like to have any one of sound faith visit them.

Your brother in the blessed hope,

J. W. EDWARDS.

**CHICAGO.**—It affords us pleasure to report that two more candidates have entered the race for the prize of eternal life. On June 4th J. Arnold put on the sin-covering name in the appointed way, and on June 7th Jacob Chawes did the same. Bro. Arnold has long been acquainted with the truth and has been friendly disposed toward it, being the husband of our Sister Arnold, and for quite a long time has been a regular attentive attendant at our meetings, until he finally realized the necessity for changing his relationship from being a son of Adam merely, to become a son of God by adoption through Christ. Bro. Chawes is by natural descent a son of Abraham, and has

now become a son by faith, in accepting Jesus as the promised Messiah, through whom the promises are to be realized at His return to earth again. It is our earnest prayer that both the above may be enabled to so run that they may attain to the prize that is set before us.

Sister McGimpie, who was visiting here and met with us during the winter and spring months, has returned to her home, in Port Hope, Ont.

Subjects of recent lectures by Bro. Williams have been: "Ancient and Modern Babylon," "Russia to defeat England in Egypt and at last to be destroyed by the King of the Jews," "Prophecy Fulfilled and Fulfilling," "In Adam and In Christ—the difference." A few interested friends continue to attend our meetings, and we hope that some of them may become obedient to the truth before long.

JAS. LEASK, Sec'y.

**CREAL SPRINGS, ILL.**—We report the addition of two more to our ecclesia, one by immersion, Thos. Hill, who was immersed on the May 31st, formerly neutral, and one by removal C. B. Hill, his sister wife, who learned the truth in Virginia, being a daughter of Bro. Arvin, of Kentucky. She has been living in isolation for several years near Sparta, Ill., but they have now located in our midst.

Your brother in Christ,

B. G. COCKE.

**KANSAS CITY, MO.**—I am glad to be able to report the obedience to the Lord in immersion of Mrs. Daniels (wife of Bro. Daniels) and Miss Ada Aidler (stepdaughter of Mr. Clark).

We went to Edgerton, Kan., last Saturday by appointment of Bro. Henderson, of Olathe. We met at the farm house of Bro. and Sister Batchelor. There were about twenty-five persons present in all. Sunday morning we spoke concerning the covenants of promise. In the afternoon we proceeded to Captain Creek (distance about five miles) where Mrs. Daniels and Miss Aidler were assisted into the saving name. In the evening we all met again at Bro. Batchelor's to remember the Lord's death as he appointed. All seemed much interested, and to those of us in the Truth it was indeed a season of pure enjoyment. Our thanks are due to Bro. and Sister Batchelor for a feast of the good things of this life, and that sister's untiring energy to make everybody welcome.

Yours in the hope,

J. T. BROWNING.

LAKE CUECOTT, IND.—It is with much pleasure we report to the household of faith of a visit from Bro. Williams, who gave us three lectures, and who also assisted two persons in putting on the sin-covering name, on May 24th, after witnessing a good confession by baptism, namely: Clara A. Lemmon (29), wife of Bro. D. Lemmon, formerly Methodist, and George F. Lemmon (37) formerly neutral, nephew of the writer.

A. M. LEMMON.

PENROSE, VENTURA CO., CAL.—As indicated by address I am sojourning in southern California this summer. Am thankful to say that my health and that of Sister Jones has much improved the last six months. Hope yourself, Sister Williams and family are enjoying the very best of health; the greatest blessing vouchsafed to man in the condemned sin-cursed mortal state.

What is termed "good health," however, physically speaking, leaves in us but a sad reflex of our primal forefather in Eden, so much so, that through a long course of the operation of the natural law of sin and death in the physical constitution of man, the average of human life has been reduced from 930 to 33½ years. It was from this physical state of condemnation, by a fixed law of sin and death in his "fleshly members," that Paul ever prayed for "deliverance," while "groaning within himself awaiting the adoption—the redemption of *his body*," in the resurrection when it would gain the "victory over death" by being "fashioned like unto the glorious body" of Christ. Likewise the faithful to-day are in the patient waiting for salvation by the "quickening" of their "mortal bodies." Actuated by the same faith, I am yours, only in hope of redemption from original sin by a resurrection to eternal life,

R. J. JONES.

[If Brother Jones, when he says "only in hope of redemption" means the "redemption of the body" from its physical condition which is the result of Adamic condemnation, all well; but if he means to deny that he has been in any sense the subject of redemption, then it is not all well. The redemption from the physical results of sin is, of course, not realized till the resurrection; but there was a time when we were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii: 12). If redemption is not an accomplished fact in relation to this condition or relationship it will be useless to hope for it at the resurrection. To be under Adamic condemnation and suffering the physical effects is to be in the predicament here described by Paul. To be free from the condemnation and yet suffering the physical effects is to be in the relation and condition Paul describes in Rom. viii: 1, 2 and verse 23.—Ed.]

QUINCY, MASS.—Greeting in the Lord. Although we have had an addition of six in our ecclesia of late, we have lost two by the removal of Bro. and Sister Marinel to North Chelmsford, Mass. We are sorry to part with them, as our brother was a faithful worker in in this ecclesia, and performed with cheerfulness the duties assigned to him in connection with the Truth in Quincy. We shall miss them very much. They will, no doubt, meet with the Lowell ecclesia.

Our lectures have not been very largely attended of late. We have had the pleasure of the company of the following believers at the Lord's table: Sister Chaison, Bro. and Sister Johnson, of Campello; Bros. John Mackellar, James Smith, Sisters Annie Rileigh and Lily Carr, of Boston.

Yours in the one hope,

R. J. CRANSHAW.

RICHMOND, VA.—Greeting. Since we wrote you last two more have put on the sin-covering name, both baptized the early part of last month; one a young man named Howard Taylor, son of Bro. Taylor, the other, Mr. William Mathews, who has long been acquainted with the truth, but was kept back on account of certain obstacles. Those having been removed he goes on his way rejoicing. Neither of them, I believe, were connected with any church before.

I send you a few verses composed by Bro. Mathews. If you choose you might find room for them in the ADVOCATE. I think them very nice indeed. (They will appear anon.—Ed.)

We have changed our place of meeting to Lee Camp Hall, Broad St., between Fifth and Sixth Sts. We meet at 11 o'clock every first day.

Bro. Pennell would like to know if you could get up a cheap edition of Psalm book, with the Psalms as arranged in the book he sent you, without the music. We like those better than any we know of, and would like to get, say 100, if they could be gotten cheaply. Perhaps there are other ecclesias like minded. If so, and it could be made known, it might be the means of pleasing a good many of our brethren and sisters. By making mention of this matter in some way you would confer a favor on our ecclesia.

As ever yours in Israel's hope,

JAS. S. BUTLER.

[We fear the demand would not be sufficient to meet the expense. If, however, the above remarks should meet with response beyond our expectations we would willingly do what we could.—Ed.]

SPRINGFIELD, O.—We have the pleasure of stating that the three following young people have put on Christ in the divinely appointed way, viz: Edwin D. Parker (18), on May 15th; Eva L. Grove (26), and Rosella May Biggs (19), both on May 27th. The first named is my youngest son, and his baptism into Christ completes the family circle. We are now all in Christ and candidates for the kingdom of God. Sister Eva is the third of Bro. Grove's family who, within the past two years, have become children of Abraham by faith. Sister Rosella is the eldest daughter of Sister Mary Biggs, of Chicago. These additions to the household of faith have afforded us abundant cause for thanksgiving to our heavenly Father who has brought them to his marvelous light.

Yours sincerely in the Lord,

W. T. PARKER.

## CHRISTADELPHIAN MEETING-PLACES.

- AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.
- BALTIMORE, MD.—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.
- BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.
- BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.
- BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.
- CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.
- CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.
- CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.
- DENVER, COLO.—Nos. 326-328 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.
- ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.
- JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.
- LOWELL, MASS.—Runel's building, Merrimack Square. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.
- NORFOLK, VA.—Corner of Brambleton and Maltby Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.
- PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.
- QUINCY, MASS.—89 Washington St., near Canal St. At 11:30 A. M. for breaking of bread and at 7 P. M. for lecture.
- RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 A. M. every first day.
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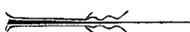
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AUGUST, 1896.

NO. 138.

THE CHRISTADELPHIAN  
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ADVOCATE.

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

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#### NOTES.

CITY HALL LECTURES.—In our last shipment from England were sent "Town Hall Lectures" instead of "City Hall Lectures." Brother Walker writes that the latter is out of print. Will those from whom we have unfilled orders please advise what we shall substitute. Also in regard to "Christendom Astray" in paper. The only kind to be had now is the cloth bound—\$1.10.

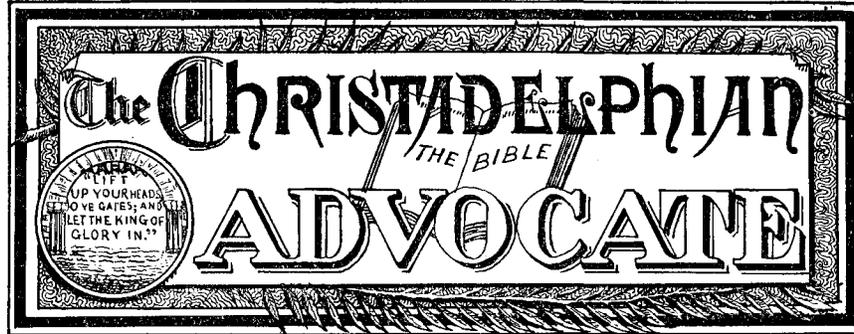
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WATCHMAN, WHAT OF THE NIGHT?

LECTURE AT THE CHICAGO FRATERNAL GATHERING, BY THE EDITOR.

**D**EAR BRETHREN AND SISTERS:—There never was a time when the question, "Watchman, what of the night" was more important and interesting than it is now. The world at present is in the thickest darkness of night, and the children of God are not exempt from the serious consequences thereof. The unrest among all nations of the earth and the universal depression in the commercial world are driving many of the people of the world into despair and voluntary death, and causing anxiety and suffering among those who look for the world to come. These things are a cause for mingled sorrow and joy—sorrow for those who suffer and sigh and joy that the darkness indicates the nearness of the dawn of a morning of a glorious deliverance.

To the cry, "Watchman, what of the night?" the watchman said, "The morning cometh, and also the night" (Isa. xxi: 11, 12). Yes, there is a night of trouble yet for the world—a "time of trouble such as never was since there was a nation" (Dan. xii: 1). "Weeping may endure for a night, but joy cometh in the morning" (Ps. xxx: 5). The children of the world are children of this weeping night, but we are not of the night, nor of darkness." Therefore let us not sleep as do others; but let us watch and be sober" (Thess. v: 5, 6).

Now there are two ways of watching. One is to see to it that we are preparing ourselves for the event for which we are watching, and the other is to study the "times and seasons" in their relation to that event. The former is the more important; for our salvation is not made dependent upon knowledge of the signs of the times, but it is dependent upon our obedience to the gospel and a patient "continuance in well doing." Thousands who never understood chronology will prove to have been faithful watchers. It is into our own minds and hearts that we must look, comparing ourselves with the standard of the Truth, in order that we may be watchmen who shall not be taken unawares. It is useless for one to devote his time to adding up rows of chronological figures while the more important matter of his mental and moral character in the sight of God is neglected.

While we should carefully look after our individual status, we, as true patriots of the kingdom of God, must be much concerned about our condition and our prospects as a body. I do not mean simply as a local body, but as the one body at large.

It always has been the lot of this body to meet with trouble and disappointment—sometimes from necessity of circumstances and sometimes from awkwardness of some of its constituents. It seems that it must ever be so till the Lord come to smooth the roughness and straighten the crookedness peculiar to fallible man.

When evil times come upon us as a body a consciousness of righteousness and integrity is apt to exclaim, "Come, Lord Jesus, come quickly." But really this seems a little selfish. The individual considerations are secondary in the true patriot, a patriotism such as is exhibited in the Apostle Paul when he exclaims, "I would that I were accursed for my brethren my kinsmen according to the flesh." With the body distracted and the blighting hand of division busy at work one can hardly feel like exclaiming, "Come, Lord Jesus, come quickly." He is almost tempted to pray for an extension of that "longsuffering" that is not "willing that any should perish, but that all should come to repentance."

Still, it really seems hopeless to pray for union and unity, in these times when a trifle is made a pretext for the sundering of brother from brother. What can we do? Truly night is heavily upon us and there seems no hope till the morning bursts to the joy of some and the sorrow of others. God grant that few of those we know and love may fail of the joy.

God's set time for our Lord's coming has been fixed with a view of "longsuffering" reaching to the end of justice and mercy. When the curtain drops it is a sure signal that whoever is holy will be holy, and whoever is unholy will be unholy and would be with a further extension

of time. "Thy will be done," therefore, is all that wisdom and resignation can say. His will must be done, and it is for us to adjust ourselves to the Divine workings of things so that we may be fit for use when the glorious end is reached.

Last year when we met in fraternal gathering we thought it possible, if not probable, that the Lord might be here by this time. Are we disappointed that He is not here? No, not if we held it as a hope, but if we committed ourselves to figures, fixing the day, we are sadly disappointed. No man could have said He will not be here. No man can say now that He will not appear before this time next year. While we would rebuke the dogmatism that would declare that on a certain day and hour He would come, we would not—we could not—say He will not come. It is a matter with which presumption can toy, while wisdom and sobriety will regret and hope.

The coming of our Lord is the great end of all our hopes and aspirations; and it is this that makes many seem to lose that patience enjoined in the words, "Be patient, brethren, unto the coming of the Lord." Impatience proceeds to figure and fix dates, and in doing so runs into a strange co-relation of figures that astonishes. Then the thought springs up and finds vent in Eureka! Eureka! But a strange co-relation of figures is not a safe basis to build upon. Then again, types are drawn into service as a sure settlement of the question, and it is decided and declared that if it does not turn out just as the manipulator of figures and inventor of antitypes concludes all is unworthy of credence. The thought never occurs to such zeal that if a given type settles the day and the hour that type was within the reach of Him who said, "Of that day and hour knoweth no man, no not the Son, but the Father." Surely if there was a type upon record deciding the day and the hour it reflects unfavorably upon the Saviour for fallible men to see deeper into such types than He saw.

There are subjects in the Scriptures susceptible of clear and positive proof; but there are others that give no scope for dogmatism. It is a failure to discriminate between these that causes some to demand too much and others too little. Wisdom will speak positively and fearlessly in regard to one class of subjects, while of others it would throw in an hypothesis as a safeguard. But foolishness will rush where wisdom will scarcely dare to tread. Let us try to be wise and prudent in all things and the Truth will be to that extent safe from reproach.

Now I do not wish to be understood as discouraging the study of times in the light of the enigmatical figures given us in the Scriptures. Let us study them with the moderation advised and then we are on safe ground.

“Figures will not lie” is a remark often made, which in a sense is true. To prevent them leading us astray in the matter of Bible times it is essential that we know where they begin before we can reach the correct ending. An incorrect beginning for the three dates of Dan. xii. was what caused so much disappointment in 1866-8, and the same result has recently occurred with some from the same cause. The Phocan decree has been taken as the beginning of the first period—the twelve hundred and sixty, and of late as the beginning of the three periods—the twelve hundred and sixty, the twelve hundred and ninety, and the thirteen hundred and thirty-five. The rising of a political power is never a matter of a moment; it is a gradual process, which was the case with the uprising of the man of sin. It is not safe to assume that the date of a decree is the sure starting point of a political power. If the three periods of Dan. xii. have a common beginning, which seems clear, since one of them—the first—has ended, would it not be safer to count backward instead of forward? The full downfall of the temporal power of the Pope did not take place till 1870. Catholic authors give this as the date. The fact that the Pope depended upon the French troops for protection, instead of being proof of the loss of temporal power, would seem to prove that it was still retained, but with the assistance of another power. The Pope had many times stood in need of protection, but this did not signal the downfall of the temporal power. Cardinal Gibbons says, “The temporalities of the Pope were not much larger than the State of Maryland before he was deprived of them BY VICTOR EMMANUEL A FEW YEARS AGO.” This was in 1870. If we count backward from this date shall we not have the correct beginning of the 1260 years of domination? 1260 years backward from 1870 would take us to 610 as the start and would take us to 1900 as the end of the 1290 and 1945 as that of the 1335. O dear, cry some, must we wait that long? forgetting that thousands have waited much longer and, like Daniel, had to go into the sleep of death to wait many long years ere he should “stand in his lot at the end of the days.”

Our life is but a span. The measure of our probationary days is but “an inch or two of time,” and then if the Lord is not here in fact He is here in a moment to us, since the interval between the closing of our eyes in death and opening of them in resurrection life is but the twinkling of an eye. Then again, while the three periods of Daniel and all other prophetic times mark great events no one can say that any one of them marks the coming of the Lord to the household. Take the 1290 days and their end is by no means said to be the call of the saints. It is more likely to be the inauguration of the great war of God Almighty. With this in view it is not possible for us to watch by ascertaining the exact time; we can only feel reasonably sure that the call of the house-

hold will take place sometime between the 1260 and 1290 days.

For that patience enjoined by the Apostle James this, with the encouraging aspect of things in the world universally, is sufficient; and since time is graciously allowed us let us strive to make our calling and election more sure and add stars to our crown of glory and rejoicing in the day of the Lord.

While the world is disturbed and confused and its children struggling to live the children of God are passing through evil times from which they suffer individually and collectively. Business perplexities, domestic difficulties, and hunger and want are making life a load that is hard to bear; and the load is made heavier by the busy, ruthless and reckless hand of division, and that too upon pretexts the most trivial and absurd. Likes and dislikes, personal and official jealousies and ugliness are doing their evil work and threatening to go from bad to worse until the body of Christ is being divided into cliques whose malice and hatred find vent in mean thrusts, false charges, and slanderous reports, upon the strength of which proselyting efforts are pushed with a far greater zeal than the Truth ever found at the hands of those concerned. Some of these things are right upon us; others are coming. "Watchman, what of the night?" What shall we do? Shall we invite dividing and disrupting enemies into our camp? or shall we resist the devil that would sow tares in the hope that he will flee from us? Let every man this day do his duty in helping to keep the ship clear of the reefs and rocks that threaten to strand her and dash her into fragments. To them who stretch out their hands to divide us upon questions recently invented as "essentials" let us cry out boldly, Hands off, Hands off, and let every faithful soldier of the crown stand shoulder to shoulder in a firm and unflinching front that shall withstand the assaults and stratagem of partisanship disguised in a garb of pretended goodness.

While it is our imperative duty to maintain the purity of the Truth and pure fellowship thereon, it is positively wrong to magnify the "smaller matters" of the law of the gospel into equal importance with the first principles for the purpose of raising new tests upon which to divide the body. These are evil deeds, and he who countenances them risks being a partaker. Every brother should have the courage of his conviction regardless of who is concerned; and it is the duty of all to see that divisions are not forced upon us where they are not Scripturally necessary. If the Lord come soon let Him find us manfully standing at our posts of duty, and then we may be sure He will say, "Well done." If we must die before He come let us be doing our duty, and the same blessed words will thrill our being and transport us into raptures of joy and gladness in that age where there shall be peace on earth and a good will among men.

### MOSAIC LAWS OF HEALTH.

A REBUKE TO MODERN WAYS THAT ENCOURAGE THE RECKLESSNESS OF THE "NEW WOMAN."

WHEN at a western college our lady preceptress (niece to one of the most notable men the United States has produced) warned the young ladies that at certain times there should be no severe mental or physical exertion. Yet these young girls were expected to compete intellectually with strong, vigorous, athletic young men who had no drain upon the system to weaken them. The result to the writer for one being irretrievable collapse.

When Mr. Spencer inferentially intimates that woman is "undeveloped man" what can he mean? In mentality? Doubtless. Physically there are wide and radical differences that may not be overcome. This is not more clearly seen in nature than in a careful study of Biblical men and women. The ancient woman of Moses' time is the unchanged woman of to-day except in environment. Time or place has not changed species or sex, even if it should in any sense have perfected it. Has man developed adown the ages of historical time? If so then also has woman. Not perchance along his line of progress, but in like ratio along her own. Is man more courageously manly than formerly? Then she is more tenderly and delicately womanly, or ought to be. Each is a unit—a complete whole—a single personality. Was David the Psalmist the greater in manhood because of a

number of wives and many children? Or, on the other hand, was Paul of Tarsus lacking in virile force of character because of not being supplemented by woman? Nay, nay. God's best gift to man is a good wife. but she cannot make him. Neither can she mar him, if he be of sterling worth, no matter how bad she prove.

However, the question is: With the physiological difference in organism can man and woman be mentally cast in the same mould? Is not body to mind what cause is to effect? If the cause cannot be changed can the effect be? Is it possible for a boy and girl to be trained even with precisely the same environment, to think, feel, and act the same? If they should logically come to a same conclusion would it not inevitably be along a different line of argument? Are there not boys becoming listlessly effeminate by being schooled by women, when the example of man would prove emulative and invigorating? If in truth, in past times, man ruled woman with masterful authority, did not likewise she INFLUENCE him for good or ill with her charms and wiles and fascinating persuasiveness? But, yes, let woman educate as high as her ability can reach, only let her upward flight be along her own line of intellectual endeavor. Why should she try to usurp man's prerogative? Her own is nobler

How would it be possible for woman weighted with public duties to carry out the laws of health enjoyed by Moses? He taught that there were times when she should be set apart for purification; and no doubt but that these were spells for

rest and quiet as well. The relation of man and wife was regulated with a just regard for purity of life. At childbirth the great cleanliness and long interval of quietude gave full scope for recuperation. No endangering permanently the health, or even risking life by a too soon activity. It is becoming a boast that woman is no longer so helpless as awhile ago; but methinks if there was enforced helplessness at times it would be a fine thing for the race. The men also were often unclean and must wash their clothes and bathe. But the more especially was the dead unclean. No kiss or caress as with us. The boards of health ought to prohibit. How far are we removed from the barbarism of the poor, ignorant Russian peasant who kisses the bones of the dead priests of the Greek church? How revolting! Moreover there must be no eating of unclean food, etc. Very few study the great perfection of these laws. It is an admitted fact that the Jews, even in these modern days, are the most healthy people in existence. They still in some measure follow these rules of right living. Especially is this the case in regard to food. They are very choice in their selection of live stock.

The Jew; he lost his nationality, but he remains in the remotest regions of the earth unchanged and unchangable. The Assyrian, the Babylonian, the Egyptian, the Grecian, the Roman having sprung from obscurity, rose, won renown have fallen—perished. All their magnificence as depicted in their ruinous monuments is fast moulding into dust. But the

Jew still lives. A people exiled, driven about the world, but with ever a new and vital freshness that cannot be quenched. Is it not passing strange? In wealth, in trade, in literature, in science, in art, who stands higher? Wonderingly why? Is it because though plundered and persecuted and as a people they have held steadfastly to Israel's living God? He knows.

ORIANA LESLIE TURNEY.

### QUESTIONS,

BY THE EDITOR.

What is meant by Isa iv: 1? Who are the women? and who is the man alluded to?

ANSWER.

It does not apply to any women or man in particular. It is a way of showing what havoc the ravages of war will play upon men at the great time of trouble referred to in chapters ii. and iii. Chapter iii: 25 says, "Thy men shall fall by the sword, and thy mighty in the war." The extreme anxiety of women for wedlock here pictured, while out of harmony with modern claims among those who advocate "woman's rights," is in accord with the scripture view of the "shame and reproach of youth and widowhood." See Isa. liv: 1-6.

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Brother Cordell, of Indian Ter., writes that he is in perfect harmony with all he has ever read in our works and in the *ADVOCATE*, except that he cannot agree with our position on feet washing. Our brother must not understand us to oppose feet washing individually and mutu-

ally; but when it is done as an ordinance or public ceremony we claim it is out of place and out of harmony with the spirit of what our Saviour taught by His example at the supper in Bethany. Brother Cordell orders Trine-Immersion and Feet Washing and we hope this will set the matter right in his mind, as it has with many others.

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Will you please harmonize Deut. iv: 47, 48 with our present view that Mount Zion is in Jerusalem?

W. R. L.

ANSWER.

This is not Mount Zion in Jerusalem. It is spelled Sion and the reason is that its orthography is different in the Hebrew. The Hebrew characters in English would be SION for the word in Deut. iv. and Psa. cxxxiii: 3; they are TSION for Mount Zion in Jerusalem. In the latter verse we have the "mountains" (plural) of Zion (Sion), which were part of Hermon where dew is very copious. A writer says, "With this dew, even in dry weather, their tents were as wet as if it had rained the whole night."

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In Exodus xxxii: 13 we read that the land was promised to Abraham's seed and "THEY shall inherit it forever." Now this does not compare well with Gal. iii: 16, unless we consider that Christ is here meant in the former text as the multitudinous man.

What I want, my dear brother, is this, to know if that is right, or if it is a mistake in the version.

E. C. S.

ANSWER.

In Gal. iii: 16 Paul has direct reference to Gen. xxii: 17, where we have the words, "Thy seed shall possess the gate of HIS enemies." Here his argument finds its foundation. All other promises to the multitudinous seed of future blessing, whether it be the seed natural or the seed spiritual, center in this, for it is in Christ and in Him only they are to be realized. When the kingdom of Israel is restored under Christ it will be the antitype of the kingdom of Israel formed under Moses. Speaking of which the Apostle Paul says, "They were all baptized into Moses in the cloud and in the sea." This constituted them one body—the "body of Moses" about which satan contended. When the kingdom of Israel is restored under Christ it will again be the one body or the one seed. Hence the oneness is a prominent feature in the case and the singular seed will always apply.

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Brother Pilgrim asks us to explain Col. i: 15-19.

This passage is used to prove that Christ is God, that He existed from all eternity and that He is the creator of the literal universe. A careful reading by one whose mind is not steeped in theological tradition will show the falsity of such claims. Verse 15 says that He is the FIRST-BORN of every creature. He was therefore born, a thing which in no sense could be said of God, and which is a contradiction of the claim that He is from all eternity. In His birth of Mary He was not the FIRST-born of every creature. Whatever

this birth is it is first in comparison with other births of other creatures." Christ was therefore a creature among other creatures and is the first-born of them all. For there to be creatures there must be a creation. In the first, old or natural creation Christ was not first; for the Apostle Paul says, "The FIRST man, Adam, was made a living soul; the LAST Adam (Christ) was made a quickening spirit" (I. Cor. xv: 45). The passage under consideration holds us to a creation of which Christ is the first-born, and the only creation of which this is true is the new—the spiritual creation, referred to by the same apostle in the words, "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; CHRIST THE FIRST-FRUITS; afterward they that are Christ's at his coming" (I. Cor. xv: 22, 23). This refers to the new creation—the immortal state which comes in the order expressed in the words, "first that which is natural; afterward that which is spiritual" (verse 46). Of this new creation or immortal state Christ is the first—"the beginning of the creation of God" (Rev. iii: 14) as He is called in the book which treats pre eminently of the new creation. This first birth of the new creation was a subject of predestination. "For whom he did foreknow, he also did predestinate to be conformed to the image (in character first and nature afterwards) of his Son, that he might be (as predestinated) the first-born among many brethren" (Rom. viii: 29). He is the first-born from the dead (Rev. i: 5) in the order of God's plan of

resurrection (incidental cases not being reckoned in this plan) and is the first to enter from the Adamic state into the blessings of the new creation.

With this clear before the mind the rest of the passage can easily be understood, keeping in view the new heavens and the new earth to be fully established at His second coming and which were initiated at His first coming, since the plan or covenant was brought into force by His life, death and resurrection. "In him were created—those in the (new) heavens, and those in the (new) earth; the visible (the ecclesia), and the invisible (those yet to be manifest), whether they be thrones, or lordships, or governments, or authorities, all (such) things (not the literal heaven and earth) have been created through him and for him; and he precedes all (these) things, and in him all (these) things have been permanently placed" (Diaglott translation). Any objection raised on the basis of past tense in the words, "were created" is met by Heb. xii: 22-24.

Those who use this passage to prove that the literal heaven and earth are referred to believe that the earth is to be burned up. Hence that it is not "permanently placed." The new creation, consisting of new heavens and new earth, is to be "permanently placed," for the kingdom of God is to "stand forever;" "of his kingdom there shall be no end."

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Please state in the *ADVOCATE* how you understand the passage quoted

in the March number in article on Evolution, "Then shall the Lord go forth and fight as when he fought in the day of battle." It must refer to the Lord Jesus, and the question is When did He fight? J. HAGLEY.

ANSWER.

It is questionable if we have the right translation in this verse. Dr. Young gives the literal rendering as "being fought with," which would make it read, "Then shall the Lord go forth and fight against those nations as (nations) being fought in battle." This would prove its literality instead of making it a comparison with a particular historical day of battle.

However, there is only an apparent difficulty in speaking of Christ as having done things in the past—before His birth. When such language is used it must be understood that Christ was God manifest in the flesh, and that as God representatively and in manifestation and, in a sense, identification, He speaks for God and as God. An instance of this kind is when weeping over Jerusalem He cries, O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together," etc.—Luke xiii: 34.

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Will you please answer in the ADVOCATE whether our fair sex have any voice in the assembly? Suppose the assembly meet for the purpose of fraternizing in a "social," or, as it is in other places, "tea meeting." can they read an essay or repeat a dialogue? or can they read a piece of

poetry? or do any voice work whatever before the assembly, except singing? E. V. MELBURNE.

ANSWER.

We do not think the words "keep silence" prevent sisters from the things named in the questions. To take the words in the absolute sense would prevent them from singing, and we know from reason and scripture that such a meaning is out of the question. Sisters have minds of their own and are expected to act conscientiously. Hence in the matter of fellowship they must in duty make known their honest convictions. Compared with man woman should be retiring and modest, as even nature itself teaches as well as the general tenor of Scripture. It would seem that modesty having been over-ridden was what called forth the apostle's interdict, and with us its bearing would be in a case where a sister assumed the full prerogative of a brother in assuming the right to officiate and perform general platform work. For her to do the things named in the question would need in no sense be immodest and would be helpful and interesting in many ways.

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In writing to Brother Leask on matters pertaining to the Sunday School lessons, in which he remarks, "I think the Sunday School in the ADVOCATE is not only advantageous to the children, but would do some of the older heads some good," Brother Brice asks, The answers in the lessons use the words covenant and testament as interchangeable term, How can this be when it was

an everlasting covenant or a covenant made for the age, or world to come, which is not in existence yet? How can a covenant be in force and still be in abeyance?

ANSWER.

The interchangeable use of testament and covenant comes from the fact that both occur in our English translation. Had the proper word covenant been given only this evil would have been obviated. In this case two English words are forced upon us for one Greek word, while in the word "hell" we have one Anglo Saxton word forced upon us for two Greek words. In either case there is no harm done providing we know the real meaning of the Scripture under consideration. Referring to Heb. ix. Dr. Adam Clarke, who speaks here as a scholar and not as a theologian, says, "There is no proper reason why our translators should render DIATHEKE by testatment here, when in almost every other case they render it covenant, which is the proper ecclesiastical meaning as answering to the Hebrew, BERITH."

At present the covenant is a covenant of promise, when the second party to it is complying with the required conditions. In the world to come it will be a fulfilled covenant, when thereby God will be glorified and man blessed as the result of fulfillment of the obligations graciously self-imposed by God and reverently and lovingly complied with by man.

Beware of tests that exclude from fellowship, those you pretend to uphold.

COMFORT EXTRACTED FROM THE  
PSALMS—CHAPTER I.

BY BROTHER R. G. HUGGINS.

(Continued from page 172.)

**T**HE wicked are never comforted; they have their all in their lifetime. "The ungodly are not so: but are like the chaff which the wind driveth away"—Psa. i: 4. Instead of being "like a tree" they are "like the chaff." They are compared to despicable things—Psa. lviii: 4; lix: vi; Isa. lvii: 20, 21; Jer. vi: 3<sup>1</sup>; Eze. ii: vi; Hos. xiii: 3; Mal. vii: 6, 26. "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish"—Psa. i: 6.

When we realize that all our ways are before God (Psa. cxix: 16\*), "before the eyes of the Lord" (Prov. v: 21), then we are more concerned about them pleasing the Lord (Prov. xvi: 7). God's ways are not our ways (Isa. lv: 8); let us, then, not choose our "own ways" (Isa. lxvi: 3) nor do them (Isa. lviii: 13), but "delight to know God's ways" (Isa. lviii: 2). Let us "take heed to our ways" (Psa. xxxix: 1), "consider them" (Hag. i: 5, 7), yea, "search and try" them (Lam. iii: 40), and if we find anything amiss in them "amend" them (Jer. vii: 3, 5; xxvi: 13). David, in asking God to search him and know his heart, try him and know his thoughts (Psa. cxxxix: 23), says, "See if there be any wicked way of pain or grief in me, and lead me in the way everlasting"—v. 24. The ways of God are "just and true" (Rev. xv: 3); and let us pray Him to

show us them (Psa. xxv: 4), that we may avoid "the way of Cain" (Jude xi.) and "false prophets" (II. Pet. ii: 1) whose ways are "prencious" (v. 2) and full of "misery"—Rom. iii: 16; that we may be delivered "from the way of evil men" (Prov. ii: 12), from the ways of darkness" (v. 13), from the "ways" that "are crooked" (v. 15), from "paths" (ways) that inclineth "unto the dead" (v. 18). Let us lay hold of "the way of truth" (Psa. cxix: 30), or "way of the righteous," which "the Lord knoweth," and walk in the "paths of uprightness" (Prov. ii: 13), "paths of life" (v. 19), and way of good men"—v. 20.

"The way of the righteous" is "narrow" (Matt. vii: 14), but those who travel it are safe; their feet "shall not stumble" (Prov. iii: 23); their way is "made plain" (Prov. xv: 19); it is "light" (Job xxiv: 13), and God and Christ will abide with him—John xiv: 23. The promise, "Lo, I am with you always" proves that God knoweth and recognizes our way, and there is a glorious reward for all who walk in it, for it "is life" or leads unto it, and in the pathway "no death"—Prov. xii: 28.

Here we have present and future comfort; comfort now in that God is with us, and future in that he will bestow upon us the never-fading crown of immortality, which is worth more than the plaudits of ten thousand worlds. Brother, we may want many things, but above all else we want to live forever. O that I might LIVE! FOREVER!!

We live in a wicked world and our trials and troubles are often severe, and when we view our situation we

exclaim: Lord, "when wilt thou comfort me?"—Psa. cxix: 82. At the time appointed "God that comforteth those cast down" (II. Cor. vii: 6), "the God of all comfort" (II. Cor. i: 3), will "comfort all that mourn" (Isa. lxi: 2; Matt. v: 4), on "every side"—Psa. lxxi: 21.

#### THE BEAST OF THE EARTH.

I CANNOT see that the belief of the Seventh day Adventists has any bearing upon this subject.

No doubt "the earth" of Daniel's fourth beast is the Roman earth. "The earth," as each new power arose, was extended, and why not again with the rise of the two-horned beast?

Babylon ruled "the earth."

Media and Persia a still larger "earth," Grecia one still larger. With the rise of Roman power "the earth" was extended to the Atlantic.

The beast "coming up out of the earth" will no doubt become Latinized. The number 666 will identify in Lateinos

An empire within an empire is a good definition. When we consider the great order of Jesuits, it is a wheel within a wheel.

The "black pope," the General of the Jesuits, is unknown to any save the dignitaries of the church. He may be Satolli for aught we know. He it is who directs every move for his church upon the political chess-board. He may announce himself later—the Balaam (foreigner), the false prophet of the last days who will prophesy for Balak, the Pope of Rome.

It is plain from the reply of "G. F." that the question hinges on the point whether the Papacy was wounded or one of the pagan heads. The beast of the sea having a mouth speaking great things identifies it with the little horn of the fourth beast having mouth and eyes which all will concede is the Papacy.

What was it that was to have power to make war forty-two months or 1260 years? The Papacy.

Daniel says it was to wear out the saints for a time, time, and a dividing of times or 1260 years.

It is quite evident from the text that it is the Papal beast that is wounded and not the Dragon. Verse 14 says the beast—the Papal beast—had the wound by a sword and did live. It is a mistake to conclude that the seven heads of the Beast of the Sea are the same as the seven heads of the dragon. The head that is wounded belongs to the Beast of the Sea. Let us look at facts. Counting from the year 538, when Belisarius, the general of Justinian, drove the Goths from Rome, to 1798 we have 1260 years. What then? The Papacy received a "deadly wound," or as one of our brethren expresses it, a terrible blow—nearly fatal.

Pope Pius VI. was carried captive into France and died in exile.

The Papal government was abolished and Rome declared a republic. Through the jealousy of the European powers the Papacy was restored a few years later, but the prestige then lost has never been regained. Counting from the Phocan decree, in the year 606 or 608 to 1866-8, we have just 1260 years when the temporal

power was lost and the wounding process finished.

We know from the Word that the temporal power will be restored, for there are ten kings that are to have power one hour with the beast and are to fight against the Lamb and his followers. If this is not a wounding and healing, would it not be remarkable that such important events have no place in prophecy?

The argument that the wounding of the sixth head of the dragon (for the Papacy was not yet developed) was healed is hard to prove, for the sixth head was imperial, the seventh Gothic, and as "G. F." admits, the eighth was Papal.

It has continued Papal ever since with the short interregnum, already mentioned, during the time of the first Napoleon. The seven heads of the Beast of the Sea are doubtless different phases of the Papal government. The dragon, or Pagan Rome, had seven heads. So has the Papacy. History repeats itself.

I have made a list as they occur to me now. Perhaps some one can suggest a more accurate division:

From Justinian to Phocas, first phase.

From Phocas to Charlemagne, second phase.

From Charlemagne to Napoleon, third phase.

Republic, fourth phase.

Restoration, fifth phase.

Loss of temporal power, sixth phase.

Restoration (future), seventh phase.

The fourth beast of Daniel had ten horns and a little horn that plucked up three of the ten. It had iron teeth that break and devoured. The saints

were given into its power 1260 years, which ended when the deadly wound was given. The saints were worn out. The Truth has been revived. The beast was to prevail against the saints until the ancient of days came. It was to trample the residue with its feet. Let each one draw his own conclusion.

The great red dragon of Rev. xii. represents pagan Rome. It had seven heads and ten horns.

The scarlet-colored beast upon which the intoxicated woman sat (see Rev. xvii.) no doubt represents the transition period from pagan to Papal Rome to the time of the destruction of the latter. The transition is represented in Daniel by the plucking up of the three horns.

The scarlet color identifies this beast with the Dragon, so also do the seven heads, of which five had fallen before John's day. One was the imperial; one was not yet come, the Gothic. The seventh to continue a short space; the eighth was Papal. Notice the transition. The woman was said to sit upon the scarlet colored beast. The church was supported by the government from the time of Costantine unto the time of Justinian. When the Papal government is formed, the woman is spoken of as the beast and no longer sitting upon the scarlet-colored beast. "The Dragon gave it his power, and his seat, and great authority."

She became the beast that was and is not and yet is, the eighth and of the seven.

The beast that was to come out of the bottomless pit (the deadly wounding) and go into perdition.

The Beast of the Sea represents Papal Rome.

The seven heads no doubt seven phases of government.

The seven heads of the Dragon had fallen, so could not be said to be on the head of the Papal beast.

The ten horns are the same as the ten horns of the eighth, which make war against the Lamb.

I. M. H.

[An article from G. F. on "The Beast of the Sea" is in type and will appear next month. For the present we refrain from making comments. —ED.]

The "Great Salvation" Appreciated.

Please send me the worth in the "Great Salvation." To this book I owe a great deal in aiding me to come to the Truth. Through the kindness of Sister Kelly, of Windsor, Fla., I get to read the *ADVOCATE* and "Truth Gleaner." It would seem like spiritual starvation to be without them.

ASA M. HARTLEY.

Please send to my address another dozen copies of the "Great Salvation." Of all that I have sent for before there is not one left in my house. Some pay for them, others I give away.

The copy of the "Problem of Life" kindly sent by you in my last order is very wonderfully clear and convincing, but the "Great Salvation" has the subjects so conveniently arranged and everything so plain that I prefer it for present use.

This little book along with my Bible has made me wiser than all my former teachers.

JOSEPH TAYLOR.


**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.

JERUSALEM, June 28, 1896.

I HAVE just moved into another room about one mile from my former residence. The house in which I lived was owned by a Moslem. He bears a very bad character for cruelty even among Moslems. He was so angry to know that the family with whom I lived were moving that he began to abuse me, because I could not get a porter to move my things the same hour in which they moved. I was obliged to call a soldier from the American Consulate to remain with me until I got away. The soldier was very kind to me, and he had to arm himself with a sword.

I am now living with the German's in what was formerly the Leper's Hospital. It is a safe place at present, because there are many German families living here and they are all armed. There has been one attempt to break into the building since I came here, but many guns were fired and the thieves got frightened. The whole household was out in the big hall, and I felt quite safe.

Last Thursday one of our Jewish colonies was the scene of a tragedy. There were five robbers all armed

who entered the colony at midnight. They broke the doors and windows, took everything they could find, then there was an alarm, and two watchmen came to the rescue. They shot one of the robbers but the others ran away and left some of the plunder. In the morning the watchman found the man whom he shot lying dead; was greatly frightened and ran away for fear of the relatives of the dead man. Now the poor Jews are left to watch themselves, and they cannot sleep at night. They expect to be killed by the family of the dead man. It is indeed a terrible state of things and there is no remedy.

The German Jews are to build a hospital outside the city; they have purchased a lot in a good, healthy location and this is much needed here, there are so many poor, sick starving people. Many are taken into the hospitals who are ill from starvation.

I have forgotten whether I have told you about Dr. Bliss who was assaulted on the streets. He was walking with Mr. Dickey, his English assistant, early in the evening. Two men waylaid them for the purpose of robbery. Mr. Bliss being almost a native knew how to deal with them,

but Mr. Hickey was beaten and one of his arms was broken. Dr. Bliss has never had such an experience before since he has been engaged in these excavations. The event has caused much excitement among Europeans. I feel that we are in danger all the time, but we also know that the eyes of our God are always upon it—"a land which the Lord thy God careth for." It is the Lord's land. The place where Jesus the crucified and risen Saviour will "sit upon the throne of his father David, and reign over the house of Jacob forever, and of His kingdom there shall be no end."

I have but a few moments to write now, but will try to give you all the news by next post.

I have been able to pay rents for some very poor people and hope to do more. It is a great pleasure. My dear friends, Dr. and Mrs. D. Arbela, have gone to Europe. I shall be very lonely while they are gone, as I have seen them every day for the past two years. The poor Jews also are in sorrow over their loss for a time.

Yours in hope with heartfelt gratitude,  
ALICE E. DAVIS.

#### MARRIAGE WITH THE ALIEN.

**B**ROTHER J. G. Thompson, of 147 Main St., Charlestown, Boston, Mass., writes as follows: I would like very much to get the sentiments of as many of the brethren as could find time to give them on the application of Rule 36 of the Guide. If you can afford space for the following propositions I would

be pleased to hear from them, either through the *ADVOCATE* or by letter to me.

#### PROPOSITION.

"That we believe marriage with the alien to be a violation of the Law of God."

Now, brethren, this is either true or it is false. If it is true how shall we apply the rule in dealing with the said offense? Should it be applied only locally, or should it be applied indiscriminately, no matter where the offenders may come from or who allowed the said offense to go unchallenged?

Is the spirit of rule 36 to apply to all sections of the Christadelphian body, in such a case, for instance, as where an ecclesia who believes that rule 36 of the Guide should be enforced and does enforce it amongst their own members, should they receive a brother or sister at the table of the Lord from another ecclesia where the offense is allowed to go unchallenged?

What would be the duty of a minority in an ecclesia that winked at this open rebellion?

Hoping to hear from many of the brethren, if you, dear brother, can grant the favor, I remain your brother in Israel's hope,

J. G. THOMPSON.

[The question is open. It is not one to be rash about. It is a very difficult question and requires sober thought and careful action.—ED.]

**SOWING AND REAPING.**—"We sow a thought and we reap an act; we sow an act and we reap a habit; we sow a habit and we reap a destiny."—Thackeray.

# THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in July ADVOCATE:

### CLASS NO. 1.

Maria Laird (11), Innerkip, Ont., 100; May Spencer (11), Avondale, Ill., 100; Homer I. Byrnes (12), Wauneta, Kan., 90; Mabel Clarke (10), Irvington, N. J., 90; John H. Brice (9), Galt, Ont., 85; Chas. M. Brice (7), Galt, Ont., 85; Elsie Hahn (13), Riverside Ia., 80.

### CLASS NO. 2.

Daisy Franklin (13), Elgin, Ill., 90; Rosina Reynolds (13), Wauconda, Ill., 80; Bessie Williams (14), Englewood, Ill., 80; Charles Mason (14), Erie, Ill., 80.

JAMES LEASK, 532 62d St.

### LESSON NO. 40, CLASS NO. 1.

#### QUESTIONS.

- 1.—Give two verses to prove that the old and new covenants were brought into force by the shedding of blood.
- 2.—What do the Scriptures say can not take place without the shedding of blood?
- 3.—What must be removed before we can enter into covenant with God?

#### ANSWERS.

#### BEST PAPER, CLASS NO. 1.

1.—From Exodus xxiv: 3-8 and Heb. ix: 19-20 we learn that the old or Mosaic covenant was brought into force by the shedding of blood. When Moses had told the people all the words of the Lord and the people had agreed to be obedient unto them he took half of the blood of the slain animals and sprinkled it upon the altar and the other half he

sprinkled upon the book and all the people, saying, behold the blood of the covenant which the Lord hath made with you concerning all these words.

In Gen. xv: 5-8 we learn that the new or Abrahamic covenant was confirmed in type by the blood of the slain animals. And in Rom. xv: 8 Paul teaches that the promises or covenant that God made with Abraham were confirmed by the blood of Christ. And also in Heb. xiii: 20 Paul teaches that the blood of Christ was the blood of the everlasting or Abrahamic covenant. Also the words of Christ (Mark xiv: 24) "This is my blood of the new covenant."

2.—The Scriptures say that the remission of sins cannot take place without the shedding of blood. Proof—Heb. ix: 22.

3.—Our ignorance must be removed—Eph. iv: 18; also our alienation must be removed—Eph. xi: 12. Our ignorance is removed by the knowledge of the truth, and our alienation is removed by baptism into Christ where forgiveness of sins and reconciliation to God take place. Proof—Eph. ii: 16; Col. i: 20; Acts xxii: 16. Thus, our ignorance, our alienation, and our sins must be removed before we can enter into a covenant with God.

MARIA LAIRD.

#### SECOND BEST PAPER. CLASS NO. 1.

1.—To bring a covenant into force the shedding of blood is necessary—Heb. ix: 18, 19, 20. Verse 18, "Whereupon neither the first testament was dedicated without blood." It was necessary that Christ should die before the second covenant could be brought into force. Mark xiv: 24—"This is my blood of the new covenant which is shed for many."

2.—The remission of sins cannot take without the shedding of blood—Heb. ix: 22.

3.—Our sins must be removed before we can enter into covenant with God.—Acts xxii: 16. MAY SPENCER.

LESSON NO. 40, CLASS NO. 2.

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—Heb. ix: 18, 19, 20 proves that the old covenant was brought into force by the shedding of blood. The proof of the new covenants being brought into force by the shedding of blood is found in Luke xx: 20, "Likewise also the cup after supper saying, This cup is the New Testament in my blood, which is shed for you."

2.—The Scriptures tell us that the remission of sins cannot take place without the shedding of blood. Proof—Heb. ix: 22.

3.—The sins of the flesh or of Adam must be removed by the waters of baptism before we can enter into covenant with God. Proof—Heb. x: 22.

DAISY FRANKLIN.

SECOND BEST PAPER, CLASS NO. 2.

1.—We can prove that the covenants were brought into force by the shedding of blood, the old covenant, by Heb. ix: 18, 19, 20, "Whereupon neither the first testament was dedicated without blood," etc. The new by Matt. xxii: 28, "For this is my blood of the New Testament which is shed for many for the remission of sins."

2.—And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Heb. ix: 22.

3.—Our sins must be removed before we enter into the covenant with God—Why tarriest thou! arise and be baptized and wash away thy sins, calling on the name of the Lord.—Acts xxii: 16.

ROSINA REYNOLDS.

LESSON NO. 41, CLASS NO. 1.

QUESTIONS.

1.—Give the names of the son and grandson of Abraham through whom the promise that God would multiply his seed was fulfilled.

2.—Give the names of the children of Abraham's grandson.

3.—Which of them was treated very badly by this brethren?

LESSON NO. 41, CLASS NO. 2.

QUESTIONS.

1.—What was God's covenant with David?

2.—Show in what particular it differed from the covenant with Abraham.

3.—Show how it embraced the same thing as the covenant with Abraham.



AUGUST, 1896.

**S**INCE Brother Renshaw proposed that an effort be put forth to bring about an interview between Brother Roberts and myself many have been anxiously waiting results. Those who commended Brother Renshaw's proposition also advised that I should write Brother Roberts, showing that I was quite willing to fall in with the movement. I did so, but I am sorry to say without receiving any favorable reply. Notwithstanding my friendly letter and the urgent request of the brethren through Brother Renshaw Brother Roberts absolutely refuses to take part in any attempt to remove what obstacles have arisen and is determined that the responsibility question shall be made a cause for division of the body wherever he can have his way. So all efforts go for nothing, except to show what the real intentions are. What we have done in this matter I am willing to make

known in full so that the case can be judged upon its merits; and I feel sure that all who are free from prejudice and have the courage of their convictions will see that the responsibility of any division that may arise will not be upon my shoulders. I purpose publishing next month the correspondence between Brother Roberts and myself as explanatory of the whole matter, and then try to be prepared and help others to be prepared to ward off all dividing blows that may be dealt, and to maintain union and fellowship upon the Birmingham statement of faith without additional tests to be added by whims whenever there is a refusal to cringe before the dictates of a fallible man.

The editor had given up going to the Fraternal Gathering at Arkansas, and wrote the brethren there to that effect; but a letter and a telegram have compelled us to surrender to the wish of those in charge, and we suddenly drop many demands at home and go. By the time the *ADVOCATE* is in the hands of its readers we shall be there. We must, however, return home without going to Longton, Kansas, or any other point. Arrangements for Longton, various parts of Kentucky, and Southern Illinois must be made later, and in a way not to demand our absence from the office too long.

Brother Hudson complains because we refused to continue the publication of his articles on Testament, remarking that he had "hoped we would keep up courage a little longer." Courage was not an element in the case, at all one way or another, that is, as we viewed it. But when Brother

Hudson draws a comparison from Mr. Braden "getting behind the fence and beating a retreat" he intimates that he has considered himself as conducting a debate, ending with a victory on his part and a retreat on ours. If the matter partook of the nature of a debate Brother H. had both sides, for there were no alternate speeches. No, no, Brother Hudson, we have not been debating with you. If we had, we do not think there would have been a "getting behind the fence" on our part. We allowed you to set forth your views out of respect to you, and the same respect had a little to do in stopping monotonous repetition. A brother referring to the matter writes: "I have just finished reading Brother Hudson's Covenant-Testament and your very able comments thereon, and am pleased with your answer. It proves to me that you thoroughly understand the Truth and know how to defend it. Will the body ever be free from crotchets? It seems not; until the Lord comes it must be so, to prove the elect. Stand thou firm, dear brother, and "fight the good fight of faith."

Brother W. Morrison kindly sends us a somewhat ingeniously written article on the occurrence of certain numbers in the Scriptures. He truly remarks, in harmony with Eph. iii: 10, that the wisdom of God is manifold and manifest in various forms and figures. Some of the numbers referred to in the article seem to be curiously analogous, but others require considerable imagination to see any co-relation. We fear that our brother's work would impress our

readers as too ingenious and in some cases quite far-fetched.

Brother Hagley, of Canada, writes on "the way of His coming," calling attention to Matt. xxv. as an objection to Brother Turner's position as expressed in his article some time ago. Brother Hagley rightly says that the judgment of the household is the subject of that part of the chapter that speaks of all nations being gathered before Christ; but whether the words "before him" mean in his personal presence or his official presence is the substance of the question raised by Brother Turner. It is a question about which much can be said on both sides, and is interesting in the way of healthy exercise of thought in a matter that we may be the subjects of before long.

Brother Hagley raises other cogent questions in relation to inconveniences and obstacles in the way of transportation to the judgment, but these will all vanish when the hand of Omnipotence is stretched out to do what God has said shall be done.

Brother J. H. Roberts, of Texas, sends us a letter in which are many good things on type and antitype, referring specially to the priesthood question. The letter is written in pencil and seems to have passed through many hands, so that it is blurred and indistinct. Hence we cannot use it. Brethren writing for the printer must remember that legibility is a very important matter, not only for the sake of accuracy, but to save time. Poor "copy" often reduces the wages of a compositor to a rate that the writer of the copy

would not like to accept as compensation. It is not expected that all writers will be grammarians and good penmen, but legibility is absolutely necessary. Many good articles find their way to the waste basket because they are not plainly written.

#### Appeals for Help.

To our knowledge many worthy cases of need have been generously helped by the brethren and sisters. We have always tried to guard this generosity from imposition and to call it to the rescue immediately in just cases. In doing this a few cases have had to be refused publication, and we have felt that the responsibility was too personal. This suggested that the best plan would be to call in help and form a committee to take charge of the matter, the ADVOCATE still doing its part, but by the directions of such committee. A Relief Fund is formed and Brother J. Leask, 532 62nd St., is secretary and treasurer. There is an endeavor in each case to ascertain the true status of things, and help is sent accordingly as far as the fund admits of, dividing when there is more than one case at one time; and sending by installments when circumstances show it to be better than sending in bulk. We have tried this plan now for some time and it works well and avoids many evils. There are a few cases that require continued help, but the fund is at present exhausted. Two special appeals have come from Sister Carr, the secretary of the Sisters' Relief Society. Immediate help is therefore needed. Remittances may be sent to Brother Leask, or to this office and they will be judiciously used in the help of our worthy needy ones. Our position enables us to realize that hard times are upon the brethren generally, but we should not refrain from doing a little because we are unable to do as much as we would like. Many littles put together will help much.—EDITOR.

## Wonders Why the Truth Is Not Seen.

Mr. T. S. Scruggs, of Sanford, Fla., has been reading the Grant-Williams Discussion, and says,

"I have learned more about the Bible since I have been reading the Christadelphian literature than I ever knew before.

Why people can be so blind to the

plain teachings of the Bible is a mystery to me.

I expect to try to understand the Bible in its true light and obey it, regardless of what others may say or do. I want the truth and nothing but the truth.

I want to add to my library a copy of all the books published by the Christadelphians.



## INTELLIGENCE

BOSTON, MASS.—We have had the pleasure during the month of taking one more out of the ranks of sin for the Royal name. On June 24th, after a good confession, Mrs. H. L. D. Pool, wife of Bro. P. G. Pool, was immersed into the saving name to walk with her husband in the only path that leads to life.

We have had the following visitors during the month at the table of the Lord: On the 7th, Bro. Arthur Clark, late of Chicago, who is staying with us for the present, and on the 28th, Bro. M. M. Reld, of Lawrenceville, Georgia.

We are pleased to announce the return of Bro. and Sister Gray, from Bermuda, W. I.

Lectures have been delivered on the following subjects in Arcade Hall, No. 7 Park Square: On the 7th of June, "A powerful organization and how it will succeed," Bro. F. C. Whitehead. 14th, "Heaven is not our home," Bro. Joseph McKellar. 21st, "Have you the truth?" Bro. E. F. Mitchell. 28th, "What must I do to be saved," Bro. A. Pinel, Sr.

Your brother in the hope of eternal life,

JOHN B. RILEIGH,

Recorder to the Boston ecclesia.

BUFFALO, N. Y.—We are pleased to report the immersion of Lillie M. Howes into the saving name, on the 5th inst., after witnessing a good confession. It is pleasing to see that a few will "remember their Creator in the days of their youth;" yea verily, it is better so, for those who choose rather to enjoy the pleasures of their lusts cannot but say in the end that all is vanity. Our visitors during the month were, Bro. George McMillan, Sister Lizzie Renshaw, and Bro. Tolton and wife of Guelph, Ont.

Z. A. Cook, Sec.

CHICAGO, ILL.—It is again a pleasing duty to report three others as having been inducted

into the sin-covering name in the appointed way after having given evidence of an understanding of the gospel of the kingdom and things of the name of Jesus Christ, namely, Mrs. Hopkinson and Miss Thompson who were baptized July 11th, and Dr. C. G. Wright, July 17th. The two former were here visiting and have returned to their homes—Sister Hopkinson to Colorado Springs, Col., and Sister Thompson to Pennsylvania, some twenty miles from Mahanoy City, where she hopes to be able to meet with the brethren occasionally.

Subjects of recent lectures by Bro. Thos. Williams are: "In Covenant with God," "What must I do to be Saved," "Watchman, what of the night."

JAS. LEASK, Sec.

[Sisters Hopkinson and Thompson are daughters of our deceased Bro. and Sister Thompson, who were members of the Mahanoy City, Pa., ecclesia, with whom we used to spend part of our time when on our lecturing tour in that locality. When Sister Thompson died we were called by telegram, a distance of 700 miles, to speak at her funeral. A few years after, death took Bro. Thompson into its embrace. The three daughters, though scattered about in the world, never forgot the truth they learned in Sunday school and from their parents, yet they did not determine upon obedience till the fact of the uncertainty of life was forced upon them by the youngest sister, Bessie, falling into the grasp of death. Receiving information of her hopeless condition from Sister Hopkinson Sister Williams and I hastened to the hospital, to find her very sick and weak. Her anxiety to be immersed, being too weak to be questioned and the doctor in charge advising not to risk such an undertaking placed us in a sad situation. What could we do? We waited till the next day and there was an improvement which gave hope;

postponed another day and there was still an improvement. This was our opportunity to talk with the anxious child about the faith into which she wished to be inducted. We talked and questioned as far as her strength would allow and then hoped improvement would continue till immersion could take place. In the meantime Mrs. (now Sister) Hopkinson was asking Sister Williams, Suppose she should begin to sink in the night, could you come in response to a telegram? No, the cars do not run all night at a speed that would bring us twelve miles. Then I don't know what we would do. If I were in such a predicament, said Sister Williams, I would immerse her myself rather than let her die hopelessly and in mental anguish. Yes, but you are in the Truth and we are not. True, but the importance is with the subject, not with the immerser. That very night death was seen to be approaching. The anxiety of the three sisters was intense. Sister Hopkinson relates the conversation with Sister Williams. The doctor is consulted and says, It is a pity the poor child cannot have her last wish gratified. If Sister Williams said that, said Sister Thompson, then I am going to immerse her myself, and immerse her she did. Then there was brightness even in the dark hour of approaching death. The two sisters sang and the dying one rejoiced. She rallied for a time and talked and thanked; then calmly and peacefully she laid her down and died. A husband was left to mourn her loss, her little baby having died some days after birth. We spoke words of comfort and warning at the funeral and laid the dear one in her lonely resting place, trusting in the mercy of the Father's love through Him who has been touched with the feelings of our infirmities.—EDITOR.]

FRATERNAL GATHERING—SAN SABA, TEX.—Bro. Wolfe writes me that he has heard from several of the brethren, and thinks it best to withdraw the meeting at Lampasas, as announced for Aug. 16th, on account of the drought, failure of crops and hard times generally. Will you notify the brethren of this through your columns.

Your brother in the one hope of eternal life,  
JOS. GREER.

HAWLEY, PA.—Hawley ecclesia to the brethren in the anointed Jesus greeting.

On Sunday, the 5th inst., we held our quarterly tea-meeting at the home of Bro. VanAken, Lackawaxen, Pa. There were nineteen brethren and sisters present, including Bro. and Sister Tichenor, of Newark, N. J. After the breaking of bread Bro. Tichenor gave us a most excellent lecture on the subject, "The oath of the Deity in connection with the covenants of promise and the sign of their near fulfillment." It was truly a feast

of good things for us all; a fair taste of the joy in waiting for all those who will be found worthy of His kingdom and glory.

It is with pleasure we can say that we have at last begun keeping house for ourselves. We have had a neat hall fitted up and are now meeting every first day of the week at 2 o'clock p. m., for the breaking of bread, Bible school and discoursing the things concerning the kingdom of God. On Sunday, the 12th inst., after a good confession, Wm. H. Benjamin (38), and Geo. Benjamin (30), formerly neutral, both residents of Scranton, Pa., passed through the water of separation in obedience to the commands of the Lord Jesus in baptism in which we greatly rejoice.

It is with sorrow we report the death of Sister Randolph, wife of Bro. Jonathan Randolph, of Dunmore, Pa., who fell asleep in Jesus Wednesday, the 15th inst. The funeral services were held at her home in Dunmore the following Saturday morning, Bro. VanAken, of Lackawaxen, officiated with words of comfort, after which our deceased sister was brought to Hawley for interment, where she lies at rest awaiting the voice of the archangel and the trumpet of God which we hope will awake her to gladness and joy at the appearing of the anointed Jesus.

J. K. TERWILLIGER.

JERSEY CITY, N. J.—It is with great pleasure I report the entry of another in the race for life eternal. My Brother, Edward McCann, was immersed on June 28th into the only name given under heaven whereby we can be saved. We have fellowshiping with us Bro. and Sister Park, also their son and daughter, all of whom came here recently from Missouri. Awaiting the advent of our Lord, I am,  
Your brother in Christ,

H. H. M. MCCANN, Ass't Rec. Sec.

LONGTON, KAN.—Owing to our previously limited opportunities for public work we have not contributed to the intelligence column for some time; but we now rejoice to review the recent history of our labor. Through the energetic and untiring efforts of our beloved Brother Wm. Cook, a large and attentive audience has, every second Sunday since the middle of May, heard the gospel of the kingdom of God preached in its purity, in consequence of which two of Adam's children have deemed it wise to change their relationship from Adam the first to Adam the second, by being born of water by the assistance of Bro. D. W. Rodin. The subjects are Mr. and Mrs. M. Rodgers, and the immersion took place on July 10th. We now number ten at this place, who are striving hard, so far as man can judge, to tread the narrow way. We have been compelled to withdraw our fellowship from one, viz. Mrs. Lloyd, who declares that

she is too weak to run the race for eternal life. Mr. W. P. Sharp, and Mr. Fear, of Cave Springs, Kan., both Campbellite ministers, have discontinued their regular services at Burby on account of the favor in which the Truth is received at the hands of the people.

Faithfully and fraternally,

A. E. EDWARDS, Rec. Bro.

RICHMOND, VA.—We are glad to report the obedience of two more since you last heard from us, Mrs. Beulah C. Montgomery, formerly Baptist, and Mrs. Maggie E. Eaton, formerly neutral. The former on Jan. 27, '96, the latter on Feb. 18, '96. May they with us prove successful candidates for the life that knows no ending and all that pertains to it is our prayer.

Your brother in the truth,

JAS. S. BUTLER.

[Intelligence and all matters for the printer should be written separately from matters pertaining to business. Bro. Butler will please accept this as explanatory of the delay in the appearance of the foregoing—Ed.]

SENECA FALLS, N. Y.—As for intelligence I am afraid we have been rather slack, but nothing unusual has occurred. It is hard work to get anything done here as there are few who will deign to visit us at our meetings.

We meet at our room every Sunday for the purpose of worship and commemorating the Lord's death until he comes.

Our number is not a large one by any means; we now have ten members, all waiting anxiously for the coming of our Lord and for the final peace of Jerusalem.

Brethren W. P. Wentworth and Jas. Algire are acting as Presiding Brethren alternately. We have very quiet interesting meetings and would be glad to see the alien and instruct him, but we get little chance.

Watching and waiting we are yours of the one faith in Christ Jesus.

E. C. STAUNTON.

[This got among "Questions and Answers" matter and hence a delay in publication.—Ed.]

SPRINGFIELD, O.—On Wednesday evening, July 15th, Clara V. Parker, wife of Bro. Ernest Parker and daughter-in-law of the writer, was introduced by faith and baptism into the one saving name, and was thus added to those who in this city are seeking for glory, honor and immortality in the kingdom of God.

We are rejoicing in this another evidence of the power of the Father's word to enlighten and draw men to His Son. There are others here in whose hearts this truth is striving, mightily with the power of darkness, and we are not without hope that the truth will prevail.

Yours sincerely in the Lord,

W. T. PARKER.

TOTTENVILLE, N. Y.—We, the members of this ecclesia, send greetings to all the household of like precious faith, informing them that the ecclesia here has been reorganized. We have taken a firm and decided stand in regard to the responsibility question and other matters, that have so long been the cause of much contention and strife. Our stand is on the firm ground of spiritual truth that knowledge of the word of God, whether immersed or not, makes a person amendable to the judgment seat of Christ. All difficulties shall be dealt with according to the laws of Christ. All members are on equality. We recognize no earthly lords or masters and everything of the affairs of this body here is done in unity of action. Members of the household who hold and walk in the precepts of God are not exempt from fellowship, and we give all such a hearty welcome and give them an invitation to call on us. On the first day of the week, at 10:30 a. m., we hold meetings, beginning with a Bible class for members and children, followed by exhortations and then breaking of bread and drinking of wine in memory of our absent Lord and Master.

We are holding meetings during the week for the upbuilding of our faith. We are striving to conform with God's ways, and are waiting patiently and hoping for the advent, when He shall come whose right it is and shall govern the world in righteousness. We hold our Sunday meetings at Sister Robinson's house, Broadway. We are now eight members and several interested in the truth.

Yours in the one hope,

GEO. E. OSTBURG, Rec. Bro.

[I think this is the first case that has reached us wherein an ecclesia has seen fit to go beyond the Birmingham statement of Faith in its required conditions of fellowship. A brother may believe in the resurrection of the just and the unjust to reward and punishment after judgment, but unless he adds to this the resurrection of Gentiles who are not in Christ and who are under the law of sin and death but intellectually understand the Truth he must be shut off from the Lord's table. If there is a continuance in making such matters tests of fellowship it will be worse than Dr. Thomaas feared. There will not be even a corporal's guard. The fundamental principles upon which fellowship has been had for years may turn out, according to some, to be insufficient. We have never been having pure fellowship before and "reorganization" is now in order so as to add, as the politicians say, new planks to the platform—planks that if you cannot conscientiously help to nail fast and demand that every man seeking fellowship step on, exclude you from the Lord's table. Stop, brethren, and consider.—EDITOR.]

TOTTENVILLE, N. Y.—Our fraternal gathering that was held here on July 4th and 5th was all we could wish for; the weather was splendid. The day was set apart for a day of recreation, and the members of the body, with some of their friends, enjoyed themselves in boating, sailing, bathing, swimming, etc. Dinner was served at 1:30 p. m. and supper at 6:30 p. m. Accommodations were given to the visiting members for the night by the members of this ecclesia.

On July 5th our Sunday morning meeting was held at Bro. C. M. Robinson's house. Meeting was opened at 10:45 a. m. by singing hymn 64 and prayer by the Presiding Brother. When time for exhortations came Bro. Ostburg gave the opening address of welcome to the visitors, and stated the stand this ecclesia has taken in regard to the responsibility of the judgment seat of Christ, exhorting the members of the body to withdraw from all false doctrines. Bro. R. Cranshaw exhorted upon the Covenants of Promise, followed by some beautiful and appropriate remarks from Bros. D. C. Wilson, C. C. Vredenburg and C. M. Robinson. Hymn 85 was sung and then the memorial feast was partaken of. The following brethren and sisters were present and partook of the same: Bro. and Sister R. Cranshaw, Bro. and Sister O. C. Vredenburg, Sister E. Garland, Bros. Johnson, Frost and Scott, all of Jersey City ecclesia; Bro. and Sister D. C. Wilson, of Newark, N. J., Bro. and Sister N. Peterson, Bro. and Sister C. M. Robinson, Sisters A. and E. Robinson, Bro. and Sister G. Ostburg, of Tottenville; also seven aliens were present. Meeting was closed by singing hymn 63, and prayer by Bro. N. Peterson. We regret to say that quite a number who were invited did not attend, but they certainly missed a profitable and enjoyable time. We have quite a number who are looking into the way of life, and expect (God willing) to have in the near future a few more added to our number.

Your brother in Christ,

G. O. E. OSTBURG, Rec. Sec.

WAUCONDA, ILL.—It is some time since I have seen any communication from this place, and though we have had no addition to our ecclesia, yet a few of us meet each first day to commemorate the death of our absent Lord. We have been cheered by the presence of the following brethren at the Lord's table: Bro. Menzer, Bro. Spencer, Bro. Chas. Kirwin, Sisters Mary Biggs, and Selina Spencer, all of Chicago. It is a great pleasure to isolated ones to meet with those of like precious faith.

The object of this letter is to call the attention of the brethren to the sad condition of Sisters Andrews and Surber, of Texas, which I can do in no better way than by giving their last letters in full. Sister Surber is totally blind. The "Relief Fund" consists of only five dollars, which I shall forward to Sister

Andrews. Hoping yourself and family are well I remain,

Yours in hope of eternal life,

LIZZIE N. CARR.

Sec. of Relief Fund.

[The letters are in the hands of the Secretary of the committee that attends to such matters, but there are no funds at present. See remarks on another page hereof.—Ed.]

WAUNETA, KAN.—Since last writing I have had the pleasure of a visit from Bro. William Cook and Sister wife of Longton. They came Saturday and remained over Sunday, and Bro. Cook lectured at the schoolhouse Sunday evening. The subject of his lecture was, "How mankind came to be under the law of sin and death, and the way of escape." Although Bro. Cook has not had much experience lecturing he showed himself "a workman that needeth not to be ashamed." After showing that sin and death came into the world through the disobedience of our first parents to God's law, and that man is only dust, and in Adam all die, he read the promises made to the fathers, showed how that seed to whom the promise was made was Christ. That Paul was judged for the hope of these promises, and the only way any one could have part in the promised inheritance and blessing was to get into Christ by believing these promises as Abraham and Paul did, and being baptized into Christ and "a rising to walk in newness of life." They have then been adopted into the family of God, and into the Jewish family (for Christ was a Jew), and are said to be "Jews inwardly" and fellowcitizens with the saints and of the household of God. While those who had not been baptized into Christ being "aliens from the commonwealth of Israel and strangers from these covenants of promise" are "without hope and without God in the world." And that, said Bro. Cook, is the reason we can have no fellowship with you. Several took down the references as they were given or looked them up in their Bibles. I was particularly pleased to see one, a young lady, who always teaches in the Sunday-school, have her Bible and look up every reference, and when she had read it show it the young man who accompanied her and he would read it. Her brothers were in my class in Sunday-school a year ago last summer. One man who attended the lecture said, "Though I don't believe what that man said he made his subject very plain and interesting." He is a member of the Baptist church, professes to believe the Bible yet did not believe what that man said, when that man only showed him what the Bible said. "Drunk" on the wine spoken of in Rev. xvii: 2 is the only explanation of such inconsistent talk and behavior.

ANNA M. BYRNES.

[The foregoing got on the wrong file and has been delayed.—Ed.]

## CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.

BALTIMORE, MD.—Cook's Hall, No. 1204 W Baltimore St. Sunday morning and evening.

BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin Every Sunday at 10:30 A. M.

BOSTON, MASS.—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.

BUFFALO, N. Y.—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CARBONDALE, PA.—At the house of Bro. J. W. Edwards, No. 97 South Church Street. Every Sunday at 10:30 A. M.

CHICAGO.—No. 309 Masonic Temple. Every Sunday at 10:30 A. M.

DENVER, COLO.—Nos. 326-328 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.

ELMIRA, N. Y.—Knights of Honor Hall, No. 112 Lake Street. Every Sunday.

JERSEY CITY, N. J.—Corner of Erie and Sixth streets. Every Sunday at 10:30 A. M.

LOWELL, MASS.—Runel's building, Merrimack Square. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.

NORFOLK, VA.—Corner of Brambleton and Maltby Avenues. Every Sunday at 11 A. M. Also Bible Class Thursday at 8 P. M.

PROVIDENCE, R. I.—Mount Hope Hall, Eddy Street, South Providence. Every Sunday at 11 A. M.

QUINCY, MASS.—89 Washington St., near Canal St. At 11:30 A. M. for breaking of bread and at 7 P. M. for lecture.

RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 A. M. every first day.

ROCHESTER, N. Y.—Christadelphian Synagogue, No. 127 East Main St., Room 18. Services at 10:30 A. M.

SAN FRANCISCO AND OAKLAND.—California Hall, Clay Street, every Sunday at 11 A. M.

TORONTO, ONT.—Avenue Hall, northwest corner of College and Spadina Avenue. Every Sunday.

WORCESTER, MASS.—Franklin Hall, No. 51 Main Street. Every Sunday at 10:30 A. M. and 7 P. M.

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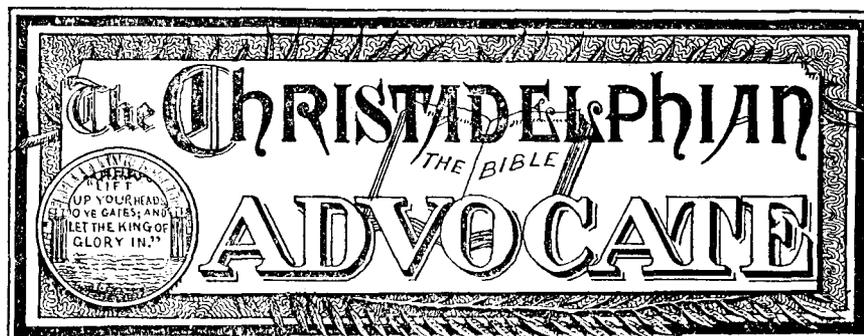
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CHRIST OF THE HOUSE AND LINEAGE OF DAVID.

A SUNDAY MORNING LECTURE, BY THE EDITOR.

IT is a notable fact that Christ's descent from David, according to the flesh, is given great prominence in the Scriptures. There must be a special reason for this. A few testimonies on this point are as follows: Jer. xxiii: 5—"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Acts xiii: 23—"Of this man's (David's) seed hath God, according to his promises, raised up unto Israel a Saviour, Jesus. Rom. i: 3—"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

It is clear that God's plan has made careful selection of the particular line of descent from which the Messiah should come. In antediluvian times a distinction is drawn between the "sons of God and the daughters of men" which shows where God's special favor was bestowed; but coming further down this becomes more manifest. The singular incident of a struggle between babes in the womb is a forecast of God's purpose in this matter of divine selection. "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger"—Gen. xxv: 23.

Here is an expressed determination to select a nation in which the right of rulership should be vested; and to bring this about the course of custom was reversed in transferring the right of rulership from the older to the younger son. Therefore, in blessing his sons, Isaac said to Jacob, "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's son bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee"—Gen. xxvii: 29. Here is the father of the twelve tribal nation given that power and prestige that should descend upon the nation. So that to begin with we have a royal nation with a divine right to rule all others.

For a nation to rule the world of nations there must be a focalization of its kingly power in order that its rulership might be practicable. So from this on we find that focalization developing. In the next step in this direction one son is selected from the other sons of Jacob and in him is vested royal rights that were to pass from and through him to the tribe that should descend from him. Hence it is said, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, art thou gone up. \* \* \* The septre shall not depart from Judah, nor a law-giver from between his feet, for Shiloh shall come; and unto him shall the gathering of the people be"—Gen. xlix: 8-10.

A tribe could not well rule without focalizing its royal power in a man or men of its selection, and subsequent developments show that this was the purpose the Divine plan had in view, for, as we shall see, a single family out of this tribe is selected and then a single man as the head from whom all legal rulers must descend.

Men are very apt to stretch out their hands to fill up what seems to their shortsightedness deficiencies in God's workings. Abraham and Sarah seem to have thought that God had failed to provide for carrying out the fulfillment of his promise to raise up from them a seed that would bless all nations; and their feeble and fleshly attempt to fill the vacancy results in the birth of Ishmael. A little patience in waiting God's time would have shown them that their ways were not His ways, nor, in this matter, their thoughts his thoughts. The offspring of their thoughts in the case is one born out of due time, and though he stands as a son he will not suit God's purpose, for "In Isaac shall thy seed be called," and Isaac is produced out of due time according to the flesh, but in due time according to the spirit and by the interposition of the Spirit.

So with Israel. They had come in contact with Hagar nations and conceived the thought of appointing a King according to their custom—out of God's due time. The result was a man of the tribe of Benjamin

was their temporary king till God's due time gave them one from the tribe of His selection in which the right of rulership had been vested. The royalty therefore departs from the house of Saul and is conferred upon him from whose house it should never depart. Hence David says, "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel"—I. Chron. xxvii: 4. Here is the focalization so far as the historical phase up to this time is concerned. Out of all nations one nation is first selected; out of this nation, one tribe; out of this tribe, one family; out of this family, one man—David. Now from him, according to the flesh, must all kings descend till the one who is the pith and pivot of all God's workings is reached. Hence David recognizes the proper line of descent when he says, "And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

Running down through this line and stretching to the farthest end David is brought to the Anointed One who must be "of the seed of David according to the flesh," and this is the embodiment of God's covenant with him as recorded in II. Sam. vii: 12—"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." In David's line the royalty was forever established never to "depart." "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee"—II. Sam. vii: 15. From the house of Benjamin the dynasty was taken away—it "departs;" but from the house of David, never. "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 (Ps. cxxxii: 11). "Thy seed will I establish forever, and build up thy throne to all generations." "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him. \* \* \* But my faithfulness and mercy shall be with him; and in my name shall his horn (royal power in Christ) be exalted \* \* \* and I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore and my covenant shall stand fast in him"—Ps. lxxxix: 4, 19-28.

It might appear that since the crown was taken from Zedekiah, the mercy, sceptre or dynasty had departed from the house of David. But when it was taken from Saul it was transferred to another. If, when it was withdrawn from Zedekiah it "departed" upon whom was it con-

ferred? to what house was it transferred? It did not in that sense "depart." God withdrew it, as it were,—snatched it out of the hands of wickedness and "*will keep it for him (Christ) for evermore.*"

In the days of restoration from Babylon there were certain of the priests who sought but could not find their "register among those that were reckoned by genealogy; therefore were they as polluted put from the priesthood" (Ezra ii: 62). Thus we see that God has had regard in his laws to the law of hereditary, and by Him such legal rights have been maintained. After abiding many days without a king one of the prerequisites to Israel in case of a claimant to the Messiahship and throne of David was a clear record of descent according to the flesh; and of no one have we information of having such record except Christ. He could plead His claims to His nation upon the most substantial grounds and upon the most technical. Wise men announced him as "King of the Jews." He was born of a virgin espoused to a man whose name is Joseph, *of the house of David* (Luke i: 27). This man was "of the house and lineage of David" (chap. ii: 4). Mary's genealogy was open to be read of all men to show her direct descent from David; and the enemies of Christ confessed their intimate acquaintance with them when they wonderingly exclaimed, "Is not this Jesus, the son of Joseph, whose father and mother we know?" (Luke vi: 42). In view of these admitted facts—real facts and a mistaken notion—He could take them at their word and fasten his genealogical right in every conceivable way. Do you regard me as the natural son of Joseph? Then by your mistake you are silenced in any claim you may set up against my legal right to the throne. Do you admit that Joseph is only my legal father? Then legally I press my claim, since Joseph and my mother Mary both are of the house and lineage of David. Produce a man with a better claim if you can. They could not, and they knew better than to dispute His right to the throne by the law of hereditary; for that he was the seed of David according to the flesh could not be denied.

But there was a break and a possible drop of a link in the chain when, by wicked hands, they slew the Prince of life. He was dead, with a heavy stone upon His tomb, A Roman seal upon it and A Roman guard around it. Has the sceptre—the "mercy"—departed away from Him? Yes, say the wicked, cruel men, who imbrued their hands in His blood. We have Him now; we have proven that He is not the Son of David from whom the sceptre should not depart. But how vain man's thoughts! The question, "Who shall roll away the stone?" was answered by Heaven's power; guards are scattered, seal is broken and an empty tomb proclaims to an astonished world. "He is risen."

But, his enemies may ask, How is a man that was dead going to face

all the facts of his burial and precautions against fraud and prove his identity? Ah, "murder will out;" they had made the very marks in His body that should identify Him to a doubting Thomas, to the twelve and to the five hundred, as well as to a representative of Jewish bigotry and zealous persecution—Paul.

But a dead and buried man who would go to corruption would lose those bodily marks of identification.

Yes, but an exception made here for that very purpose leaves those marks where they were made—in David's flesh, the very flesh in which was vested the royal right divine. "Thou wilt not suffer thine holy one to see corruption" are words that ring and re-echo the sound of an empty tomb and bid defiance to a sinful nation to produce the body they took such precautions to keep in the tomb till corruption should wipe out every evidence of descent from the royal house of David. With the eloquence and logic of an inspired tongue the Apostle Peter faces the hardened stiffnecked crowd and heaps coals of fire upon their heads by the far-reaching and foreseeing words of Israel's sweetest Psalmist. "Men and brethren," he cries out, "let me freely speak unto you of the patriarch David that he is both dead and buried (not risen), and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him *that of the fruit of his sins according to the flesh* he would raise up Christ to sit upon his throne, he seeing this before spake of the resurrection of Christ, that his soul was not left in hades, *neither did his flesh see corruption.*" That Christ's claim to David's throne might yet be made to Israel and yet enforced upon Israel upon the ground of His flesh being of David's loins David foresaw that his flesh should not see corruption and thus lose its identity and proof of heredity.

In that very flesh of David's loins the marks were made; Thomas, in the most real manner possible, witnessed them; five hundred in a mountain in Galilee saw them and knew that Jesus was the risen Son of David, with the very flesh of David, notwithstanding its immortalization; and to keep complete every link of the chain that would reach from God's footstool to His throne, angels stand between heaven and earth and proclaim, as the immortal son of David, with the death dealt marks of His enemies in that very David's flesh of which he is "made" and in which He is now immortalized—as this Son of David and now Son of God in the fullest sense is carried majestically upon the wings of the clouds, right there and then, I say, angel's voices sound out, and they have been resounding down the ages since: "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.*" The curtain drops for a time, and when next

it goes up there appears upon the stage "he that hath the key of David" (Rom. iii: 7) with "the key of the house of David upon his shoulder" (Isa. xxii: 22); and "every eye shall see him, and they also which pierced him" (Rev. i: 7). In David's very flesh, in the person of David's royal Son glorified and immortalized, shall subborn Israel see the marks of identification made by their own cruel and sinful hands, and exclaim, "What are these wounds in thine hands?" The piercing and heart-rendering answer to which shall be, "These are they that I received in the house of my friends." "And they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born. Then shall repentant Israel accept their Messiah—the Son of David according to the flesh, and call on the name of the Lord, and he will hear them, and say, "It is my people; and they shall say, the Lord is my God."

#### NOW AND AFTWARD.

Now the sowing and the weeping,  
Working hard and waiting long;  
Afterward the golden reaping  
Harvest home and grateful song.

Now the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward the perfect beauty  
Of the palace of the King.

Now the training strange and lowly,  
Unexplaine and tedious now;  
Afterward the service holy,  
And the Master's "Enter thou."

#### NOW.

"Argue not  
Against God's hand or will, nor  
bate a jot

Of heart or hope, but still bear  
up and steer

Right onward."

"Serve the Lord with joyfulness  
and with gladness of heart for the  
abundance of all things."

It is not always easy to see all sides of a subject. Let there be not too much self-confidence, but let the confidence be in the Lord. It is a great victory to rescue the Truth from teachers of false doctrine. Yet

how sad if one then fails in some simple duty that defeats the end in view. What care is required to always walk circumspectly. When there is the most need to watch and pray is in the dangerous hour of success. Self-will tempts to put aside all further ventures faithward and impatiently demands greater scope for action. How be content with lowly things instead of strenuously striving higher and higher? Pause and consider. After the hard discipline of faith, after developing in godliness, must failure come? Shall we lie supine? Never, never! Not only our own but the Lord's honor is concerned, for we are his. In loyalty to him our light, be it never so faint, must still shine with lamp well filled, for "Behold the Bridegroom cometh." We must try to discern ourselves. Are we covetous, proud, selfish? Put away the "accursed thing" and be true to our Maker. Beware of leaning upon our own understanding—our own strength of purpose. We must seek counsel from the Lord.

We are not always guiltless, even when we do the best we know how. No business employer would put up with it. Not the best we can do, but what he requires done. We are not only to act up to such light as we have, but seek for more light. We must ever press forward else we drift backward, there is no standing still. Analogously in nature, growth and decay.

Many people think sincerity and truth are synonymous. But not so. One may be very honestly and sincerely wrong. Witness Saul of Tarsus. Deity has pledged his wisdom by distinct promise to those who ask. "If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." We must ask counsel at the mouth of the Lord for "he hath spoken." Not that he shall approve of our way, but that we may know his way. How certain were the apostles. We also may be, for if we love the light of knowledge we shall find it. To be ignorant is to be blind, no matter how sincere.

Another thing is to put aside prejudice. There must be nothing between us and the truth. Custom, conventionality, mere opinion left all one side. These are common currents turbid with refuse. We must hold steadfastly by the Word of Life. "He that is of the Truth will hear his voice." We are short-sighted and can see but a little way. Our human understanding reaches not after these high things of itself. The "Delphian Oracle" says, "Know thyself," but the Bible teaches ourself to be sin personified. How possible to meas-

ure by it? We must have ears for the voice which says, "Counsel is mine, and sound wisdom; I am understanding. I have strength. Blessed is the man that heareth me." "A wise man is strong; yea, a man of knowledge increaseth strength." It is they who keep close to the word who "know his voice" and follow Him.

It is not by the letter of the law—the glib quoting of the commandments—but by the "spirit and the understanding" that one can say, I know it. If not much with Christ through his teaching how shall his voice be known? Let the spiritual attainments be whatsoever they will, the fault is our own if we know not the great Shepherd's voice.

There was diversity of spiritual gifts, and there is also of natural gifts. Faces are not alike and neither are minds. The process of thinking is not on the same lines any more than temperaments act alike. Each has an own individuality. Yet precisely the same end may be attained by each. Why should we wish to reduce all to a dead level? Because one can do some certain thing well is no reason that he can do all with the same ease and perfection. One has a powerful mentality and another great physical strength (the two being seldom found in the same person), it would be impossible for each to do the other's work. Knowledge never says to ignorance do as I do, for it knows it cannot. But ignorance is ever trying to pull knowledge back to its level, and because it cannot, sometimes hates with the "bitterness of

the the grave." One's gifts of mind can be greatly circumscribed in natural boundry by the carping and faultfinding of others. Even Jesus was no exception. "They were astonished and said, Whence hath this man this wisdom, and these mighty works, and they were offended in him. And he did not many mighty works there. Moreover, Pilate "knew that for envy they delivered him to die."

Many times we do not like the slow giving of our Father in heaven, but want to make selfish choice of the worldly advantages, all forgetful of Christ's warning, "Beware of covetousness," "for a man's life consisteth not of the abundance of the things which he possesseth." The Lord has choice possessions for all those who wholly follow Him. He will give in due time to the willing and obedient who serve him steadfastly in all good conscience. It is a walking by the unseen things of faith. It turns not back from the hope of recovering the primeval blessing from the heavy curse because of man's sin. Man has lost most in the higher characteristics—those that were most godlike. His love to Deity should have held him with heart and mind and strength to the source of life. Instead he has stooped to give the first place not to the Creator but to the creature. The best endowments of the mind are a glorious heritage, but how far short have they fallen of the high thoughts of the Lord our God.

Love that "walks worthy of the vocation wherewith ye are called, with all lowlyness and meekness,

with long-suffering, forbearing one another in love." "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another." It is help you want, help day by day. "The sweetness of a man's friend by hearty counsel doth rejoice the heart." We want help to be right, and true, and brave, and pure, and hopeful, and strong of purpose. Help against sinfulness, and cowardice, and evil-thinking, and despairing weakness. We want love—the love of our Lord in our hearts. As the sun that shineth in his strength, is the love of God. It is the life of our life. It feeds, and warms, and cherishes it. The teeming earth is cold, and hungry, and starving without it. The people lie in darkness awaiting the healing, quickening impetus of God's love

It is very simple though most profound. The daily walk in life must be patterned after the Master. It is not ecclesial duties only but the familiar common-place duties as well. All the little things that swell the aggregate whole can be purified and elevated by a full faith in godly living. One must not expect all from the Lord's giving, for he has not promised to make up what is lacking to indolence and slothfulness. It is an old saying, "God helps those who help themselves." There must be diligent use of that already given before asking for greater privileges. Some never make the best of such as they may have but are restlessly striving for that beyond their reach. Let there be alert preparedness for

the opportunity when it comes. "The secret of success is to be ready for the opportunity when it comes." "The power to do great things generally arises from the willingness to do small things." "We are not born to solve the problems of the universe, but to find out what we have to do, and to restrain ourselves within the limits of our comprehension." "The art of life is to know how to enjoy little, and endure much." "From the lowest depths there is a path to the loftiest heights." There must be no loitering by the wayside—no giving way to faintheartedness. We must reach the height, and length, and breadth of all the promises, "For we are made partakers with Christ if we hold the beginning of our confidence steadfastly unto the end." There are vast researches of truth yet unknown to such as have the bare outline. "O the depth of the riches both of the wisdom and knowledge of God!" simply exhaustless. It takes zeal to go forth alone and search out the things that "must shortly come to pass."

"Therefore watch. What I say unto you I say unto all, Watch." "Watch and pray, that ye enter not into temptation." "Watch therefore, for ye know not what hour your Lord will come." Neither man nor angel knew. To man the hour is not yet known. As with Paul at Ephesus, greivous wolves rend the flocks, and we can only cry with him, "therefore watch." Some of the ablest and wisest in times past have arisen to speak perverse things and others have been drawn away after them. Notably Solomon. The weight of

responsibility is almost overwhelming. "Take heed therefore unto yourselves and to all the flock." Peter also looking forward to the days of "false teachers," cries, "Behold, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness." Then Christ's "Be watchful and strengthen the things which remain that are ready to die." Moreover we have the warning of the ages. The wolves breaking in and the sheep are scattered. Thought becomes heavy with vain imaginings; the pure air stagnant, and the minds poisoned with much that doth "gender strife." What follows? The gross darkness of worldliness sweeps the helpless multitude adown, adown. They battle wearily for a time then sink to rise no more. My God! how piteous it is. The bright, gladdening light of God's truth shines no more for them. Oh! the chill of dull, apathetic stumbling down the dark way. Oh! the blighting, driving winds of deadly doctrine, stinging the poor outcast like bitter, icy storms of winter. Is no lesson to be learned from past scourges?

Beware! beware! they do not spare,  
The ravening wolves they rend and tear,  
The noblest and the best they snare—  
Beware.

Forbear, forbear, in pity spare  
The loving friends who share and share  
Each heavy burden, carking care.  
Forbear.

Be just, be just, e'en pity must,  
See, truest mercy is to thrust  
The wrong away. In Him we trust.  
Be just

Be firm, be firm, and even stern,  
Kind, tender hearts may somewhat yearn,  
But lurking for must bide to learn—  
Thou can't be firm.

Press on, press on, aye ever on,  
 As Master trod there is no wrong;  
 Be now the time or short or long—  
 Press on.

In the midst of external activity it may seem, "I have need of nothing." Nevertheless, outward seeming can never take the place of personal love; inward communing, a silent drawing near unto the Lord. Let the high-minded, self-willed, petty bickering go. Let the good Shepherd's people be led with all the tender care of a flock, and let none lord it over God's heritage. Let each judge himself and not the conscience of others. "Judge not by appearances." Never anything more cruel than to do so. Nothing is more false than what merely seems. The actual lies beneath the surface. "You need not tell all the truth, but let all you tell be truth." Is any other of the commandments so slightly regarded? All faith is as nothing if charity faileth. The pure in heart, who are nearest the High Priest, who is "pitiful and of tender mercy," are those who are the most compassionate to those who have strayed out of the right way. And he left the ninety-and-nine to seek for the one lost. Haughtiness, arrogancy, strife, clique, jealousy, envying, who dare speak of a holy life and have to do with unclean things like these?

The perilous days must come in these last times. On the one hand is the openly menacing foe; on the other the secret snare. Each priceless development in the rich mine of "things new and old" brings down rage and warns. "Watch the way. Fortify thy power mightily." "Watch

in all things." The post is one of danger. One step beyond safe footing and there may be a fall past recovery. There is the breaking from traditional teaching; the rightful claiming to freedom of thought; the being fully persuaded in one's own mind. To change a man's belief is to change the whole man himself. There is great peril in this. It takes strong characteristics to bear the shock of doubt when all one has trusted from childhood is swept away. There are but few have this moral strength. The multitude of human beings are dependent creatures, with set habits of unreasoning faith. Cut them loose from what they have held sacred and they do not find it possible to reverence the new things. Some sink into indifference or skepticism; whilst others accept in a hardened unfeeling way. The trouble is not in exercising active energies; but to be gentle, courteous, "meek and lowly of heart." To make one's self of no reputation. To hold firmly down the high-mindedness so natural to man; are these light matters? Let those who think so try it. It takes the faith that overcometh the world to do it. The fight is never fought to a finish. There is no complete conquest of self while life lasts. It is painful. There is care, anxiety, and responsibility in it. The onslaught must be renewed day by day. The reward will be only to never-tiring watchfulness. "Watch and continue in well-doing." Have we perchance gone wrong? Get right and try again. While using the strength of our own skill and foresight, let us

ever remember to trust in the Lord. He is our guide to follow implicitly.

Let not the heart be lifted up. Believe with lowliest faith the Word powerful unto salvation. There is the real and the ideal; the natural and the spiritual; the human and the godlike. By blending what help—what beauty may be obtained. Learn, act, live the truth. Let us make sure our life is hid with Christ in God. He is the life and light of the world to come. The great effulgent white light like an all-powerful irradiating, illuminating, electric search-light flooding the earth. Penetrating all the dark places, secret ways, and hidden wrong, and revealing them to the noontide of day. Hold steadfastly to the immovable. "Be sober, be vigilant." Walk circumspectly, proving what is acceptable unto the Lord. Be right minded, considerate, just, in the home life. How good to say, "As for me and my house, we will serve the Lord." Search the Scriptures daily, mindful of the promises. "Watch unto prayer," "praying always." Let the love of Christ constrain unto all good works, and "keep him in perfect peace."

When winds are raging o'er the upper ocean,  
And billows wild, contend with angry roar;  
'Tis said, far down beneath the wild commotion,

That peaceful stillness reigneth evermore.

So to the heart that knows thy love, O Truest,  
There is a temple sacred evermore;  
And all the bubble of life's angry voices  
Dies in hushed silence at its peaceful door.

O. L. TURNEY.

It does not require great ability to do great things. The poor widow with two mites gave more than the rich.—*The Ram's Horn.*

#### THE JACOBS FACTION OF CHICAGO.

IN 1872-3 the Chicago ecclesia was rent in twain by the introduction of the theory that Christ, in the days of His flesh, was of a dual nature—"divine substance" and "human substance." One of the principal advocates of this was Brother H. C. Jacobs of this city. After his severance from the ecclesia he espoused the free life theory for awhile and subsequently Swedenborgianism, namely, that Jesus was and is the "Mighty God," and that there is no other personality to be known as God but Christ.

In his own house Brother Jacobs held meetings and a few united and a few more were added. Still more recently he has set forth in print his denial of the fall of man, the sacrifice of Christ, and argued that blood was not shed for the remission of sins, and that in the crucifixion of Christ there was simply murder on the part of the Jews, with no fulfillment of a design of God's that His blood should be shed for redemption. Brother Jacobs has become very broad in his views of fellowship and will readily fellowship us if we would him. With such flagrant denial of the most fundamental principles of the Truth we could not compromise, while as a man Brother Jacobs is held in esteem.

Having a few applicants for immersion Brother Teas, of Conway, Ark., was invited by the body represented by H. C. Jacobs to come and assist and lecture for them. He came, ignoring the Chicago ecclesia, notwithstanding he had been informed

of the nature of the Jacobs theory. We felt we had been placed in an awkward position on account of having recommended Brother Teas to the brotherhood for public work. We, personally and by writing, tried to get him to clear away the mist by a statement in the *ADVOCATE* and an expressed determination to avoid a repetition of the mistake. The brethren at the gathering in Arkansas were deeply concerned about the matter and in their hands we left it. The following letter is the result:

MARTINVILLE, ARK., Aug. 18, '96.

DEAR BROTHER WILLIAMS:

After conferring with the brethren who visited me at Conway, and another conference with some of the brethren at this place, I desire to state that while my recent trip to Chicago was made with the very best of motives and in the interests of the Truth, I find that evil has apparently resulted therefrom, and that evil, it seems, is due to the fact that I fellowship what you term "The Jacobs faction" whilst in Chicago. Now, while I do not accept Brother Jacob's theory or teaching on the Christ question, yet I cannot and will not denounce either the question or the brother without a thorough investigation of the subject. I am willing to admit that I possibly did wrong to fellowship Brother Jacobs and those who are in accord with him, while I did not accept his position as being true.

Inasmuch as you seem to be greatly offended at my action I trust this statement will be entirely satisfactory to you.

I am yours for free investigation of all truth and eternal life in the end,

JOHN W. TEAS.

It was not so much a personal offence to us, as it was an offence to the Chicago ecclesia in particular and the brotherhood generally, and, if not amended, a calamity to Brother Teas. The brethren who had put Brother Teas on the platform to represent them demanded some explanation. The one given can be accepted provisionally; but surely, while Brother Teas is investigating such fundamentals as the fall of man and the question as to whether Christ was sacrificed for the sins of the world he had better, as the Arkansas brethren advised, not try to teach till he is taught. He has the right to investigate, of course, but the brethren will hope to have a more definite statement from him in the near future.

We have learned that others have fellowshipped some of the Jacobs faction in various parts of the South, and we have been blamed for not revealing in the *ADVOCATE* the facts as they stand in Chicago. Our excuse is that we did not suppose it necessary, but now that it is, let these few words do for the present, and next month we will quote from some of Brother Jacobs' writings to show how far astray he has gone and endeavor to expose his sophistry. EDITOR.

"Better times" are the hope of the saint and the sinner; but from a very different cause, and for a very different reason. One wants better times for the purpose of making money, forgetting that life is short and evil, with abundant wealth at one's command. The other wants the "better times" that will fulfil the promise to bless all families of the earth.



## THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in August *ADVOCATE*:

#### CLASS No. 1.

Elsie Hahn (13), Riverside Ia., 100; Ezra Cocke (12), Creal Springs, Ill., 100; Homer I. Byrnes (12), Wauneta, Kan., 90; May Spencer (12), Avondale, Ill., 90; Norman Tolton (11), Galt, Ont., 90; Mabel Clarke (10), Irvington, N. J., 80.

#### CLASS No. 2.

Maria Laird (11), Innerkip, Ont., 95; Bessie Williams (14), Englewood, Ill., 95; Daisy Franklin (13), Elgin, Ill., 90; Charles Mason (14), Erie, Ill., 85; Maude Cocke (17), Creal Springs, Ill., 80; Ethel Cocke (15), Creal Springs, Ill., 80.

In Class No. 1 the four last scholars will notice that they failed to give Dinah as one of Jacob's children.

With this month we will commence a new series of lessons, and for the work of the past sixteen months prizes are awarded as follows: In class number one. 1st. prize to Maria Laird, who has sent her answers every month and her average standing is 96, a splendid record. 2nd prize to Homer I. Byrnes, sent answers fifteen months and averages 94. 3rd prize to May Spencer, who sent answers fifteen months and averages 93. In class number two, 1st prize to Bessie Williams, who sent answers fifteen months and averages 91. The grade of others in this class is low because none of them sent in answers for more than thirteen months. Cards of merit will be sent to other scholars who

have manifested an interest in the lessons but who failed to reach as high an average as the above. In the new lessons we hope many more scholars will join our Sunday School and be benefited by the study and investigation necessary to answer the questions.

JAMES LEASK, 532 62d St.

I see Brother Leask announces the prizes for the Sunday School classes as if the funds were in hand. No doubt he intends to send these at his own expense as he has done before; but is it right to allow real generosity to be taxed to such an extent, especially when, to my knowledge, it finds many other demands that are quietly and heartily responded to. Let those interested in the Sunday School class—and we know there are many—send in small amounts and feel that they are taking part in this branch of the work. We will take charge of all contributions, and see that they go into the proper hands to be judiciously used.

EDITOR.

#### LESSON No. 41, CLASS No. 1.

##### QUESTIONS.

- 1.—Give the names of the son and grandson of Abraham through whom the promise that God would multiply his seed was fulfilled.
- 2.—Give the names of the children of Abraham's grandson.
- 3.—Which of them was treated very badly by this brethren?

#### BEST PAPER, CLASS No. 1.

My answer to the first question is: Isaac and Jacob were the son and

grandson of Abraham. Proof—Gen. xxi: 2-3; xxv: 26.

My answer to the second question is: The children of Jacob were. Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Dinah, Joseph, Benjamin. Proof—Gen. xxix: 32-35; xxx: 6, 8, 11, 13, 18, 20, 21, 24; xxxv: 18.

My answer to the third question is: Joseph was treated badly by his brethren. Proof—Gen. xxxvii: 4, 5, 18, 26, 27, 28. ELSIE HAHN.

#### SECOND BEST PAPER, CLASS NO. 1.

1.—Isaac was Abraham's son and Jacob was his grandson to whom the promises were made. Proof—Gen. xvii: 19; xxi: 3; xxv: 26.

2.—Reuben, Jacob's first born, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher. Proof—Gen. xxxv: 20-27. Dinah. Proof—Gen. xxx: 21. These are the names of the children of Abraham's grandson.

3.—Joseph was treated very badly by his brethren. Proof—Gen. xxxvii: 23-36. EZRA A. COCKE.

#### LESSON NO. 41, CLASS NO. 2.

##### QUESTIONS.

1.—What was God's covenant with David?

2.—Show in what particular it differed from the covenant with Abraham.

3.—Show how it embraced the same thing as the covenant with Abraham.

##### ANSWERS.

#### BEST PAPER, CLASS NO. 2.

1.—The covenant God made with David was that he would have a son whom God would acknowledge as his first born son. And that David's house and kingdom would be established forever before him. II. Sam. vii: 14-16; Psa. lxxxix: 3, 4, 20-37.

2.—The covenant God made with Abraham referred to the land which God had promised to him and his seed forever. Gen. xiii: 14-17. The covenant God made with David referred to the royalty of his kingdom which God promised to David's seed forever. II. Sam. vii: 14-16.

3.—The covenants God made with Abraham and David are alike in this respect that Christ is the seed promised to both Abraham and David, and in Christ both covenants will find fulfillment, because Christ inherits the throne covenanted to David which is to be established in the land covenanted to Abraham. Matt. i: 1; Acts ii: 29, 30; Luke i: 31, 33; Gal. iii: 16, 29.

MARIA LAIRD.

#### SECOND BEST PAPER, CLASS NO. 2.

1.—The covenant which God made with David was that he would establish a kingdom and a throne for his (David's) seed, which is Christ, and that Christ should reign over all nations. Proof—I. Chron. xvii: 11-13; II. Sam. vii: 12, 13.

2.—God's covenant with David differed from His covenant with Abraham in the following way: The Abrahamic covenant promised a vast tract of land for his seed, and that the whole earth should be blessed. Proof—Gen. xii: 1, 2, 3. The covenant with David promised that a throne should be set up in the land which was promised to Abraham, and that the kingdom of God that would bless the world should be David's kingdom restored by and for Christ. See Luke i: 32, 33; Acts xx: 16.

3.—The covenant with David embraced the same thing as the Abrahamic, in that they both referred to their seed and also to the kingdom which is to be established in the future, only David's covenant spoke more clearly of the throne and kingdom.

BESSIE WILLIAMS.

#### LESSON NO. 42, CLASS NO. 1.

##### QUESTIONS.

1.—In the treatment Joseph received at the hands of his brethren show two things similar to that Christ received at the hands of the Jews.

2.—What good was returned for the evil in Joseph's case?

3.—What good will be returned in Christ's case?

#### LESSON NO. 42, CLASS NO. 2.

##### QUESTIONS.

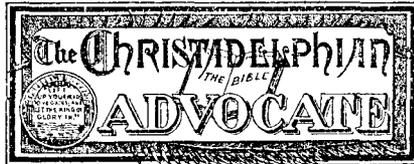
1.—Give two repetitions of Abraham's covenant made with others than himself.

2.—In what case was a stone used in connection with a repetition of the Abrahamic covenant? and give Scripture to prove that the stone was used as an altar.

3.—Who in the Scriptures is called a stone and an altar?

Now, my dear young friends, we begin this month to grade you for another term, at the end of which a report will again be made and prizes awarded. In class No. 2 only one scholar sent in answers fifteen months out of sixteen, none others reaching above thirteen months, which reduced their grades to a low rate. Take a new start now and keep up. Do not miss a single lesson. If you cultivate a habit of subjecting yourselves to a task and of resolutely fulfilling it, you will be the better prepared to start and run to the end for the great and precious prize of eternal life; not only by the discipline you experience but by the valuable information you gain.

EDITOR.



SEPTEMBER, 1896.

I STATED last month that it was my purpose to publish in full the correspondence between Brother Roberts and myself in relation to the efforts of Brother Renshaw to bring about a personal interview. Since then some have requested me, for insufficient reasons, not to publish it. I felt that since much interest had been taken in the matter it was my duty to make known to the brethren why Brother Renshaw's good proposition fell through. How was I to do this? To have made

a statement myself would have appeared one-sided and aroused suspicion of unfairness. Therefore, though the correspondence had become quite voluminous, having taken ten times as much time as an interview would, I determined to give it in full, feeling that the blame would thereby be placed where it belonged without respect of persons.

This, however, was not my chief and most important object. It was that I might not be defeated in what I have striven for all along—to prevent the responsibility question from dividing the body in this country. Could I be assured that this object could be attained I could suffer to let personal or editorial vindication in relation to attacks that have been made against the work of the Truth in this country go by, so far as publication was concerned.

In my travels from the Atlantic to the Pacific I have become acquainted with the brethren and sisters of America and thereby my interest in their spiritual welfare, unity and purity has been intensified. For them to be divided upon a question that in no way can be shown to affect the fundamental principles of the gospel would be to me a most deplorable and unjustifiable thing. To be spotted and marked out by one man and personally cut off from their fellowship would be the hardest trial I could ever expect to bear, for this weary life is hard enough to travel in company with sweet companionship, and bitter indeed would it be to be an outcast from such companionship, even if the casting out were justifiable, to say nothing about the ruthlessness that would do it upon a mere invented and trumped-up pretext.

The correspondence between Brother Roberts and myself had forced me to see that this danger was ahead and that we should, as soon as circumstances would admit, find ourselves

plunged into it. What must I do with such threatening clouds fast coming? My answer is, Put forth every effort possible to prevent a division of the body. If that failed what then? Stand by what friends I might have left and hope that they would have the courage to stand by me, and thus prevent being cast out by — well I don't know what to call it.

Now, brethren, this is frankly my predicament and how I viewed the signs of the night, and I shaped my correspondence accordingly. But now, when we are almost ready to go to press, a letter comes from an esteemed brother, who has taken a deep and active interest in the case, in which he, for himself and for others, asks me "not to be first to publish anything of this unfortunate affair in the *ADVOCATE*," and stating that "you (I) have the sympathy of many brethren who are on the opposite side (to me) of the responsibility question, and they will unite with you in an effort to keep this thing from making a division or test of fellowship in the United States."

Now I have evidence of one case where one of my letters to Brother Roberts was handed around without the one to which it replied, and consequently made a false impression. This would indicate that unfairness has already been indulged in and still more urge the justice of a full publication. However, the statement of this worthy brother, that the brethren referred to "will unite with me in an effort to keep this thing from making a division or test of fellowship" promises the desired end; and since it is the interests of the Truth above all things that I with them have in view and at heart, I for the present withhold publication of the correspondence, giving a full and open field for measures that will ward off any attempt to divide on the question.

Prevention is better than cure, and

since there has been a beginning at "reorganization," in which the responsibility question is made a test of fellowship, if every ecclesia would declare itself as satisfied with the Birmingham statement of Faith as it is and without squeezing the new test into it, the atmosphere would clear, we should know where we stood and our fortress would be fortified against ambush shots and we would be on our guard against marches that may be attempted to be stolen against us as the lately revealed attitude threatens.

In this connection it seems well that I should say a word on my position on the responsibility question, not to argue my side of it—a thing I have never done in the *ADVOCATE* nor in public, except an incidental touch upon it when circumstances seemed to demand it. I have met with brethren everywhere who differed from me on the question and I am meeting with some in our ecclesia; and I call them to witness if I have ever objectionably forced my views upon them, or if there has ever been friction between us that in any sense interfered with that good will that should obtain among brethren. In many minor matters we find differences, but only hot-headed fanatics and cringing partisans will ever inflame such differences into a burning and destructive fire of *Gehenna*.

The proposition that "light brings responsibility" is a reasonable one, and one that I do not object to. It is when there is an attempt to make this proposition mean the responsibility that belongs to the household that I am unable to agree.

Dr. Thomas has shown from his comprehensive knowledge of history how one nation has been used to punish another in this life according to deserts. There are many individual cases of which the same can be said, and the "Twelve Lectures" says that

all responsibilities of antediluvian times "were discharged with the penalties of the times," that only the righteous of those times would come forth. Now since God is just and wise it is reasonable and scriptural to believe that justice finds its way to every national and individual case; but where and when we may not be able to search out in all cases. I believe that the judgment we stand related to is that of those within, not that of the outer courts; but by this I do not rob God of His prerogatives nor deny His right to judge and punish wherever and whenever He sees fit, and to charge me and others with such denial only betrays a disposition to raise obstacles where none exist.

So far as justice is concerned, as we see it, an ignorant and blasphemous Bradlaugh, who knew nothing nor cared nothing of the Truth, and who could, it is said, stand upon a platform and dare God to strike him dead in so many seconds, surely is worse than one who does not yield to baptism for reasons we may not know and have no right to surmise. Justice ought, it would seem, to find such a man, and I believe that it does somewhere and somehow, but not at a judgment with the household of Christ. There it is fish in the net and not in the sea that are dealt with as good and bad; it is branches withered or alive, but *branches*; it is virgins foolish or wise, but *virgins*; it is servants, profitable or unprofitable, but *servants*, etc.

Now if there is a belief that God is "just in His ways all, and Holy in His ways each one," are we going to sever brother from brother, or allow any man to do it, because there is not perfect agreement as to when and where God will meet out justice upon a certain class of Gentiles? The man that would say yes may be wise in some things, but in this he would be extremely foolish.

In regard to resurrection, I believe God has the right to raise every man, woman and child that ever lived. He has raised to life a child; but I do not believe this is a precedent upon which to base a claim for resurrection of so-called rejectors. If cases of resuscitation and resurrection that had occurred previous to Paul's day had been precedents applicable to the *law of resurrection in and through Christ* I believe Paul would have so used them with those in Corinth who said there was no resurrection. With them he commenced with Christ, while some who want to impose new tests virtually rebuke him for not using "numerous cases" of resurrection that had occurred in the past ages. My position then is that the resurrection brought in and through Christ is one that is according to a fixed and irrevocable law and by that law cannot touch a heathen. Yet I do not deny that if God's requirements demand again what has occurred before He has the right, outside the established law of resurrection, to raise a thousand times.

Now I have said what I have in order to more fully show how high-handed and inexcusable is any man or any number of men who would withdraw fellowship because there is not a belief that judgment and resurrection will take place just when his or their fiat says it will. To such egotism and recklessness I will never submit and will fight it till the last breath leaves me.

The correspondence is nearly all in type, and I intend to have it all set up, withholding it pending further developments in the line indicated by our brother, whose name I withhold for the present. Since, however, one has written me of having had one of my letters to Brother Roberts handed to him without that to which it was a reply and this discourtesy and unfairness caused a

false impression I have a right to suppose that this was not an exception. In the interests of truth and fairness I shall therefore ask that all who have privately seen one side or part of one side of the correspondence make known to me that fact and I will send them both sides for their individual inspection.

If, further, the managing brethren of the ecclesias think it will be of any use in helping to shape their course for the desired end, it will be open for their inspection. In the meantime I hold it in abeyance in the hope that a desire to maintain the unity of the body in America and a courage to ward off antagonism, come from where it may, will stir into action measures that will effectually prevent the threatening evil.

Since writing the above and after it was in type a letter has come from a brother suggesting the very plan we have proposed as a preventive. He asks, "How would it do pass a resolution at once in—that we refuse to make an individual's belief on that question a test of fellowship. We have never had any trouble on that question and see no need for any now. \* \* \* I know that——will never divide on that question."

It will be seen in this issue of the *ADVOCATE* that other ecclesias have already been stirred to protest against such schism; and if a full understanding is had in time it will be the easiest and most inoffensive way of informing all concerned that as a body we unitedly stand and maintain a bold front against any attempt to divide into cliques upon a question that in no way affects the first principles of the gospel nor varies from our commonly accepted statement of faith and basis of fellowship.

Brother J. W. Tichenor sends us a pointed and well written article on

"Marriage with the Alien," of which he says, "It is not an answer to Brother Thompson's question concerning the matter (see last month's *ADVOCATE*), but as a warning to the unmarried, with a hope of stirring up teachers in the ecclesias on the subject." We hope to have room for the article next month.

Brother Huggins sends further "Comforts Extracted from the Psalms," a glance over which indicates that it will be acceptable, and will appear as opportunity offers.

G. F.'s contribution on "The Beast of the Sea" came to hand as we were nearing the closing up work of the *ADVOCATE*. We have not had time to peruse it.

"Pleasing Thoughts" is the title of a contribution by Brother Thompson, of Boston, in which he draws out good lessons from a comparison of the characteristics of the tribes of natural Israel with those of spiritual Israel; the object is to exhort to an imitation of the best qualities in the best tribes. Brother Thompson says he won't be offended if we throw his paper into the waste basket. That is the right spirit, and where it exists there is little danger of articles being produced that deserves the fate of the waste basket.

Brother Irwin kindly sends us extracts from a letter written on the fourth of July by a brother who had witnessed the celebration of that day and was thereby moved to thoughts of higher and more real and righteous celebrations. The writer's name is withheld, but he is one whose share of tribulation has been a large one, a fact that qualifies for writing thoughts that comes from and reaches the heart. What is it that fills the words of Scriptures with such wonderful force, courage and tenderness? Is it not the fact that

the writers were all subjected to an experience which inspiration fanned into a flame of burning eloquence divine? Sparks from that flame are still being thrown out from the words of inspiration, and where they find a life of affinity they kindle the fire of heaven and fan it into a brightly burning flame upon the altar of love, tenderness and truth.

Brother J. C. Bruce, who lately contributed such valuable articles for the *Gleaner*, also writes on the subject of "Marriage with the Alien." While he takes a strong stand against intermarriage, and especially against those who would advocate the right of such a course, he very wisely advises moderation and tender treatment of those who have not become strong and robust in the Truth. For some reason he deemed it necessary to give his understanding of our statement in last month's *ADVOCATE* that "the question is open," and his is the correct view. Our remark is right under Brother Thompson's question and we meant that his question was open for answers. Brother Bruce's article is short and pithy; so is Brother Tichenor's; and we doubt not we shall find room for further contributions on the subject. So let it not be supposed that the door is closed against further treatment of this important matter.

#### LETTER FROM JERUSALEM.

JERUSALEM, July 6, 1896.

DEAR BROTHER WILLIAMS:

I have only bad news to write to you to-day. Last week two thousand recruits were sent away to the Lebanons to fight the Druses. There were six hundred from Nablous, all tied together with ropes, it was the saddest sight I ever saw. Not many of them poor peasants will ever return.

Last night a Moslem was arrested and his house searched and several boxes of dynamite were found secreted in a vault. There were two or three empty boxes and it is a mystery where the contents have gone. There is great excitement in Jaffa over this discovery. The poor Jews here are just frightened and dare not go out after dark.

This morning our consuls have told us that a telegram has been received forbidding the distribution of any more newspapers. Everything of this kind will be suppressed. How long will the consuls bear this?

I have never felt so sad and disheartened as I do to-day.

The cattle belonging to the Europeans and Jews are dying. One of my friends lost five last week. The symptoms are decidedly like cases of poisoning. No one eats meat of any kind now. The Moslems would kill these sick cattle and sell the meat to the Christians any time, and they doubtless do so.

I think perhaps it may be better not to publish my name in full any more. It may subject me to much persecution. I am well known to the officers of the court. Indeed the interpreter has been a firm friend to me for twelve years. But we cannot trust these officials in these times.

I shall feel the loss of the *ADVOCATE* and "Christadelphian" greatly, as these precious publications contain all the sermons I hear in these days of trouble. What shall I do? My dear friends, Dr. and Mrs. D. Arbela have gone to Europe to stay four months. I have no other such friends as they have been.

I thank God for the hope that the curse will not abide forever, and that the day will surely come when where "sin abounded grace shall much more abound, and when

Jerusalem shall be called the throne of the Lord, and the nations of the earth shall worship the God of Abraham, of Isaac and of Jacob.

I am sure that the dear brethren will remember us in their prayers. We feel like crying to Him day and night for protection in these times of danger.

Yours faithfully,

— — — — —  
JERUSALEM, August 2, 1896.

MY DEAR FRIENDS:

I wish to tell you what the situation is here at present. It is bad enough, as the poor Jews say. There is mourning everywhere. The Druses have killed two thousand poor, starving, naked so-called soldiers. These poor people were encamped where there was no water, and when they were obliged to go to the river for water there were eight hundred men sent. The Druses were advised of their movements and laid in wait for them, and we have it from an eye-witness that every one of the eight hundred was killed. Then one thousand men were killed at the same and other places, in all we are assured that two thousand men are killed within the past three weeks. Many poor men have deserted and hidden among the Bedouins. Thousands have revolted in Arabia. It is well known that a large force of these starving fellahs sold their guns and ammunition to the Druses for food to keep them alive. Now the Druses are well armed and will be victorious. Last spring the government seized a large lot of land with houses and farms from the Druses. Then it was bought by Baron Rothschild, who

sent a colony of Jews to live there. In May the poor Druses came to the colonists and begged them to shelter them, for they said, "They have taken our homes from us and we have no abiding place on the earth." The Jews were grieved for them and said, "We cannot give up this land, but we will pay you for your farms and houses as much as we can." They did so and the poor people went away. After a few days they returned and said, "Take the money back, we cannot find another home for money and we shall die." The Jews told them, "Then come and live with us; we will divide what we have with you and you can work for us, and we will pay you and give you shelter as we can." Much is told here about the generosity of these Jews. There is no more business for any one here. The fruits which have always found a ready market in Egypt cannot be sent there this season, and the only markets for them are Jerusalem and Jaffa.

The quarantine continues twelve days, and we hear that thirty-one families of American Jews are detained there. These people are on their way to the Houran. The quarantine of this country is a horrible place. It cannot be described.

The poor fellah women are left without husbands and sons, to till the land, care for the children and pay taxes. They are quite discouraged, and blame the Sultan for all their misery. It is indeed a strange state of affairs, and we know not what next to expect.

We hope the Jews will succeed in their plans to purchase Palestine. If

it is the will of the Almighty God it will be done, and it will also be for the best. What saith the Scriptures? "And they (Judah) shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord

thy God, and I will hear them." Precious are these promises. The great time of trial, we think, is at hand. Who shall be able to abide these terrible trials?

I trust that all will remember us in their prayers. May the blessing of Almighty God be yours forever, my brother. The *ADVOCATE* is indeed a blessing to me and others, and we do return our hearty thanks for all your kindness, which I am sure will be rewarded.

Yours in hope of a better day,



#### FRATERNAL GATHERING IN CHICAGO.

Editor of the *ADVOCATE*: Please insert the following report of the Fraternal Gathering of Christadelphians of Illinois and surrounding States, which met in the Christadelphian Meeting room, No. 309 Masonic Temple, on Sunday, July 26, 1896. The attendance was good, being better than was expected, composed largely of members and friends of the Chicago ecclesia, to which were added representatives from Elgin and Wauconda, in Illinois; Grand Rapids and Plymouth, Michigan; St. Louis and Trenton, Missouri; and Waterloo, Iowa.

The gathering commenced its session at 10:30 a. m. with the usual order of worship, singing, reading and prayer; then a lecture by Bro. Thos. Williams on "Watchman, what of the night?" The night and the darkness of Gentile times were recognized as having fully come, being world-wide in its scope, and so intense is the darkness that few indeed can see what is coming upon the earth. The three significant numbers in Dan. xii. were referred to and an exposition offered which showed the 1260 years must certainly have commenced in the year 610 and therefore ended in 1870, for in that year the political power of the Pope was overthrown by Victor Emmanuel King of Italy. It being an historical fact, acknowledged by Catholic writers, that their Chief lost his

political authority at that time. We, having lived and witnessed the accomplished duration of the persecuting power of the Papacy, can reckon backward with safety and accuracy to its disputed commencement and date that commencement from 610. The second number 1290 being a surplus of 30 years over the 1260, supposing the numbers to commence at the same time, which we take for granted, carries the date from 1870 to 1900, four years hence, which, in all probability, will be after Christ has come. Christ coming is an epochal time, when he will have gathered his saints, both living and dead ones, and is prepared for an attack upon the nations. So the exact time of Christ's personal appearance is still a secret to be looked for every day to call his people to his presence for judgment, and preparation for the work before him.

The remaining number 1335 being 45 years subsequent to the 1290, which will bring us to the year 1945 for the full establishment of the Kingdom, having by that time overthrown the kingdoms of the world, restored Israel to their land and introduced the peace of the millennial times.

After the lecture the usual worship was attended to by Brother J. Leask, the presiding brother, who gave a discourse on "the crucifixion of Christ," from Matt. xxvii., the reading of the day. He spoke of Christ's probationary career, during which he practiced the crucifying process of putting sin to death in all his experience of working of sin in his

members, being tempted in all points like unto his brethren, so that step by step all through his life he was an *overcomer*. So well did he succeed in his devotion to God and his opposition to sin that the Deity was well pleased with him, and gave attention to the fact at his baptism in the Jordan. He there, in his baptism at the hands of John, saw his death foreshown; his burial, and by his coming out of the water he could recognize the assurance of his resurrection. So when he actually was led to Calvary's cross his mind was stayed on God's plan and purpose, and he there and then offered himself willingly, knowing that he himself would thereby be benefitted by the shedding of his blood, it being the blood of the everlasting covenant, with *him and for him and his people*. After this interesting discourse the breaking of bread and the drinking of wine in commemoration of his death was attended to with appropriate thanksgivings and songs of praise.

Brother Hardy made some interesting remarks from the Book of Esther, showing that when the Jewish nation was threatened with a complete extermination from the face of the earth in all the 127 provinces of Ahasuerus the Persian King of Babylon, that Mordecai, instead of being hanged on Haman's gallows, was honored by riding on the King's horse, and established and exalted to high honor and authority, and allowed to devise plans for the deliverance of the Jewish nation, that they could stand up for their rights. So God's determination for Israel's future restoration might be recognized, and the arch enemy of the Jews, Haman, was hanged on his own scaffold which he intended for Mordecai.

Afternoon Session, 3 p. m.

Brother James Wood presiding. Meeting was opened by singing, followed by reading out of the Scriptures and prayer. Remarks were made on the necessity of keeping the Truth in memory; reference was made by comparison to new-born babes desiring the sincere milk of the word for the purpose of growth; food was a necessity for growth, that man liveth not by bread alone, but by every word of God. God had supplied this food in his word, and he had promised a blessing upon those "whose delight is in the law of the Lord, and in his law he doth meditate both day and night." Reference was made to Jeremiah, where in chap. xv: 6 he says, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart."

The advice of Paul to Timothy (II. Tim. ii: 15), "Study to make thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth" was offered in connection with other testimonies, such as "Give thyself to reading, to meditation that the Man of God might be thoroughly furnished unto every good work." The daily reading of the Scriptures, according to the Bible com-

panion, was urgently recommended in order to produce that increase in wisdom and growth in grace and in the knowledge of our Lord Jesus Christ.

Brother Thompson offered interesting remarks on the subject of "Christ's baptism, that there was a purpose in his obedience to John's baptism." The antitypical phase of the washing appointed for Aaron and his sons is reflected here in his being a candidate for the Priesthood, being 30 years of age, it being at the close of the Mosaic system, and being ready to fulfill the law and make it honorable, also ratifying the new institution which prefigured his own death, burial and resurrection, and in his own words "fulfilling all righteousness."

Brother John Norman followed in some practical remarks on being separate from the world, maintaining that we cannot serve Jehovah and follow the pleasures of this world at the same time. Brother Samuel Norman continued the subject of the profession of the Truth, requiring proper conduct, showing it forth in righteous acts, not taking what does not belong, being truthful and circumspect in behaviour, and thus adorning the doctrine of God our Saviour.

7 p. m.

The evening service was opened by Brother John Spencer, as presiding brother, who offered for consideration the fervency of David, in his respect for him who occupied the position of the Lord's anointed; even though a sufferer at the hands of Saul who persecuted to great extremes, yet when circumstances favored a retaliation he disdained the thought; he opposed the suggestion to lay hands on the Lord's anointed. But what a striking contrast is exhibited in the Elders and Scribes and the Pharisees when their hour of opportunity came, they said in language of the parable, "This is the heir, come let us kill him and seize upon his inheritance;" they said, "Crucify him, Away with him;" they "killed the Prince of Life and desired a murderer" instead.

Brother Seabright set forth his determined opposition to the false system of religion out of which the Deity in his mercy had delivered him, such as a belief in the doctrine of the Trinity and the unscriptural theory of that popular monster called the Devil. Bro. Seabright is a very earnest follower of the Lord, and rejoices greatly in the knowledge of the Truth.

Brother Clement Williams made some interesting remarks from Luke xxi: 26, a scripture which evidently referred to the closing scenes of Israel's commonwealth, between the crucifixion of Christ and the destruction of Jerusalem, but at the same time evidently not having its full and entire accomplishment at that time, being one of that class of scriptures that is twofold in its application, and apply equally

well to the closing scenes of Gentile rule as to the Jewish, and for the proof of the application reference was made to the present existing troubles financially, socially, and politically; men's hearts *falling* for fear of what is coming to pass in the future.

Brother Harry Franklin spoke of God's kindness to Israel, for their perseverance and endurance under the persecutions and afflictions that they had brought upon themselves, and upon their energy and success in coming to the front in the financial world and their destiny to be great in the near future.

Short addresses were also given by Bro. V. L. Barnes, Bro. Schewas, Bro. A. North, and Bro. S. Reynolds, which, altogether with the variety of subjects set forth, with the readings, the songs of praise and the prayers, a very profitable day was spent; and upon the close of the meeting a committee of four Brethren, J. J. Bickley, John Spencer, James Leask, and James Wood were appointed, if found necessary, to appoint a place and prepare for another gathering next year. Submitted on behalf of committee.

JAMES WOOD, Sec.

DOON, ONT.—Dear brother, our beloved Bro. John G. Cozens, who is also our secretary, on the 25th of June last met with a very serious accident, having his foot caught between a pair of revolving iron rollers, used in pulverizing clay in a brickyard, which necessitated amputation above the ankle. He has deputed me to report to you the immersion of Frederick D. Boyd, who was buried in baptism on June 27th, assisted by Brethren Tolton and Brice, of Galt, and is now in fellowship with us here.

I remain yours in Israel's hope,

THOMAS R. HARDY.

ELMIRA, N. Y.—It is with rejoicing that another has come amongst us; this time, Arthur S. Miller, (15) Bro. Miller's eldest. He, after showing a desire to "obey from the heart that mould of instruction into which he was delivered," was, on August 9th, entombed with Christ by immersion into that death." It is our sincere hope that he may be able "to run with patience the course marked out" for him, and to be made "a pillar" bearing "an excessively exceeding *atonian* weight of glory" "in the temple of our *Eloah*," now being "prepared for us."

Yours in love,

GEO. B. SWAINSON.

HENDERSON CO., KY.—Since our last report death has taken captive one of our number, Bro. Bradley Towler. He was about eighty years old and had only found the Truth four years ago. Owing to his great age and feeble condition he was not able to meet with the ecclesia many times, but whenever he did he always seemed to have a thorough love and appreciation of the matter. May it be well

with him when the Lord makes up his jewels.

Sister Maria Ingram has left us again for another visit to California. We hope her absence will only be temporary.

We have lately had the great pleasure of a visit from Bro. Benjamin Coeke and daughter, Sister Maude, of Creal Springs, Ill. They remained with us eight days, visiting many brethren and sisters, and also meeting with the ecclesia at the breaking of bread to the great delight of us all.

We view with great sorrow the recent attempt of some ecclesias to impose additional tests of fellowship. Where will it stop? We may have it next, "whether enlightened or unenlightened" Gentiles will appear at the judgment seat of Christ, a "fair chance for all," etc. Instead of "reorganizing" along the lines of the Tottenville ecclesia, let all with unprejudice minds calmly "reconsider."

W. J. GREEN.

KANSAS CITY, MO.—I am surprised at the action of the Tottenville brethren. When will this thing stop? I also am a believer in the responsibility of the enlightened alien, but I see so scriptural grounds for separation on such an issue. What is it that causes so much schism? In a merely human affair, any little band of devotees can be exclusive as it pleases, but in the ecclesia of Christ we must be governed by Him and not by our own notions. I earnestly protest against disfellowship on account of errors of judgment. Any obedient believer in the things of the kingdom of God and the name of Jesus Christ is worthy and entitled to fellowship, not as we please, but by God-given right. "Who art thou that thou judgest another man's servant?" Law-breaking and immortality are the scriptural grounds of withdrawal. We have no right to use the Truth as we would a cudgel. The foundation and the founder of the Truth is love. Whatever does not emanate from that source tends to schism. If we love God and Christ we will also love the Truth and the brotherhood. We lack the bond of perfection, and had better all of us commit to memory I. Cor. xiii. and resolve anew to be something more than sounding brass. There is no scriptural reason why the brethren in London and elsewhere should be living out of fellowship. Wherever possible we should be shoulder to shoulder in the work. There is only one Pope—Pope-self. Compulsory uniformity after 1260 years of blighting influence has proved a failure. Why should we act as a cave of Adullam without the David? No one has a right to press even a truth in an unkind manner. We must speak the truth in love. Differences of opinion are an exercise for patience. We must learn to bear, believe, hope, and endure all things without flying off at a tangent. We are looking for and expecting the Lord. But are we ready? Can Bro.

Roberts, Bro. Andrew and Bro. Williams sit down at the Lord's table together? [Bro. Williams is ready to do all in his power to that end—Ed.] If not why not? I put this representatively for all, and repeat, Are we ready to meet the Lord? All unbrotherly feeling is of the flesh. Entreat the *Tottenville* brethren to reconsider their hasty action (predisposed perhaps by the hot weather). I trust the brethren at large will determine to be in unity. Our Lord prayed for it (John xvii: 20-26), "And I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me may be in them, and I in them."

Yours in the hope,

J. T. BROWNING.

RICHMOND, VA.—Since we last wrote you death has visited us and taken from our midst two beloved sisters; though it was a comfort to know in both cases death was painless to them, still we miss them very much. Sister Lipscomb died in July from paralysis, aged 59 years. She was an old member and a constant attendant, rarely missing, on the first day of the week, where all the body should be found at the Lord's table. The other, Sister Neule, aged 80 years, died this month, caused from excessive heat and a weakened constitution from old age. She had been deprived the privilege of meeting with us for some time on account of ill health, but previous to that attended regularly. Trusting they both may be found worthy approved and acceptable to the Lord, we resign ourselves to His will and say, Amen. As if to cheer us and fill up to some extent the vacancies caused by their decease we assisted Bro. Geo. B. Randlett to put on the sin-covering name July 15th, and, though he has to labor under difficulties in the way of a "man's toes are those of his own household," he has promises of making a good and faithful servant in the Master's vineyard. He was brought to a knowledge of the Truth through the usual channel, with the assistance of Bro. James Mack.

Yours truly in Israel's hope,

JAMES S. BUTLER.

SANDY, TEXAS.—It is my painful duty to announce to the readers of the *Advocate* the death of our Brother Lot Watts, who died on the night of the 20th of July. He patiently endured his illness for seven or eight days, then sank to rest. Heart failure is said to have been the cause of his death. He was 71 years of age. He first heard the truth about ten years ago and obeyed as soon as he understood it, never having made any profession before. He leaves a Sister wife and three young daughters. We miss him when we come together to break bread, for he was always there. Bro. Greer spoke at the grave.

G. F. KIRK.

WATERLOO, IA.—Bro. Williams is to be here from Sept. 15th over the following Sunday. We extend a cordial invitation to all who can come to make extra efforts to be with us. Of course we shall expect some from surrounding towns in this state. The meetings will be of a social character as well as an effort to bring more honest hearts to the Truth. There will be a meeting every evening, commencing on the 15th till Saturday. Saturday and Sunday there will be two meetings each day.

I am happy to say that Mrs. Henry Geist, mother of our deceased Sister Emma Geist, of Waterloo, and Mrs. Dora Bickley, wife of Bro. Jacob Bickley, of Clarksville, Ia., saw fit to change their relationship from the old man, and to put on the only name by which man can be saved. There are others that are working in the right way, and we hope and pray that they also may come out on the right side before it is forever too late.

Yours fraternally,

J. G. BICKLEY.

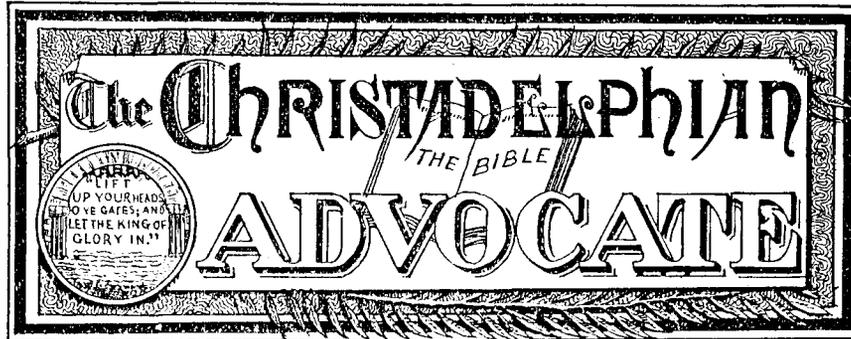
WORCESTER, MASS.—It again becomes my duty to inform the household of faith that seven more have put on the sin-cleansing name: July 3rd, Mary Park and Jane Wilson, mother and daughter, came from Springfield to Worcester to be immersed. Sister Wilson is the wife of Bro. Wilson, of Springfield, formerly Methodist. July 4th, Miss Matilda Lindale and Lillian Carlson, daughter of Bro. Carlson, were baptized. Aug. 1st, John Johnson and his wife Elizabeth, from Worcester; also Lars Olson, from Gardener, were baptized. The last five are all Sweeds.

July 4th we held our annual gathering at Bro. Goddard's farm. There were about sixty present, including brethren and sisters from Lowell, Oxford, Springfield, Spencer, North Adams and East Brookfield. We had a very pleasant gathering on the occasion. The house which Bro. Goddard owns and lives in is an old-fashioned one, being the oldest in Worcester county, built in the year 1717, under British rule; and, judging from appearance, will pass through American history, and remain standing in the kingdom of God, when the United States will be no more.

Last Sunday, Aug. 2nd, twenty of the brethren and sisters of Worcester ecclesia went to Boston, and broke bread with the Boston ecclesia, Bro. Roberts lecturing in the evening to a large audience in Putman hall, his subject being "Armagedden." It was the first time a number of our brethren, including myself, had the pleasure of meeting Bro. Roberts, and it was a good intellectual treat. He lectured again Wednesday night, when a goodly number of Worcester brethren were there. With love from the Worcester ecclesia,

I remain Yours in Israel's glorious hope,

JOHN HOLLOWAY, Sec.



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“WATCH.”

AN ADDRESS AT THE GATHERING AT WATERLOO, BY JAMES LEASK.

**A**S in the natural body where each member is necessary for the others, so in the body of Christ each member ought in some way to be of service and a benefit to the others. We are not all equally qualified or gifted in the same way. Some members can render profitable service in one way, some in another; but in whatever way our several abilities may be it is a duty each member owes to the others to do what he or she can for the mutual good of the body. If we cannot speak to edification, we may be able to write something which may be of some value as a stimulant to others to keep them on the alert and ever watchful of themselves and their surroundings, so they may be kept in a condition of readiness to meet the Master when he shall return. Our Lord on one occasion said to those he was addressing, “Blessed are those servants whom the Lord, when he cometh, shall find watching.” And on another occasion, after answering the enquiry of his disciples as to what should be the sign of his coming and of the end of the world, he said, “Watch, therefore, for ye know not what hour your Lord doth come.” The injunction to watch is especially appropriate in these times when we see around us signs which indicate we are nearing the time when we may expect the Son of man to again appear. Whether

we consider the existing conditions from a political or commercial standpoint, viewed in the light of prophecy, they are such as we should expect to immediately precede the coming of our Lord, and this being so, how important it is that we give heed to the injunction to watch. When our Lord told his disciples of the signs that would precede the destruction of Jerusalem he did not tell them the day or the year when they were to come to pass, but they were told to be on the watch, and when they saw the signs, then were they to flee from Jerusalem for their lives, and many who gave heed to his warning were enabled to escape from the impending calamity that was about to overtake the city. We have had some among our number professing to be wise above what is written who have gone so far as to set the day when our Lord should again return, but time has falsified their predictions, so that it may be safely said that of the *exact* "day and hour knoweth no man," but from this it does not follow that we need be in ignorance of the fact indicated by the signs of the times that we are nearing the close of the times of the Gentiles, and so near their close that it becomes us to be on the watchtower day and night so that it does not overtake us as a thief in the night. To the believer of God's word it is most interesting to watch the development of events as they unfold themselves before us in the way indicated in the Scriptures. Many of us can look back to the time when the temporal power came to its end, when the Russo-Turkish war assisted in the process of drying up the Euphratean power, and when one after another of the Balkan States secured their semi-independence, when Egypt went under the control of England, and events of more recent occurrence, all of which are evidences of the drying up process that is at work in the preparation of the way for the kings from the sun's rising.

Another remarkable sign which is apparent to the watcher is the condition of the land of promise, its returning fertility and its visitation by the early and the latter rains, and the return to that land in increasing numbers of the children of Israel who are assisting in the development of that situation which will incite the avarice of the king of the north to become possessed of the riches that will be gathered there. Then again, there is the distress of nations, which has been so apparent in recent times and so universal in its extent, all of which point immediately to the fact that we are drawing near the time when it is important that we give heed to the warning—watch. But while it is interesting to watch the development of events in the divinely ordained order, and right and proper that we should exercise ourselves in this direction, the injunction *to watch* has another application, one which relates to ourselves individually. Paul, in writing to the church at Corinth, said, "Watch ye,

stand fast in the faith quit you like men, be strong;" and in writing to the Thessalonians he said, "Ye are all the children of light and the children of the day; we are not of the night nor of darkness, therefore let us not sleep as do others, but let us *watch and be sober*, for they that sleep sleep in the night, and they that be drunken are drunken in the night; but let us who are of the day be sober, putting on the breastplate of faith and love and for an helmet the hope of salvation."

It is possible for us to take a lively interest in the signs of the times and at the same time be remiss in that watchfulness over self which is necessary at all times for the cultivation of that Christlike mind and disposition which we, as members of the body of Christ, are required to manifest. We have all had more or less experience in the cultivation of the soil, if only to the extent of a little garden patch, and we all know the amount of labor necessary to keep the ground free from weeds, and in such condition as to yield a crop of that which we may desire. If we simply plant or sow our seed and leave it to itself without further care in cultivation the probability is that when the reaping time comes we will find nothing but weeds as a result of our carelessness and negligence in not cultivating and caring for the seed sown. While on the other hand, if we are watchful to keep down the growth that seems natural to the soil, and we water and care for the seed sown we will probably reap an abundant increase for our labor. While this is true of things natural it is equally true of things spiritual. It is testified that "the heart is deceitful above all things and desperately wicked, who can know it?" When the truth finds lodgment in the heart it has to be watched over and tended and watered with the water of life, the weeds that are natural to the old man have to be pulled up; we have not all got the same weeds to contend with, but we may be sure that we have these in some form, and that they demand our attention. One of the things we have to be watchful of is the prevailing spirit of the times, which is manifested in the mad scramble and haste in money making. On every hand we see men straining every nerve and adopting every means within their power for the acquisition of wealth as if that were the highest and sole aim of life. A man's success in life is gauged by his success in this direction, by the world; but we find a different aspect when we come to view this course from the divine standpoint. Our Lord has said, "He that layeth up treasure for himself is not rich toward God;" and "where your treasure is there will your heart be also." Again he said, "No man can serve two masters; for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Mammon is the god of this world, to whom the world yields a willing service; but to those who have accepted the

God of the Bible as their God their allegiance is due to him and it becomes them to "seek first the kingdom of God and his righteousness and all these things shall be added unto them," not necessarily at the present time, however, but at that time when the kingdom is established, when he shall "wealth upon the needy shower and place the meanest high in power." As a rule the possession of wealth at the present time is more of a hinderance than a help in the working out of our salvation. Jesus recognized this when he said, "How hardly shall they that have riches enter into the kingdom of God."

So far as I know there are but few connected with the Truth who are in any way burdened with much of a surplus of this world's goods, but while this may be so, how is it about the *desire* we may have to be possessed of that which we have not; it is possible to have our affections set upon that which we may not possess, which would beget in us a spirit of carefulness and anxiety about our temporal affairs which is not condusive to our spiritual wellbeing. Jesus warned his disciples against this feeling when he said, "Take no thought for your life, what ye shall eat, neither for the body what ye shall put on, the life is more than meat and the body is more than raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barns, and God feedeth them, how much more are ye better than the fowls. Consider the lilies, how they grow, they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If, then, God so clothed the grass which is to-day in the field and to-morrow is cast into the oven how much more will he clothe you, O ye of little faith;" "and seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind," "or live not in careful suspense," as in the margin. It is this feeling and anxiety regarding our temporal welfare on the part of those who are of the poor of this world that is to be guarded against. God has given us the means whereby all our necessary wants may be supplied; let us use these means and manifest our faith in his abiding goodness and love, knowing that "he careth for us," and "that the angel of the Lord encampeth round about them that fear him." Let our prayer be that of the wise man who said, "Give me neither poverty nor riches; feed me with food convenient for me. Lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain."

If we watch ourselves and cultivate this spirit we will not allow ourselves to become absorbed in striving after uncertain riches which often take to themselves wings and fly away. Nor will we, on the other hand, live from day to day in suspense and doubt as to our being supplied with our daily bread. Our faith in God and our obedience to him will have

the foremost place in our minds and everything we do will be done with a view to his pleasure and our own gratification to be fitted for the positions of honor and glory that await those who, by a patient continuance in well-doing, seek for glory, honor and immortality. I mention particularly the need for watchfulness in these matters because of the almost universal tendency in these directions manifested by our surroundings, and unless we are on our guard we are apt to be influenced thereby imperceptibly. The injunction to watch is also given in regard to our standing in the faith, "Watch ye, stand fast in the faith, quit you like men, let all your things be done with charity." "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." See "that we henceforth be no more children tossed to and fro, carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love "may we grow up in him in all things, which is the head, even Christ."

This exhortation is needed to-day as much as ever. New winds of doctrine are blowing from various parts; new planks are being added to the platform of the faith on which we stand, and on the part of others some of the old planks are being demolished; the sacrifice of Christ is characterized as nothing more than a diabolical murder, and Adam is magnified as a hero in partaking of the fruit of the tree of knowledge of good and evil. These ideas are so contrary to the teachings and general tenor of the Scriptures that there is little likelihood of their influence being very far-reaching; but when endeavors are made to cause discussions and divisions among the household by the introduction of questions on which we may honestly differ without in the least infringing on any of the first principles of the Truth or the prerogatives of God, then it is time to say hands off. "Watch ye, stand fast in the faith quit you like men, let all your things be done with charity and love," "with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." One is our Master, even Christ, let us then not countenance any of our fellowservants in any work that would cause division where none should exist; let us rather strive to help each other to live together in the bonds of love and peace, maintaining the Truth in its purity and exhorting each other to be on the watch and see that we are walking day by day in the spirit of the Truth, so that we may be of those spoken of by our Lord through his servant John when he said, "Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

## PLEASANT THOUGHTS.

WHAT TRIBE DO YOU WISH TO BELONG TO ?

**T**HE idea of belonging to any tribe may seem out of place at first thought to many minds; but those who are diligent in the study of the word of God would give, I think, their preference without much hesitation.

Now in the things that have been revealed through John we are brought face to face with this idea of position, or preference. In the 7th chapter we read of the symbolical sealing of the different tribes, twelve thousand of each tribe, and they collectively will form that glorious multitude which no man can number.

"After this," says John, "I beheld, and lo a great multitude;" "after this," that is, after the sealing which is readily recognized in their position before the throne, and their condition of being clothed with righteousness, and in their hands was the symbol of rejoicing. In the 13th verse of the same chapter we find one of the elders, or a man of prominence of that day, asking John to explain who those with the white robes are, but John replies, Sir, thou knowest. Then he proceeds to inform him who they are: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." It is through much tribulation that we enter the kingdom, says the apostle Paul; but this is a class who have come through great tribulation; "therefore are they before

the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

It is evident from this condition of things that this class must be more in the company of our Lord than those who are teaching the nations his law, they being associated with the temple.

Now there is no question but what we all want to be in a position that will bring us most in contact with our Lord.

Perhaps you have noticed in the names of the tribes sealed that the tribe of Dan is not mentioned. This surely cannot be an omission on the part of the translators. We will refer to this later on.

The apostle Paul, in writing to the church at Corinth instructing them in this distinction in rank, calls their attention to the two kinds of bodies and the glory that goes with them (I. Cor. xv: 40). He says, "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one and the glory the terrestrial is another." "But the glory of the celestial is one"—one what? You say, One glory. Yes; they are the same glorious spirit substance; but remember, the angel Gabriel was one of those celestial bodies, but his glory was that he stood in the presence of God, as he declared to Zacharias when delivering his message of glad tidings concerning the birth of our Lord and his forerunner, John the Baptist. Now we find our Lord giving expression to the same idea in the 17th chapter of John verse 5: "And now, O father, glorify thou

me with thine own self with the glory which I had with thee before the world was."

In the purpose of our heavenly Father he is glorified from the beginning, and in the meditation of that purpose he was daily his delight. In musing on this sealing of spiritual Israel in tribes under the old names we naturally turn to Moses for his counterpart. In Deut. xxxii: 28, he declares that Israel, after the flesh, "is a nation void of counsel, neither is there any understanding in them;" and in his sorrow for this condition, knowing what its end would be, he cries out, as it were, in the pangs of his sorrow, "O that they were wise that they understood this, that they would consider their latter end." But their "latter end" did not seem to trouble them much, this was evident even to their enemies, as Moses says, "For their rock is not as our rock, even our enemies themselves being judges."

With this latter end in mind he blesses the tribes of Israel before his death. That this latter end was in mind is evident from his opening remarks in Deut. xxxii.—"And he said, The Lord came from Sinai and rose up from Sier unto them; he shined forth from Mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand, and they (the people) sat down at thy feet; every one shall receive of thy words." It begins to dawn upon the mind what our Lord had reference to when he said that to "sit on his right hand and on his left was not his to

give, but would be given to those for whom it was prepared." It is again evident from this (Deut. xxx: 2) that whoever occupies this right hand position are entrusted with the execution of the law to the people. It seems from Ezekiel xlvi. and the blessing of Moses in Deut. xxxiii. upon Levi that the true representatives of that head will occupy one of the right or left hand positions spoken of by our Lord. In the sixth verse of the same chapter Moses opens up his blessings; commencing with Reuben he says, "Let Reuben live and not die, and let not his men be few," showing, I think, that it is possible for a tribe to die as one of the representative heads; for at that time the Reubenites were a numerous tribe; therefore it is a reasonable answer for Dan not being mentioned amongst the sealed tribes in the seventh chapter of Revelation. "And of Benjamin he said, The beloved of the Lord shall dwell in the safety of him, and the Lord shall cover him all the day long and he shall dwell between his shoulders." This is another tribe of choice, one to be desired on our part, for you will notice in Ezekiel xlvi. 22 that between Juda and Benjamin shall be for the Prince; the "dwelling between the shoulders" is undoubtedly a position of favor much to be desired and showing a very close companionship. "And of Joseph he said, Blessed of the Lord be his land for the precious things of heaven for the dew and for the deep that coucheth beneath" Joseph is blessed of the Lord, or highly favored with the precious things of heaven.

Now you will again notice in

Ezekiel xlviii. that in the land of inheritance Joseph is not mentioned, the blessing of the precious things of heaven that will come upon the head of Joseph and upon the top of the head of him that was separated from his brethren "will be a gift worthy of his giver; his power and glory are likened unto the horns of an unicorn, with them he shall push or band together the people to the ends of the earth, and they are the ten thousands of Ephraim and the thousands of Manasseh" his two sons, or the two half tribes (verse 17). This pushing together of the two half tribes is a picture to show that they may be one even as we are one.

"And of Zebulun he said, Rejoice, Zebulun, in thy going out, and Issachar in thy tents." The purpose of the going out is, they shall call the people unto the mountain. There they shall offer sacrifices of righteousness, for at that time they shall "suck of the abundance of the seas," or the abundance brought over seas, "and of treasures hid in the sand." This work of calling the people unto the mountains consist, undoubtedly, of the enforcing of the law requiring them to go up that they may taste of and see that abundance, when "Israel shall dwell in safety alone, and their enemies shall be found liars to thee, and thou shall tread upon their enemies' high places."

May that time soon come, when our Lord shall "put down the mighty from their seats and exalt those of low degree."

"And of Napthali he said, O, Napthali, satisfied with favor and full with the blessing of the Lord; possess

thou the West and the South." This brings out very forcibly to us the different characteristics of the individual members of that mystical body. Some say they will be satisfied if they *can only get into the kingdom*. Well, that is very good; it is showing the Napthali spirit satisfied with favor, no matter how small the favor may be, while others aspire to the very highest that is to be attained. It is part of their nature, as it were, to have those aspirations. Now let us all have this characteristic of aspiring to the very highest position, but let it be done under the right condition of love and obedience. Let me say to all living in the hope of Israel, Keep your mind centered on the kingdom and those positions of honor, and should your heart become fixed with a desire to belong to a particular tribe, be true to your vows and your Lord and Master will satisfy the desire of your heart at his coming. In my estimation the first choice amongst the tribes is between Levi and Joseph, second Juda and Benjamin—consider.

J. G. THOMPSON.

#### THE JACOBS FACTION OF CHICAGO.

**I**N last month's issue it will have been seen that Brother Teas' identification with the Jacobs faction here has necessitated an explanation of the real status of that faction in relation to the fundamental principles of the Truth and why its members are not in fellowship with the Chicago ecclesia. We gave a brief history of the case and promised to show from the writings of H. C. Jacobs the

extremes to which he has gone in his reckless speculations. In doing this we have not the time nor space to deal with all the papers he has sent out. Indeed it would be unnecessary and unwise to trouble our readers with the visions of the flighty and fantastic Swedenborg given to us second-handed through H. C. Jacobs. Sufficient vent is given to his views for our present purpose in an article from his pen appearing in the "Investigator" for January, 1896, under the heading "Misunderstanding about the death of Christ." It is a reply to an article appearing in a previous issue of the same paper by a Mr. Oldham. H. C. J. labors to show that much that we as a body hold belongs to Rome, and came to us through "Milton's poetry," Milton coming in for quite a scoring at his hands. In a recent issue of the "Investigator" H. C. J.'s unfamiliarity with Milton's belief and teaching is thoroughly exposed and that he knows as little about Milton's poetry as he believes of Scripture prose on the questions he tries to deal with is clearly shown. However, what we are concerned about is the unscripturalness of his claim and the danger of any one in the Truth, wittingly or unwittingly, being poisoned with theories that undermine the whole plan of salvation. H. C. J.'s denial of the fall of man and the consequent alienation of the race is seen in the following:

"Those who reject 'orthodox' fellowship should also reject orthodox ideas and expressions; and especially such as 'the fall of man'—'the Adamic curse'—'the penalty due to

Adam and all his posterity.' None of these expressions are scriptural, either in word or thought."

According to this it is unscriptural to think or say that man has fallen, or that Adam fell; there is no Adamic curse, neither is there such a thing as the penalty due to Adam and his posterity. The fallacy of this statement needs no refutation, for the most rudimentary knowledge of what the Scriptures say is sufficient to make manifest the fact that such statements sweep away the foundation upon which the plan of salvation is predicated and reduce the divinely commanded death of Christ to a cruel freak. If Adam did not fall from the "very good" state in which he was created to one in which the serpent had sown in him and his world the seeds of evil it was useless for God to promise that the seed of the woman should bruise the serpent's head. "By man came death" (I. Cor. xv: 21), says the Apostle Paul, and that Adam was the man is seen by the following verse: "For as in Adam all die." The fall of man is the sin of man, and hence we read, "Wherefore, as by one man sin entered into the world and death by sin" (Rom. v: 12). If death came upon Adam because he sinned, then surely his sin and his death were his fall from "very good" to bad. True, H. C. J. goes from bad to worse further on in his article by trying to prove that the man, Adam, did not sin, only the woman. So that one would conclude that he, Adam like, would rather have it the "fall of woman" than the "fall of man." He attempts, however, to show that the

word man means the woman, so that after all he ought not to complain of the phrase "fall of man" according as he would have us view the phraseology. That the "Adamic curse" is scriptural in word and thought is seen in Gen. iii: 17—"Cursed is the ground for thy sake. \* \* \* In the sweat of thy face shalt thou eat bread till thou return unto the ground." That the phrase, "penalty due to Adam and all his posterity" is Scriptural in thought is shown by Rom. v: 12—"Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, in whom all have sinned." "The wages of sin is death" is only another way of saying the penalty of sin is death, and therefore the verse declares that by one man's sin the penalty of that sin—death—passed upon all men. Verses 17 and 18 make the matter still clearer, "For if by one offence (margin) death reigned by one." "Therefore as by one offence judgment came upon all men to condemnation."

H. C. J. quotes from Mr. Oldham the statement, "God gave Adam a nature, which, if he kept perfect would live," and then, with an attempt to be sarcastic, says, "Moses failed to give us this interesting detail." This flippant statement would find many more fitting places under assertions of H. C. J.; but there being such an immense Swedenborgian beam in his eye he is groping to pull out motes where none are found. In an effort to prove that there is no spiritual significance in the clothing of Adam and Eve. He asserts that "Moses was attempting to show forth

God's goodness by better clothing." Did "Moses fail to give us this interesting detail"? Again he says, "The first pair desired to know things (when they ate the forbidden fruit), and this commendable desire could only be attained by human experience." Did "Moses fail to give us this interesting detail"? Again he says, "It is within the bounds of reason to believe that what is called Adam's transgression has resulted in more good," etc. Did "Moses fail to give us this interesting detail"? Were we to follow H. C. J. up with his flippant retorts he might see his folly. Common sense would see that when Mr. Oldham said "God gave Adam a nature, which, if he kept perfect, would live" that he used the word perfect as synonymous with "very good." The fact that "Moses gave us the interesting detail" that if Adam sinned he would die is proof to reason that if he did not sin he would live. Since death had not yet "entered into the world" and could not enter until sin opened the door surely there is proof that the statement of Mr. Oldham is a correct one.

H. C. J., in an attempt to prove that Adam would have died if he had not sinned, asks, "Was Adam's nature not human? Is it possible for human nature to live forever?" While trying to pose as very profound he is most superficial. Of course Adam was human, and of course human nature can live forever. It is to be wondered if H. C. J. expects his nature to become inhuman in order that he might live forever. He will protest against this and say I am taking advantage of his words in

attaching a meaning other than he intended. Well, if it teach him the folly of his answers to Mr. Oldham it will serve its purpose. What he meant to ask was, Could Adam have lived forever in the nature and condition creation left him? And to this there can be but one answer. Since God created Adam very good and made death's entrance into the world contingent upon transgression it follows that if he had not transgressed death would not have entered, he would not have died and therefore he must have continued to live. If his organization was in perfect equilibrium and could not be thrown out except by sin, why could it not and why would it not necessarily have continued in equilibrium, and thus have lived millions of years upon the same principle that it lived nine hundred and thirty years? The death that is upon us is not of God's creation. He is not redeeming us from an enemy of His own creation before and independent of sin. Death comes from the sting of sin, and the challenge to death when we have gained the victory over it, crying, "O death where is thy sting" is not a taunt against what God put into our natures by creation, but against an evil which man's transgression caused to "enter into the world."

H. C. J. falls into the mistake that infidels do. They glibly ask, Did not Adam, Judas and the Jews do what they should not be found fault with for if God's purpose was carried out in what they did? Here comes H. C. J., who at one time seemed to know the Truth and was an honor to it, and superficially talks like infidels

do to their silly dupes. He says, "Mr. O says God had arranged a plan long before creation. This no reasonable man will dispute; but was it in that plan that Adam should keep his nature 'perfect'? If it was in the plan, then Adam frustrated God's plan. On the contrary, if it was in the plan that he should not keep his nature 'perfect,' then Adam was acting in harmony with God's plan, and neither God nor man should find fault with him."

How superficial this is. Of necessity, if man were to be a responsible creature, he must be given the power of free volition. God planned to give him this power and foresaw that in its exercise he would sin, and planned that, in justice, for that sin he should be punished, and planned that man's fall should bring him to realize his dependence upon God, and how merciful and gracious is God in offering him salvation, and planned that out of evil good would thus come and more fully be developed in man's realization of God's goodness when he passes from death and all its evils, which he brought upon himself, into life and all its blessings, which come by God's beneficence and man's humble compliance with the conditions. It is in a failure to see this that H. C. J. views Adam as a "hero" and refuses to believe that the sacrifice of Christ was divinely arranged. To him now (it did not so appear to him before he fell) for Christ's sacrifice to be divinely arranged would be to put the betrayal by Judas and the crucifixion by the Jews in the light of good deeds that "neither God nor man should find fault with."

Perhaps one simple scriptural lesson on this subject will help to open H. C. J's eyes. If it will not, it may help the brother who is now investigating the subject.

Israel had become "a hypocritical nation" (Is. x: 5), and God planned that they should be punished. When the king of Assyria was sent against them as the "rod of God's anger and the staff of his indignation" (verse 5) he was working in harmony with God's plan. Will H. C. J. step in here and say "Then neither man nor God should find fault" with the king of Assyria? As well might he do so here as with Adam's sin, Judas' betrayal and Israel's crucifixion of Christ. Did God "find fault"? For what the king did God says, "I will punish the fruit of the stout heart of the king of Assyria," etc. (verse 12). Why? For the same reason that Adam, Judas and the crucifiers of Christ deserved punishment. What was that? Here it is: "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy," etc. (verse 7). If I were to start an opposition store to H. C. J. maliciously intending to draw away his customers, and if my malicious work should have the opposite effect to my intentions and thereby serve H. C. J's purpose to make money instead of the contrary I should be working in harmony with his financial interests, but would an honest man say "neither God nor man should find fault" with me? Would the fact that out of my sin good would come to H. C. J. make me a "hero"? Would it make me faultless? Would it not deserve to be reprobated just as much

as if I had succeeded in my intentions to break H. C. J's business up? Let H. C. J. study this and he surely will not again talk so superficially.

Mr. Oldham said, "Adam sinned; and Eve and he, knowing they were naked, covered themselves with fig leaves."

On this H. C. J. asks the strange question, "How does Mr. O. know that Adam sinned?" and then declares, "I do not know of a single declaration in Holy Writ denouncing Adam as a sinner." Who would ever have thought that one who once knew the Truth—yea, who would ever have thought that one having the most rudimentary knowledge of what the Bible says would have ever asked such a question and made such a statement? But this is what comes from gradually gliding away from the Truth. It is distressing, but who can help it? We should not have interfered with it now, but have gone on as we had, pitying as much as blaming a man for whom we had great respect in view of many excellent characteristics. It seems a waste of time to reply to such flagrant denial of the plainest facts of Scripture declaration, but even this throws some brethren into doubts, and one who has taken a public stand as a representative of the Truth deems it necessary to occupy considerable time to investigate it before deciding that it is wrong. This must be our apology for dealing with such a hopeless case.

"How does Mr. O. know that Adam sinned?" is a question that in meaning denies that Adam sinned; and the question is followed by a

statement that H. C. J. does not "know of a single declaration in the Holy Writ denouncing Adam as a sinner. Two pages further on H. C. J. seems to forget this and says, "I am not prepared to say that Adam FULLY disobeyed. "We must compare his DISOBEDIENCE" (marks the word DISOBEDIENCE) "with Christ's OBEDIENCE. Jesus obeyed actively—if I may express it in that way—but not willingly \* \* \* Adam disobeyed actively, but I have reasons to believe not willingly; for Paul says, 'He was not deceived.'" So we have H. C. J. on page 3 asking, "How does Mr. O. know that Adam sinned?" and on page 5 we have him saying that "Adam disobeyed actively." On page 3 we have H. C. J. saying that he "does not know of a single declaration in the Holy Writ denouncing Adam as a sinner," and on page 5 he says, "We must compare his (Adam's) DISOBEDIENCE with Christ's obedience," and that Adam "sinned actively," and that in doing so "he was not deceived." This scarcely needs "investigation." But, again, "Adam disobeyed actively, but I have reasons to believe, not willingly; for Paul says 'he was not deceived.'" H. C. J.'s reason for believing that Adam did not disobey willingly is that in disobeying "he was not deceived." This explains many of his strange statements. The fact is he is turned up-side-down and sees things in this awkward position. If he could right himself he would see that if Adam disobeyed without being deceived he disobeyed willingly. It is when we ARE deceived that we do things un-

willingly or unintentionally. If we do a thing without being deceived we do it with our eyes open—willingly or intentionally.

By saying that Adam did not disobey willingly H. C. J. spoils his cherished theory that Adam was a "hero" and was "induced" to disobey because of "his love for his wife." It is not much of a hero who grudgingly does a thing.

To the denial that Holy Writ declares that Adam sinned, the editor of the "Investigator" in a foot note asks, "To what, then, does Paul refer when in Rom. v: 12 he speaks of some who 'sinned not after the similitude of the TRANSGRESSION of Adam who is a type of that about to be?" It is unnecessary to give proof that Adam sinned and was denounced for it; the many proofs will readily occur to our readers.

We are tempted to expose H. C. J.'s sophistry in his remarks on a "multi-skinned animal," but he asks pardon for his "apparent irony" in this and so we will grant it. But when he says he resorted to this "irony" to "stimulate thought, reason, and investigation into this mysterious, unreasonable and unscriptural theory of blood-covering sin" we cannot "pardon" him, though we may pity him.

*(To be continued.)*

Brother Teas writes as follows:

EL DORADO, ARK., Sept. 21, '96.

DEAR BROTHER WILLIAMS:

In your comments in the last ADVOCATE you say, "While Brother Teas is investigating such fundamentals as the fall of man and the

question as to whether Christ was sacrificed for the sins of the world." Do you mean to say that I have denied these truths? Please put the above and your answer in the next ADVOCATE.

Yours in hope,

JOHN W. TEAS.

ANSWER.

No, Brother Teas, I did not say nor mean to say so. I simply endorsed the advice of the brethren who visited you, that since you felt that you must investigate these subjects and H. C. Jacobs' theories before you could condemn them your attitude indicated that you thought they may be true, or at least that you were in doubt. You had already fellowshiped them and immersed several young people and took them to the same table after you had been warned of H. C. J's position. In this doubtful state we could not see how you could instruct people on salvation from Adam's fall through Christ's sacrifice. We hope you will soon declare your repudiation of these theories and your fellowship with them.

EDITOR.

#### FORTIFY AGAINST SCHISM.

"Set bounds to our passions by reason, to our errors by truth, and to our schisms by charity."

AUBURN, N. Y., Aug. 8, 1896.

DEAR BROTHER WILLIAMS:

Greeting to you and to Sister Williams. The ADVOCATE received; very good; "Sunday Morning Address" excellent spiritual food. Sister Turney's articles are quite good. I am prompted to write a few lines to you after read-

ing your article in regard to the correspondence between Brother Roberts and yourself.

Dear Brother Williams, I am thoroughly convinced that no good result would come out of publishing anything passed between Brother Roberts and yourself. You are right scripturally as well as in the exercise of common sense, which teaches all true and spiritually-minded Christadelphians *not to make the Responsibility Question a test of fellowship*. If Brother Roberts does make it a test he is doing wrong and the Scriptures do not back him up in it. There is now and has been a number in quite a number of ecclesias who have believed in the resurrection of enlightened rejectors. And those who differed from them made no trouble until Brother J. J. Andrew made it a test in connection with his views on the atonement. [Do the reports show that Brother A. was the first in London to make the responsibility question a test of fellowship?—Ed.]

One thing all the brethren should ponder well is this, Those who believe in the resurrection of enlightened rejectors, and those who believe in the non-resurrection of enlightened rejectors, all believe that none but immersed persons will be saved—made immortal and have a place in the kingdom of God set up on earth. I ask, then, Why all this trouble? Brethren, cease from it, and let all put their shoulder to the wheel and help steer clear of all that hinders us from growing in grace and in the knowledge of the blessed truth. I consider your words very wise and timely. I rejoice to know we have such a workman in America as Brother Williams; and I hope the ADVOCATE will continue to be the means of helping to build up every believer in the one hope, and in publishing salvation to a perishing world. We must keep a good, bright

light burning in America. Do not let it go out. Read Matthew v: 14-16.

With love to the household of faith in the only hope,

JAMES MORRISON.

HOBOKEN, N. J., Sept. 4, 1896.

DEAR BROTHER WILLIAMS:

The *ADVOCATE* for this month is just received. It has somehow raised the question in my mind whether my long silence toward it and its editor may not, in some way, be misleading. At first sight this thought might be deemed presumptuous and lacking in wholesome modesty. Those who are able to discern by personal acquaintance how lightly "self" is held by me will escape so faulty a conclusion. The most humble member of the family of God has a part and lot in all that concerns the comfort and well-being of the household, and must in consequence exert an influence in some way. It would be exceedingly painful to learn that my neglect to communicate what my judgment is on any subject at any time was taken as an indication of lack of interest, or fealty toward one esteemed so very highly in love for his work's sake, as well as for personal virtues and characteristics manifested during an intercourse of so many years. Every heart knows its own bitterness. Each son and daughter has an allotted measure of trial to pass through ere "rest" is attained. I do not know if loosing old-time predilection for strife, debate, and contention is an indication of loss in spiritual growth or not, but I do know that such "zeal" is now seldom or never felt *when the opposing party is a brother of Christ*. Let me be convinced in my heart that a brother believes the gospel of the kingdom of God in its simplicity, and is trying to walk therein, and I confess to you, my dear Brother Williams, I pity him so much when he errs in thought, word,

or deed, that I have no disposition to deal at all harshly with him. Excommunication seems a dreadful punishment, and only meant to be resorted to in extreme and hopeless cases. Putting myself in his place who is overtaken in a fault renders the restoration in a spirit of meekness an easy and non-exacting matter. "What am I?" is a question deserving of more attention than it seems to get among us. How we lean away from God. How naturally we incline toward the world and its pleasures. What a powerful law that of gravitation is "in our members." To the earth we are drawn by an almost irresistible force, which some feel more than do others. My poor, weak hands are clinging to the hem of His garment. Sometimes my strength is small, and I almost despair, yet I dare not let go lest I perish. The Truth is real and substantial. There is no doubt in my mind of that fact. Can we hold fast till He come? No one is really worthy of the good things which God has in store for them that love Him. Yet it often appears as if some enjoyed a claim not conferred on others as is witnessed in the too common judgment against members of the family. Bro. J. T. Browning, on page 223, expresses a sound judgment of present affairs. "We have no right to use the Truth as a cudgel. \* \* \* We must speak the truth in love." Apart from his localizations (which I do not object to) I heartily endorse the letter and spirit of his communication, and commend him for so writing.

"Pleasing Thoughts" move Brother Thompson, of Boston. That title alone is quite enough to edify a brother. We get so many thoughts of another sort that the new man will grow weary in spite of every effort to the contrary. If "teachers" could only be stirred up who would use their "talents" in preaching less from inferences and con-

clusions, and more from direct and explicit commandments, we would find such efforts making increase of the body unto the edifying of itself in love, instead of plunging meetings into disorder and strife with perplexity. How any brother who has ability enough to get up a lecture on the things of the kingdom can so far err in judgment as to waste his time and opportunity in devising and delivering a speech fraught with such dangerous possibilities as are some now current, is beyond ordinary Christadelphian comprehension. I say frankly, I need "pleasant thoughts" if I am to receive help from my brethren. Edification, encouragement, commendation, and honest exhortation are savors of life, all of a contrary sort saps the little faith I have.

Be once more assured, dear brother, of my continued support and interest. This assurance may be a grain of comfort. You will never hear of my concurrence in any plan that divides the brethren, unless the Truth in some vital and unmistakable essential is in question, and I think this is the position of the majority of brethren here. All may not endorse everything you do, but the most of them are opposed to extreme measures on unimportant details, and questions upon which exemplary brethren in other respects fail to agree in whole or in part. With these assurances permit me to again subscribe myself,

Yours faithfully for life and peace,

GEO. T. WASHBURN.

WINDSOR, FLORIDA, Sept. 7, 1896.

DEAR BROTHER WILLIAMS:

Often have I thought of writing to tell you of my love and sympathy for you. I have been constrained from doing so by a belief that your time was too precious to be interfered with, and

have contented myself by praying for Heaven's blessing on you.

I have read very carefully what you have written on the responsibility question, and also much that has been written on the other side. I have not read a line from you that I could condemn.

I am glad to see you have demonstrated a spirit of gentleness and kindness toward those who have entertained different views to yourself.

I am very sorry to see such a harsh and dictatorial disposition on the part of some of those who have taken issue with you. It is our duty to "earnestly contend for the faith which was once delivered to the saints," but we are to do so in love, especially so when we are to have the contention with our brethren.

I love Brother Roberts, but cannot love his cold and heartless thrusts and disposition he seems to have to lord it over his brethren in claiming the right to pass judgment on all questions, as though he were infallible. Too many show a like disposition. It is the spirit of anti-christ that commands that we see eye to eye on everything. This spirit, in by-gone days, has been expressed in such language as "turn or burn."

The spirit of Christ admits that we only know in part. Anti-christ contends that by a long spiritual education a finality has been arrived at in all matters and claims that its fiats must be heeded. To demur will sooner or later insure excommunication.

There has been too much of this spirit enforced since the death of our dear brother, Dr. Thomas, and I am fearful it has often caused shipwrecks of the faith of weaker brethren, when if a milder, firm and gentle course had been pursued, they would have been saved.

Dear Brother Williams, you must for-

give me if I use language which, according to your judgment is too strong. I see so much of the wrong spirit presented by those claiming the right to think for us, I am heart-sick. How bad to bite and devour one another?—Gal. v: 15

You must not infer that I am willing to fellowship heresy; I am not, but if in a brother I will, in love, endeavor to convince him of error; nor must you conclude that I am favoring a different course to the one pursued by yourself, for I do not. I feel sure you will do what is right.

I have just read your editorial on the present situation and my heart has completely gone out to you. If false brethren desert you, my brother, the Lord will be with you.

The responsibility question is not a question on which the brethren should separate, but I fear Brother Roberts is advocating it among the American brethren, and it may be that some, while fearing the Lord, are serving other gods.

May "the Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

My Sister wife joins me in much love to you and Sister Williams.

I am, dear brother, yours in the hope of life,

J. LAWRENCE KELLEY.

INNERKIP, Sept. 8, 1896.

DEAR BROTHER WILLIAMS:

Greeting you with brotherly love and praying for your acceptance in the day of Christ I again address you. I have long wanted to write you but could not command the time. Neither now can I take the time to write you nearly all I would like to.

The September ADVOCATE is to hand. The correspondence is not pub-

lished. The brethren dissuaded you for no sufficient reason you say. Without knowing their reasons, I venture to affirm no sufficient reason ever can be given why the correspondence should not be printed. I thought the matter over a good deal and came to the conclusion the reasons were all the other way. You and Brother Roberts are public brethren; the cause of variance has been made public. It has been made public that you sought reconciliation. Your efforts proved futile. *Reason*, apart from your *personal desire*, calls for publication. Mind, I do not say publish; but if you do I will defend your action to any who speak of it to me. But *reason* and *good taste* would forbid any extended remarks or comments on the correspondence. If you publish leave it then to your brethren and your God.

Even if the matter between you and Brother R. are purely personal, even then no reason exists why it should not be published. Whatever it is the entire American brotherhood are aware of it and the best brethren very deeply deplore it and are affected by it, and they all are vitally interested in your reconciliation and certainly ought to know why your efforts have failed.

Do not be afraid of the third class resurrection question. You know my position, and yet I indorse your attitude, as expressed in the September ADVOCATE. It is not a vital doctrine. It cannot be proved by a "Thus it is written." My Ms. sought to prove it by a process of reasoning. The idea of any one knowing and believing the Good News of life eternal and being indifferent to it never seems to have had a living embodiment in apostolic times. I may mention that I sent a copy of my Ms. to Brother Walker and Brother Andrew to dispose of as they judged would best serve the truth.

I was much pleased at the way you

treated and answered Brother Hudson. Do not let men or brethren provoke you by any kind of usage into being anything but gentle and loving to all, even to the rude and disrespectful. We all watch everything you say or do. You occupy a very trying position, and I sympathize with you very much, and always rejoice when with meekness you instruct those who oppose you.

We are nearing the end of the age, and it would make my heart glad to see all of the brethren dwelling in love together. How very, very sad to think you and Brother Roberts may go right into the presence of Christ unrecoupled. If there were no other life but this one, then if a man wronged me I might not care for his friendship he could go his way and I mine. But not so with us. We are commanded to dwell together in love, forgiving and bearing with one another, and alas! for all who despise this admonition.

I do indeed think you erred in the matter between you and Brother R., but I do indeed think you showed a noble spirit in seeking to bring about harmonious relation between you. Well, I cannot write more.

I pray that God will give you wisdom to guide you in all life's trials and perplexities; and when probation is over, may he constitute you one of his shining ones worthy to follow our blessed Lord, whithersoever he goeth.

Truly I am your loving brother in Christ,  
JAMES LAIRD.

#### The Term Immersion Preferred.

DEAR BROTHER WILLIAMS:

Under your strictures upon my article on page 96 of the April number of *ADVOCATE* for 1896 I am still sorely chafing, having set myself about correcting a flagrant error among our brethren in reporting im-

mersions by calling them "baptisms." You say "Brother Tomlin has gone a little too far. If to use the Greek work *BAPTO* instead of 'immerse' is doing violence to the use of language the apostles who wrote in Greek would be doing violence. The fact that the word is anglicized in 'baptize' is no more doing violence than to use the word *Christadelphian*, etc., just so the Truth is expressed."

Now it is just because the Truth is "UNEXPRESSED" that I have spoken in this matter. Surely not for notoriety. When speaking, immerse in Greek *BAPTO* should be the word to use and not immerse and vice versa. Is this not the truth? Herein is my contention. Why should we use anglicized words when we have correct translations of words which express their correct meaning? And surely it is not necessary for me here to enumerate the authors who affirm what I have set forth on this subject, and really I fail to see why you made your strictures, for in your lectures and in the "Great Salvation" I am quite sure of an affirmation of what I am contending for.

I remain faithfully your brother in the Anointed,  
J. D. TOMLIN.

What are we to understand by all this talk about somebody going back to "original sin," imputation of Adam's sin and of Christ's righteousness? Is there no such thing as original sin? Is not the condemnation of Adam upon all his posterity? Is it not through the righteousness of Christ that salvation is made possible for us all? Have we been believing these things in our simplicity till now, and are we now to reject them? What do all these flings mean anyway? They will not frighten those who know in whom they have believed and why they have believed.—Ed.

## THE ADVOCATE S. S. CLASS.

Below is given the result of examination of answers to questions appearing in September ADVOCATE:

## CLASS NO. 1.

Chas. M. Brice (8), Galt, Ont., 90; Mabel Clarke (10), Irvington, N. J., 90; May Spencer (12), Wauconda, Ill., 90; John H. Brice (9), Galt, Ont., 90; Norman Tolton (12), Galt, Ont., 85; Ezra Cocks (12), Creal Springs, Ill., 85; Fanny E. Arvin (12), Pembroke, Ky., 85; Elsie Hahn (13), Riverside Ia., 80; Homer I. Byrnes (12), Wauneta, Kan., 80.

## CLASS NO. 2.

Maria Laird (11), Innerkip, Ont., 100; Maude Cocks (17), Creal Springs, Ill., 98; Bessie Williams (14), Chicago, Ill., 95; Charles Mason (15), Erie, Ill., 95; Ethel Cocks (15), Creal Springs, Ill., 95; Daisy Franklin (13), Elgin, Ill., 90; Harpending Eblen (16), Robards, Ky., 90.

JAMES LEASK, 532 62d St.

## LESSON No. 42, CLASS NO. 1.

## QUESTIONS.

1.—In the treatment Joseph received at the hands of his brethren show two things similar to that Christ received at the hands of the Jews.

2.—What good was returned for the evil in Joseph's case?

3.—What good will be returned in Christ's case?

## ANSWERS.

## BEST PAPER, CLASS NO. 1.

The things which Joseph received of his brethren, similar to what Christ received of the Jews, are:

Joseph—His brethren hated him. Gen. xxxvii: 8-11. Christ—Hated me without a cause. John xv: 25. Rom. ix: 33.

Joseph—When they saw him afar off they conspired against him to kill him. Gen. xxxvii: 18. Christ—When the husbandmen saw his son they said among themselves, This is the heir, come let us kill him.—Mark xii: 7.

2.—Joseph preserved their lives by giving them corn in the time of famine and not using his power as ruler to punish them. Gen. xxii: 25, 26, 27; xlv: 5.

3.—Christ will give his brethren eternal life, and make them kings and

priests with himself. John x: 15-28; xi: 25, 26; Matt. xxv: 46; Rev. v: 10.

CHARLES M. BRICE.

## SECOND BEST PAPER, CLASS NO. 1.

My answer to the first question is, that Joseph's brethren hated and envied him. Proof—Gen. xxxvii: 4-11; and that Christ was envied by the chief priests. Proof—Mark xv: 10. And Joseph's brethren sought to slay him. Proof—Gen. xxxvii: 18. And the Jews also consulted that they might take Jesus by subtlety and kill him. Proof—Matt. xxvi: 4; Mark xiv: 1.

2.—Joseph returned good for evil in that he saved the lives of his brethren, but he gave the praise to God. "Now therefore be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. Gen. xlv: 5.

3.—The good that will be returned in Christ's case is, that all which believeth on him and seeth him may have everlasting life and I will raise him up the last day. Proof.—John vi: 40.

MABEL CLARKE.

## LESSON No. 42, CLASS NO. 2.

## QUESTIONS.

1.—Give two repetitions of Abraham's covenant made with others than himself.

2.—In what case was a stone used in connection with a repetition of the Abrahamic covenant? and give Scripture to prove that the stone was used as an altar.

3.—Who in the Scriptures is called a stone and an altar?

## ANSWERS.

## BEST PAPER, CLASS NO. 2.

1.—The covenant God made with Abraham was repeated unto Isaac his son, and again unto Jacob his grandson. Gen. xxvi: 1-4; xxviii: 10-14; xxxv: 9-12.

2.—In Gen. xxviii: 10-15 the Abrahamic covenant was repeated to Jacob on his journey to Haran when God gave to him the vision of the ladder reaching from earth to heaven with the angels of God ascending and descending on it. That night he slept with a stone for a pillow. In the morning he took the stone he had for his pillow and set it up for a pillar and poured oil upon it, and he called the name of the place Bethel—verses 18-19. About twenty-

eight years afterwards God commanded Jacob to return to Bethel and build him an altar—Gen. xxxv: 1. After he had built the altar (verse 7) God repeated the covenant which He had previously made with Abraham and also with Jacob himself. After God had ceased talking with Jacob, Jacob set up a pillar of stone and poured a drink-offering thereon and he poured oil thereon, and again called the name of the place Bethel.—Gen. xxxv: 1-15. Thus, on these two occasions Jacob used a stone as an altar.

3.—In the Scriptures Christ is called a stone and an altar. In Ps. cxviii: 22 and in Isaiah xxviii: 16, under the figure of a stone God foretells the coming of the Messiah. In Matt. xxi: 42 Christ applies the former prophecy to himself. And in Acts iv: 11 Peter also applies this prophecy to Christ. Also in Eph. ii: 20, and in Peter ii: 6-8 Christ is expressly called a stone. In Heb. xii: 10 Paul teaches that Christ is an altar.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

1.—Two repetitions of Abraham's covenant made with others than himself were the covenants made with Isaac. Gen. xxv: 3-4; xvii: 19, and with Jacob Gen. xxviii: 13. "The land which I gave Abraham and Isaac to thee will I give it, and to thy seed after thee will I give the land." Gen. xxxv: 12.

2.—A stone was used in connection with the repetition of Abraham's covenant when God repeated it to Jacob. Gen. xxxv: 9-14. We find the stone was used as an altar in Gen. xxxv: 14; xxviii: 18.

3.—Christ is called an altar and a stone in the Scriptures. "The stone which the builders refused is become the head of the corner—Ps. cxviii: 22; Matt. xxi: 42; I. Pet. ii: 4-8. They which wait at the altar are partakers with the altar—I. Cor. ix: 13; x: 18. We have an altar whereof they have no right to eat which serve the tabernacle—Heb. xiii: 10.

MAUDE COCKE.

LESSON NO. 43, CLASS NO. 1.

QUESTIONS.

1.—As the result of Joseph's reconciliation to his brethren how many souls went down to Egypt and from whence did they go?

2.—How many left Egypt and who led them out?

3.—To what land did they go and in what direction is that land from Egypt?

LESSON NO. 43, CLASS NO. 2.

QUESTIONS.

1.—What error can you detect in answer No. 3. Lesson No. 42. Class No. 1, in regard to the brethren to whom good for evil is returned?

2.—What will be the difference between the blessings Christ will give to His brethren according to the flesh and His brethren according to the spirit?

3.—Define the difference between the two classes of brethren.

A FEW WORDS TO THE CHILDREN.

MY DEAR YOUNG FRIENDS:—I would like to write you at length, but our space will not allow it. You deserve encouragement for the good work you have done. You will be pleased to know that your answers are eagerly read by many who are far advanced in Bible knowledge and they often express themselves as highly pleased with the good answers given. Mr. Leask has kindly sent you rewards of merit and tokens of esteem, and I am pleased to see that you thoughtfully and courteously wrote him very nice letters of acknowledged gratitude. *How nice it is to have friends with whom we can be really friendly.* One little scholar writes that he has made up his mind to stick to the class "even if the questions are sometimes very hard." That is right. Of course you do, and can get all the help possible from your parents. Our aim is to have you learn God's word and ways. The only restriction we put on you is that after you have learned the subject you write the answers yourselves. It will become easier as you progress. Those of Class No. 2 are older and should be better informed than those of Class No. 1. So we have this month asked them to help *their younger comrades.* They will, we feel sure, be pleased to do so, and the little ones will not take it amiss.

Hoping you will faithfully work to secure approval of parents and teachers and at last be worthy of the acceptance of our Saviour, I am your friend sincerely,  
EDITOR.



OCTOBER, 1896.

The massacres in Constantinople have stirred up the usual protests against the Turkish Sultan. Mr. Gladstone has spoken out plainly and almost vehemently, and it would seem that no excuse was left for the British government standing back while such terrible crimes are being committed before their very eyes. That England is responsible and is in duty bound to interfere there is no question; but she is afraid to do her duty, knowing that interference means the outbreak of the greatest war Europe has ever witnessed. The Sultan seems determined to go on murdering the Armenians and the indignation of the world is being fanned into a flame of fury that certainly must soon bring the great conflagration that must precede the time of peace and tranquility. Let us be ready as nearly as we can. There are many wrongs that ought to be righted, it is true, but who can right them? We wish we could, but how can we? "Be patient, brethren, unto the coming of the Lord," which surely "draweth nigh."

In letters appearing in this issue and in the *Intelligence* column will be seen some of the responses to our last month's editorial. Other letters have to be held over till next month for lack of space, and more will, no doubt, yet come. One brother who beseeched us not to publish the correspondence asks us now to say he has changed his mind; another who made the same request has sent for a copy of the correspondence. Brother Laird's view is the one

we had taken till some seemed to think we were anxious to publish for reasons not good, and others declared their willingness to help resist division if we withheld publication. So we withheld, though we had gone to the expense of setting it in type. We are trying to do what is right and best for the interest of the Truth at large, but it is difficult with various views to satisfy. We shall for the present await developments.

Referring to our remarks last month concerning one of our letters being handed round without the one to which it was a reply Sister A. D. Strickler, of Buffalo, writes and asks that all the blame be put upon her, as it was by her urgent request the letter was (the second time) handed to her, as she "greatly desired to have them (a houseful of guests) read the letter also." From Sister Strickler's vivid description of the matter it is evident that a sensation had been created and minds aroused to a pitch of anticipation that would be likely to read much more than was written; and so false impressions were made. The fact that the letter was handed out twice, the second time reluctantly after time for thought, will not allow of all the blame being put upon Sister Strickler, however willing she may be to bear it. The "houseful of guests" have gone to various parts and the results of the sensation and one-sidedness have gone with them. All is *not* fair in war.

We have received a short article from Bro. R. G. Huggins on "Shadows of things to come," in which he deals fairly well with the types and antitypes of the various holy days. He also sends a few verses of his own composition entitled, "The good time coming."

"The Innkeeper's wife" is the title of a very nice poem selected by A. S., of Jersey City. Thank you Sister S.

# INTELLIGENCE

BOSTON, MASS.—August has been quite an eventful month to the Boston ecclesia. In the first place, we had on the 2nd a visit from Bro. Roberts on his way home, which was the occasion of the largest gathering of believers ever held in Boston and, we hope, profitable. They came from the following places: St. John, N. B.; Mt. Vernon, Maine; Providence, R. I.; Worcester, Mass.; Lowell; Gardner, Mass.; Lawrence; Quincy, Mass.; Campello. There being at the breaking of bread 130 believers. After a short address by Bro. Whitehead Bro. Roberts gave us an exhortation before the breaking of bread that was food indeed for the flock. After the breaking of bread we had short exhortations from Bro. B. J. Dowling, of St. John, N. B., and Bro. Isaac N. Jones, of Worcester, Mass. After the meeting a lunch was served in a dining-room connected with the hall to all who would remain. In the evening Bro. Roberts lectured in the same hall (Putman hall) to a large audience.

On Wednesday night (5th) we hired "The People's Temple," a large church structure, and had the lecture well advertised by posters and cards, but alas! a thunder storm came on just in time to keep many away; yet we had quite a good audience considering the night, to whom a fine lecture was delivered on "Turkish weakness and British power signs of the coming of Christ."

The next night a meeting for reconciliation was held and has resulted in harmony being again restored among those of the one faith in Boston, and I can truly say that after many years in the Truth some of us have come to know Bro. Roberts as we never did before and are thankful for the privilege.

On the 16th Bro. S. N. Silver and Sister A. M. Soyer, of this ecclesia, were united in marriage, and on the 17th Bro. Thos. Hoyle and Sister M. A. C. Rabec were married.

Bro. John Donaldson and Sister wife have gone to Philadelphia to reside.

Your brother in hope of eternal life,  
JOHN B. RILEIGH,  
Recorder for the Boston ecclesia.

CHICAGO, ILL.—It affords us pleasure to announce that one more has put on the sin-covering name in the appointed way in the person of Miss Julia Strunk, who was buried with Christ in baptism on September 6th.

We are sorry to announce that we have lost the company of the following brethren by removal, namely, Bro. and Sister J. Johnston, who have gone to Huntington, Ind., to reside,

and Bro. and Sister J. Spencer, Sister Lina Spencer, and Bro. W. Tillsley, who have gone to Wauconda, Ill. Our ecclesia suffers a severe loss in the removal of Bro. Spencer, who was one of our most active members, being a presiding brother, a managing brother, and superintendent of Sunday School.

On Sept. 6th, at close of meeting for worship, the following resolution was unanimously passed:—*Resolved*, "that this ecclesia is opposed to making the responsibility question a test of fellowship." We are all united in the belief that all who are in Christ will stand before his judgment seat and be rewarded according to the deeds done in the body, and that only those in Christ can attain to eternal life. We also recognize God's right, if he sees fit, to raise from the dead enlightened rejectors of the truth; but to make the question as to whether he will exercise such right a test of fellowship we consider unwise. JAS. LEASK, Sec.

DENVER, COL.—Writing on other matters Bro. Mitchell says: We continue setting forth the Truth to the few strangers that attend, but the great mass are either self-saved or do not care to relinquish the pleasures of a few mortal man's hours. Well, we cannot expect much else, for we are told that in the "last days" it shall be as in the days of Noah. Surely the time must be short, for we have only to take a glance at the condition of mankind to realize that we are living in Sodoms and Gommorrah.

We await with joy to welcome our Deliverer that our houses of clay may become more substantial. Praying that we may continue steadfastly in faith, love and unity, looking to Jesus the Captain of our salvation,

I remain your brother in the hope of Israel,  
CLIFFORD C. MITCHELL.

HENDERSON CO., KY.—After fourteen years absence from the table Bro. James Pruitt made application for re-fellowship, and after a satisfactory interview with the managing brethren and others he was welcomed back again on Sunday, August 30th.

W. J. GREEN.

LOWELL, MASS.—We were pleased to read your remarks in the *Advocate* on Fellowship, and it has been thought well by the ecclesia that a copy of a resolution be sent you for publication, "That the so-called Responsibility Question shall not be made a test of fellowship in this ecclesia."

We have had the assistance of brethren from Boston, Waltham and Quincy in the public proclamation of the truths of the gospel to the alien, and words of council and comfort to the household of faith.

Death claimed our aged Sister Fanny Hoyle on July 17th, aged 83 years. She died in peace and hope of a glorious waking at the coming of Christ, the life giver. SAMUEL EIVISON.

RICHMOND, VA.—It is with much pleasure we are again able to report another as having complied with the requirements necessary to an induction into the saving name, viz: Mr. Roy Randlett, formerly Baptist, who first learned of the truth through Bro. Willie Chapell, and after a careful examination it only took him a short time to come to a conclusion. His pastor, a Mr. Tucker, tried hard to keep him from leaving his church, and said he would be glad to meet one of our faith and would show him the fallacy of our teaching. Bro. James Mack responded to the invitation, and it was arranged to take place at Mr. Tucker's residence, and the promises made to the fathers the subject decided upon, Bro. Mack affirming, "the earth would be the dwelling-place of the righteous forever, and not heaven as commonly supposed; and the seed spoken of in connection with said promises in the highest sense was Christ" (Gal. iij; 16). Mr. Tucker asserted that Abraham, Isaac and Jacob, also the children of Israel generally, all inherited the land according to the promises, and the seed spoken of was simply the son of Abraham, who was Isaac; the same in regard to Isaac, which was Jacob; and the same in regard to the twelve Patriarchs, all inherited the land. Had the Israelites complied with the requirements after they went into the land they would be there to this day, they failed to do that and consequently that settled the question. There was nothing more in it. Moreover, Christ had gone to prepare a place for us and was coming to take us to it to be with Him where He was and this world was to be burned up. Bro. Mack asked him repeatedly to prove it and what he would do with what Paul said and Stephen said, to all of which he answered, "Never mind about that, we would come to that after awhile," sufficient to say we never came to it. It is only necessary to say this conversation or discussion took place Thursday night, and Saturday evening Bro. Newell immersed Bro. Randlett and he was received into the body in the usual manner, rejoicing in the hope set before him.

Yours in Israel's hope,

JAMES S. BUTLER.

UPWARD, N. C.—It has been our good pleasure to spend part of the summer with Bro. James D. Bartlett, of Buncombe county. Living in isolation it is a great joy to meet a

brother or sister. Occasionally we have the company of Bro. John F. Cochran, of Walker, Polk Co. Although alone in the Truth, yet by reading the word of God we feel like we have Christ for company. The brethren are not unmindful of us, for they continue to send us reading matter. We are very grateful to them for their kindness. Sister E. F. Mitchell, of Boston, Mass., has been very generous indeed to us in this respect, and we tender to her our heartiest thanks.

Our son Robert, of Kentucky, visited us last winter, and now that he has obeyed the Truth we trust he may some day return and declare the whole counsel of God to this perishing people. His undying interest in and for the Truth of God endears him to us. He writes that he is among a loving band of believers in Henderson, Ky., which we are glad to hear. With love to all the faithful ones,

Your sister in Christ,

L. HUGGINS.

#### FRATERNAL GATHERING AT WATER- LOO, IOWA.

SEPTEMBER 15TH TO 20TH INCLUSIVE.

*Editor of the ADVOCATE:*

Please insert the following report: According to the previous notice the Christadelphians of Waterloo commenced their meetings at Christadelphian hall on Tuesday evening, September 15th, at 7:30 P. M. Bro. James Leask, of Chicago, being in the chair called the meeting to order. After singing, reading, and prayer Bro. James Wood, also of Chicago, delivered an address on the "Nature of Man." The meeting was well attended and the attention good.

On Wednesday evening Bro. Thos. Williams, of Chicago (but formerly of this place), followed the train of thoughts in a discourse on "What the first Adam lost the second Adam gained." The hall was full of interested listeners, which was the case without abatement on Thursday evening, when Bro. Williams gave the subject of "the kingdom of God as the means which God had marked out whereby the second Adam's gain was to be manifested, in the establishment of Divine Rule in the very place where there had been misrule, unrighteousness, suffering, pain and death, where it was needed—upon the earth.

On Friday night, Bro. G. G. Bickley officiating as chairman, having attended to the preliminaries, Bro. Williams again addressed a full audience of gathered listeners, who seemed intent upon hearing how these things were to be brought about, the subject being "the Second Coming of Christ the cure for the world's evils." The matter was set forth with clear, convincing testimonies, one would think sufficient "to convince the gainsayers." The brethren

ren from this place, and from Greene, Osage and Chicago being delighted with the feast of fat things presented in this and former discourses.

Saturday morning, 10:30 A. M. Bro. Enoch Hale presiding, when, after the usual introductory preliminaries, Bro. James Leask gave an interesting discourse on "Watching," in which he set forth not only the watching of the signs of the times with respect to the coming of the Lord, but also the necessary and important duty of watching our own individual selves to keep guard over our own conduct. Our own besetting sins needed to be overcome, so we might have confidence in the day when the Lord shall judge his people and reward his faithful servants.

Saturday afternoon, 3 P. M. Brethren again met in a social capacity, Bro. J. G. Bickley in the chair. Praising God by song, reading I. John iv. and prayer, followed by another hymn, the meeting was open for voluntary remarks, when Bro. James Paul (of this place) spoke on "the Judgment of the Saints collectively in the presence of Christ when he should sit upon the Throne of his Glory, at which time he would be in Mount Zion;" after which Bro. Williams followed, offering some thoughts differing in some items which afforded interesting matter for conversation after the meeting was over.

Before the close of this meeting the chairman introduced the subject of the unpleasantness that had arisen in England and elsewhere on the responsibility question, urging that it was time that the Waterloo ecclesia should declare how it had acted in the past, and how it found itself now in this matter. Whereupon it was moved and seconded "that this ecclesia will not allow the Responsibility Question to be a test of fellowship." After some explanations and answers to enquiries upon the subject were made it was put to the vote and carried unanimously, with the wish that this decision be published in the ADVOCATE.

On Saturday evening at 7:30 Bro. Williams gave a lecture on "Baptism," showing its place in the cleansing process of the Truth. The philological as well as its symbolic meaning being represented *only* in Immersion, whereas the action of sprinkling was referred to by a different original word (*Raino*), whereas to dip, to plunge or immerse was represented by the Greek word *Bapto*. He dwelt also upon the oneness of the action, in order to counteract the false teaching of the people called Dunkards, who are numerous in Iowa, and who teach and practice trine-immersion, which is in opposition to that fundamental principle of truth set forth in Eph. iv: 5, namely, *one baptism*.

Sunday morning, 10:30 A. M. Bro. George Pattengill, of Osage, Ia., conducted the meeting for worship in singing, reading and prayer,

and offered an interesting exhortation from II. Peter i: 5, upon practical service of the Truth's requirements. His words were sober, serious and calculated to make one consider when he asked "Shall I be found approved at the judgment seat of Christ? Shall we all be there accepted? Oh what a loss to me, even if all you are allowed an entrance into the gates of the city, that city which hath foundations, if I am rejected?"

Bro. James Wood followed in a continuance of the same precepts, with quotation from James iii: 17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The power of the Truth in purifying the heart, producing a good conscience and resulting charity (or love) as being the end of the commandment.—See I. Tim. i: 5. Purity of heart in the obedience of the truth stands first in the order of wisdom's developments, and in ecclesial matters, purity of faith and conduct stands first, then follows peace; and although Jesus did not bring peace to the nations at his first coming yet he did teach principles to his disciples, to be gentle, to be kind to one another, not to wrangle, but to be easy to be entreated, full of mercy and good fruits—to be gentlemen and ladies in the true sense of the word. The breaking of bread and the drinking of wine as the memorial of the blood of the covenant was attended to with suitable thanksgiving and song, and the meeting closed at the noon hour.

Sunday evening, 7:30. The brethren came together again, and with them were also quite a large concourse of the inhabitants of the city, being friendly aliens, to the last lecture of the course by Bro. Williams, on "the Sign of the Times." A large field of prophecy was traversed, also verifications from history, such as "the rise and progress of the Man of Sin, the Papacy." The fulfillment of Daniel's prophecies concerning Nebuchadnezzar's image in 2nd chap., also the four beasts, of 7th chap.; the ten kingdoms of Europe, the triple keys worn by the Pope, representing the plucking up of the roots of the ten horn powers, of the doctrine of infallibility, identifying the Bishop of Rome as the god of the earth. The situation of Egypt at the present time under the guardianship of England, the near approach of Christ as the stone which was rejected by the builders, which is to come as the Zerubbabel of the latter days, before whom all the power represented in the metals composing the image will be smitten and scattered and destroyed by the Christ or the multitudinous Son of man. The foregoing is a brief statement of the interesting meetings which had now come to a close; the visiting brethren having enjoyed a very pleasant and profitable season in association with the Waterloo ecclesia, who had invited them to come, and who had taken such pleasure in making them profitable and welcome to their hospitality during their stay.

Written by one of the visitors by request for publication in the ADVOCATE. J. W.

WATERLOO, IA.—Bro. J. G. Bickley, as secretary of the ecclesia, refers to Bro. Wood's report of the Fraternal Gathering, and especially to the resolution refusing to make the responsibility question a test of fellowship as being correct and sufficient without anything further from him as secretary.—Ed.

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NOVEMBER, 1896.

NO. 141.

THE CHRISTADELPHIAN  
ADVOCA TE.

. . . A Monthly Periodical . . .

—DEVOTED TO—

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

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#### NOTES.

ODESSA, TEXAS.—Is there an ecclesia or a brother at or near this place? Or does anyone know of a brother likely to pass through, kindly address this office.

OUR tour in Kentucky and Southern Illinois has been a very encouraging one in every way. To the sisters we return our hearty thanks for kind, hospitable treatment, and to all for their liberality in helping us to carry on our work.

PRINTING THE CORRESPONDENCE.—Several brethren have remembered that the expense of printing the correspondence is quite a burden for one to bear, but would be a small matter for many. They have contributed and suggested this remark. Five cents from each or ten cents from half of our subscribers would amply meet the expense. It is acceptable, however, *only as a free will offering*.

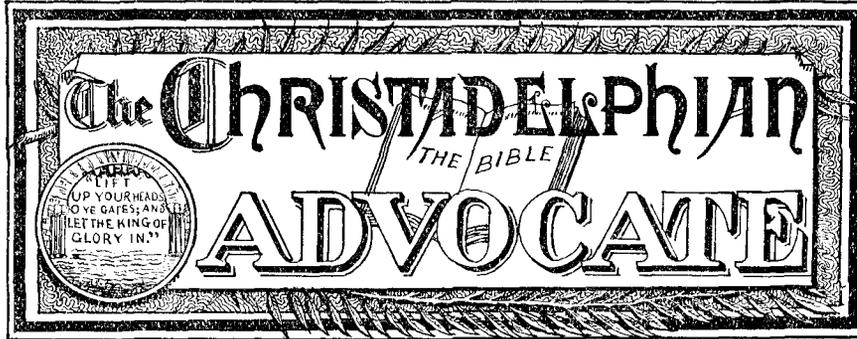
BROTHER TOMLIN, in behalf of the ecclesia of Rochester, N. Y., invites us to give a course of lectures in their city lasting about a week. Having just returned from the South, we cannot yet set a date. Perhaps we can spare a couple of weeks for the East the last of November and first of December. We have had an invitation in that direction standing for about twelve months, and we must try and reach it.

INTELLIGENCE HELD OVER.—Notwithstanding that we have given eight additional pages this month, we have been compelled to hold over most of the intelligence. A number of items were behind time and our absence from home hindered the prompt attention generally given to this department. We would have given it the place of some other matter, but it would have caused much trouble in re-adjusting the pages, a matter that printers will know all about. For the same reason we were compelled to cut our editorial short and omit notice of matter received for publication. We will try and catch up next month. Please be patient with us.

FUTURE APPOINTMENTS.—From Ponomo, Cal., we have received an invitation to visit the Pacific Coast again. It is demanded that we spend a month there and it is hoped we may be able to go in December. In our last visit to California we had only a month for the entire trip and the time was too short. We cannot go in December, for that is a very busy month with us. We will go as soon after as circumstances will admit and will try to have from six weeks to two months at our disposal for the entire journey. Perhaps we shall be able to announce more definitely next month as to when we can go. *Meanwhile, will those who desire to be in the list of visits make known their wishes as we expect to go as a "tourist" and must determine on our route before we start. We hope to be able to take the southern route out.*

BROTHER ROBERTS ON THE PUBLICATION OF THE CORRESPONDENCE.—Under date of Oct. 7th Brother Roberts writes that he thinks we ought to publish the correspondence between himself and us. This, with other reasons, has caused its issue herewith as a supplement. Having it nearly all in type when we were induced to withhold publication we were obliged to print it in its present form to release the type. Subsequently Brother R. sent us paragraphic notes on the subject, which were written before our last letter reached him. All that he says in these notes, being already embraced in the correspondence, we wrote him to that effect stating, however, that if he insisted on the notes being added we would reply to them, but they could not go out with the supplement. He says he thinks we ought to publish them. We would prefer to repeat rather than allow any possible suspicion of unfairness. We shall see how things are by next month.

*(Continued on third page of Cover.)*



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A SEVENFOLD WALK.

**T**O walk in the light is a grand thing, brethren, and is associated with a glorious promise; for you know it is written, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John i: 7). To walk in the light involves, besides that of practical walk so far as relates to our actions, a conformity to the Truth in its doctrinal aspect; the two are inseparable to that acceptance which is pleasing to the Father. Many who ignore the latter phase of walk are ready enough to quote Micah vi: 8—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do *justly*, and to love mercy, and to walk humbly with thy God?" A wise reader will, however, discern in those beautiful words that obedience to God's commands is required ere justice and humility can be acceptably observed. Joshua did say, "but as for me and my house, we will serve the Lord" (chap. xxiv: 15), and the people promised him, "The Lord our God will we serve, and his voice will we obey" (verse 24). Let us say the same "to-day" and keep it, then most assuredly eternal life will be ours. The Lord is our basis, in him we are, so let us regard this as,

*First*—Walk. "As ye have therefore received Christ Jesus the Lord, so *walk* ye in him" (Col. ii: 6). What a noble beginning, brethren! Washed, sanctified and justified, what kindness and love wrought of the

Father for us by Jesus Christ, all starting from the same line. Let us keep the "distance lines" ever before us; they mark off the track very perfectly and the light shineth more and more as we near the perfect day. To walk in Christ is to keep our thoughts in subjection to him, to note his attitude toward his Father and men, and follow his example to the best of our power.

*Secondly*—Let us walk in LOVE. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v: 1, 2). No commandment is so often enjoined as this relating to love; it truly represents God himself, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and *knoweth* God. He that loveth not knoweth not God; for God is love" (I. John iv: 7, 8). When we remember that eternal life is associated with this knowledge here enjoined its incentive is invaluable; thus it is written: "And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." Had the Jews loved God as they ought this recognition would have been theirs in a much larger sense than it was; may we profit by their neglect and walk in love.

*Thirdly*—Let us walk in the world "circumspectly, not as fools, but as wise, redeeming the time because the days are evil" (Eph. v: 15, 16). Whilst this order of things continues we are more or less compelled to be in the world, our business relations all being in it; the danger lies not in being in it, but in our being *of* it. We could not very well suffer trial if we were not in it, and our probation would lose its force. We ardently long for the desired "change" and it will come bye and bye. In the meantime let us walk as the Spirit enjoins us and we shall be conquerers and rejoice that we paid heed thereto. Men that walk in the world contrariwise are described as, "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know *not* me, saith the Lord."

*Fourthly*—Let us walk in the Spirit, having been "born of water and the Spirit" (Jno. iii: 3-5) in the sense in which at our baptism we were brought into relation to *one birth* comprising both water and spirit. Some may say, you are a little too premature, brother, in asserting our relationship to the birth of Spirit. I think not. We must remember that Christ died, and that the power of the Spirit was exercised whereby he was raised from the dead, and the apostle Peter refers to the same thus: "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but

quickened by the Spirit" (Rev. iii: 18). Thus it is that we are quickened, for "when we were dead in sin God hath quickened us together with Christ" (Eph. ii: 5). Again, God "hath raised us up together and made us sit together in heavenly places in Christ Jesus (Ibid 6 v). He is the Lord, the Spirit, whose kindness towards us will be manifest in the ages to come. We know it now, but it will then be known of others. Our birth was the beginning in Spirit (Gal. iii: 3). Having by the grace of God received this unspeakable gift let us obey the exhortation, "This I say then, Walk in the Spirit, and ye *shall not* fulfill the lust of the flesh" (Gal v: 16). No, brethren, you will be preserved from the deadly influences of following the works of the flesh, and the fruits of the spirit you will bear as a sweet-smelling savour unto God. You will not require *another birth*, all that you will require will be the "change" to spirit nature, and this is completely provided for all the faithful who walk in the Spirit; in God's "due time" that "change" will surely be made. To my mind this glorious transfer by our new birth with its state of grace, reconciliation, benefit, favor and peace is one of the present manifest blessings and goodness of God to those who are the called according to His purpose, and a prominent theme of the Scriptures.

*Fifthly*—Let us walk in the *Truth*. The second epistle of John, although opening as addressed to "The elder unto the elect lady and her children" whom, says John, "I love in the Truth" bears on the face of it, I think, its intention as addressing the espoused of Christ and so is applicable to us as to all the intervening ecclesias who were such. That John found such walking in Truth and he was rejoiced in heart thereby is manifest from his statement: "I rejoiced greatly that I found of thy children walking in the Truth as we have received a commandment from the Father" (verse 4). To walk in Truth is to be with Christ and true followers of Him. He declared himself to be the Truth. Verily in Him is focalized and we see the whole purpose of our heavenly Father from whatever phase or standpoint of that Truth and purpose we view him; truly great indeed is the privilege offered to us to be permitted to walk in the Truth. We had no claim to this distinction, but such is indeed ours. "Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by a new and living way, which he hath now made for us through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water let us hold fast the *confession* without wavering" (Heb. x: 19-23). "Our feet shod with the preparation of the gospel of peace" we are shod with an imperishable

covering which waxeth not old but is ever new, and so God helps us to walk in the Truth. Let us then commit our way unto Him day by day that we be enabled to walk in the Truth.

*Sixthly*—Walk in the Light. That the Spirit in His wisdom should have deemed it necessary to give us all these injunctions is not surprising when we consider our proneness not only to forget but to practice contrary things if not mindful of the guidance given. The apostle Paul in writing to the brethren at Thessalonica told them, “Ye are all children of light” (I. Thes. v:5). They had been constituted such by the same means as ourselves, viz., by belief, faith and obedience; so we then are or ought to be “children of light.” Being so let us remember and obey, “For ye were sometimes darkness but *now* light *in* the *Lord*; walk as children of light.” (Eph. v: 8). Our English translation does not convey the force of the original which conveys the truth that the Lord is *the light* in whom we are, and the exhortation is to reflect that light. Here again what a glorious privilege are we called unto; viewed in its right light we look right ahead to the time when we shall be consubstantially of the light with Him and physically reflect Him as we now morally are enjoined to do. Being members “of his body, of his flesh and of his bones,” verily a relationship which the world cannot claim, to be physically “changed” by and by, brethren, if we have reflected Him now.

*Seventhly*—Walk in peace. “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live *in peace*; and the God of love and peace shall be with you all” (II. Cor. xiii: 11). Truly an important ending to a wonderful epistle, and if we only acted upon the advice thus given what a perfectly happy and peaceful community we should be. What hinders? The flesh—Yes ’tis too true; policy too frequently has the precedence of principle; this is not conducive of a peaceful walk, contrariwise, let us every one arouse ourselves and act in accordance with the wisdom which is from above. To act aright is the principle thing. We may write, we may talk and be acclaimed here and there, but are we walking in perfect peace? We must, dear brethren, if we would be approved of Christ.

“The wisdom which is from above,” writes James, “is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (margin, wrangling) and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace” (James iii: 17, 18). Just now, unfortunately, the peace of our ecclesias is disturbed and we are threatened with another convulsion which is sure to bring much evil in its train, and the subject concerns Gentiles. I heartily approve that course which has been suggested to Bro. Roberts, viz., to follow the apostolic example where a matter of doctrinal practice

among Gentiles occurred. See Acts xv. If a number from the various ecclesias met in conference, consisting of the esteemed brethren from several centers, and calmly talked the matter over in *all its bearings*, especially bearing in mind the nearness of the Master's return, I think it might be the means of preventing the threatened convulsion and result in peace—deirable peace. Oh! how it centers or is focalized in our dear Lord and Saviour, the Prince of Peace. Finally then, dear brethren, Walk in Peace.

W. W.

New Romney, Sept. 21, 1896.

#### MARRIAGE WITH THE ALIEN.

**G**OD has spoken concerning this subject, and the duty of every son and daughter is to search the Scriptures and become instructed in the matter. They will find marriage with the alien positively forbidden; and also, the reasons given. God knowing what is in the heart of man, and recognizing the weakness of the flesh, hedged his sons and daughters about by giving Israel strict commandment concerning it. Deut. vii: 3—"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, \* \* \* thou shalt make no covenant with them, \* \* \* neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Then follow the God-given reasons; "For they will turn away thy son from following me, that they serve other gods; so will the anger of the Lord be kindled against thee and destroy thee suddenly."

The second reason is given in verse 6, as follows, (and as forcibly to God's sons and daughters of this

generation, as when spoken to Israel after the flesh): "For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." This reason should appeal to the hearts of brother and sister, having accepted the gracious invitation of God to his kingdom and glory. In so doing we have become a separated people. As Peter says (first epistle xi: 9): "But 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." Now if this was one of the reasons given by God to Israel after the flesh, why they should refrain from marriage with the alien, does not the same reason apply to Israel after the spirit?

God's command is clearly given in II. Cor. vi: 17, 18—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be MY SONS AND DAUGHTERS, saith the Lord Almighty." A brother and sister having obeyed

this command, and separated themselves from the false systems of the "Mother of Harlots," and her daughters, would it not be an inconsistent step to turn back and select a companion from their midst? Thus forming a companionship which is constant and for life, and exerting an influence from which they cannot escape. It would not only be inconsistent but sinful, and in direct disobedience to the Spirit through Paul (II. Cor. vi: 14): "Be ye not unequally yoked (or joined) together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The truth should hold the first place in the affections, and the question should be asked, Will this alliance help me to the kingdom of God, or will it prove a stumbling-block in my path? The result of Israel's disobedience proved God's wisdom in the matter, and we see the same evil result in our day and generation arising from the same disobedience, namely, the marriage of a brother or sister with an alien from the commonwealth of Israel, strangers from the covenants of promise;" for in many cases the brother or sister has grown indifferent toward the truth, or else has given it up altogether.

What was King Solomon's sin? Let Nehemiah answer (xiii: 26): "Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved by his God, and God made him king over Israel; nevertheless, even him did outlandish women cause to sin." This was Solomon's sin,

he disobeyed God and married women outside of the land, and they caused that strong, wise king to sin. This disobedience of God's command was the foundation of the downfall of the king of Israel. The reader may say, We admit that Israel after the flesh was commanded not to marry the alien, and we recognize the evil results of their disobedience; but does the command extend to spiritual Israel? What stronger language could be used than in Paul's command (II. Cor. vi: 14): "Be ye not unequally yoked together with unbelievers." And again in I. Cor. vi: 19, 20—"What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's."

15th verse—"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid." The Spirit word designates the false systems of religion in the earth as harlot systems, and unclean.

When God's sons and daughters are drawn aside after them he calls them fornicators. In this light a brother or sister joined by marriage to an individual of these false systems of religion can be said to take the members of Christ and make them the members of an harlot. "For two saith he shall be one flesh."

How easily the child of God can avoid all this confusion, by obeying God's command, and "marry only the Lord?"

Brethren, better take warning from Israel's experience, through their disobedience of this commandment of God. It has been recorded for our admonition (I. Cor. x: 11): "Now all these things happened unto them for ensamples or types, and they are written for our admonition, upon whom the end of the world is come."

From the beginning this restriction concerning marriage seems to have been understood by God's people. Before the flood the sons of God, the descendants of Seth, commenced to intermarry with the daughters of men. This intermarrying resulted in God's way being corrupted in the earth, and brought the flood of water which destroyed the world. What a comment on the great mistake. "Sons of God took them wives of all they chose."

It is impossible for a people to be developed on the strong basis of the truth, when this commandment of God is ignored and disobeyed. The result will be inevitable, and indifference and coldness will take the place of love and zeal in the body. It will be impossible to remain a separate, clean and holy people with this sin practiced in our midst without rebuke and warning. Some of our teachers are growing lax concerning it. I would give a word of warning to the young in Christ. If you hope for God's blessing, heed his commandment concerning this important step in your life, and "marry only in the Lord."

Reading carefully I. Cor. vii. I can discern Paul's teaching to "Marry only in the Lord" pervading the whole chapter. The inference is too

strong to be put aside. Why should the believers ask Paul if they should put away their unbelieving husbands and wives, if they were at liberty to turn around and marry unbelievers? But it was the commandment not to marry unbelievers that suggests the question that Paul answers in this chapter. No, says Paul, if the truth find you in the married state, if the unbelieving husband or wife be pleased to dwell with you peaceably, put them not away. "Ye are bought with a price, be not ye servants of men. Brethren, let every man wherein he is called, therein abide with God."

As a servant, or a freeman, or in the married state, in which they were bound by the law as long as the husband or wife lived; but if released by death, they would be at liberty to marry again when they pleased, with this restriction, "only in the Lord."

There is but one case in the Scriptures where marriage with the alien is seemingly condoned by Yahweh. This is the marriage of Moses. Miriam, in a spirit of rebellion, mentions the fact of Moses marrying the Ethiopian woman. She is rebuked for finding fault with Moses, the God-appointed leader. But this cannot be brought forward as testimony in favor of marrying with the alien, as this occurred before the law was given, and in court such testimony would not be admitted, it would avail nothing, being counted as *Post De facto* evidence. Looked at from God's standpoint, it was a parallel case with the believers in Paul's day, whom the truth had found in the married state. God did not require them to put them away. So with

Moses, God did not require him to put away his wife, he having married her during his exile of forty years for his people, and before he was made leader of the people of God. But Miram's reference to the matter proves that before the law was given there existed even then a restriction concerning marriage with the alien. But after their entrance into the land and under the Divine law, marriage with the alien was strictly prohibited.

Paul's exhortation to husbands and wives, in Eph. v., can only be read with this understanding, that love and solicitude for their united walk in the truth dwelt in the heart of both. Such a union Paul takes as a type of Christ and the ecclesia. "Wives submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the ecclesia, and he is the Saviour of the body, therefore as the ecclesia is subject unto Christ, so let the wives be unto their own husbands in everything." A sister should never place herself in a position, by marrying an alien, that she could not obey Paul's words of exhortation. The 25th verse is to brethren, "Husbands love your wives even as Christ also loved the ecclesia and gave himself for it." Now we cannot imagine Paul giving this command to a brother with an alien wife. What calls forth Christ's love to the ecclesia? Is it not obedience to the truth, and our union with him as the head? The union of two hearts with the truth holding the first place in their affections could alone furnish the type given by Paul, of

Christ's love and solicitude for the ecclesia.

Brethren and sisters, God is not mocked. As we sow we shall reap. If we sow to the flesh we shall of the flesh reap corruption, and if we sow to the Spirit we shall of the Spirit reap life everlasting.

J. W. TICHENOR.

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REMARKS.

The foregoing article is quite wholesome in its general tenor. To make remarks about it in the way we feel it to be necessary is a delicate task to perform without endangering misunderstanding. Brother Tichenor complains that the subject is not given sufficient prominence. So far as we are concerned we have an excuse to give and yet it is in offering it that we fear the misunderstanding. We will risk it. A good thing is often liable to be carried too far, and it is in such cases that the difficulty is met with of correcting the "too-far" phase without seeming to not go far enough. To illustrate. The coming of the Lord and signs of the times are subjects that properly engage the earnest attention of true believers. The study of signs and times is a commendable study and should not be obstructed in any way. But these subjects have been carried so far as to set dates and make preparation in temporal matters to travel when the date should arrive. "Why did you not denounce this at the start?" asked one. Because of the delicacy of seeming to oppose what, within proper limits, was a profitable and interesting subject of study. We have felt burdened with the same impression in regard to the marriage question. There have been some who have carried it to extremes, the correction of which endangered one's association in the minds of some with opposition to what is safe, ex-

pedient and right. Now please do not understand that we advocate the right of a believer to marry an unbeliever. Let this be a guarded remark to prepare the way to say that we believe Scripture has been sadly misapplied, wrong inferences drawn and actions taken that the real evidence in the case does not warrant.

There are many wrongs in the ecclesia during this evil state that may and must be warned against in the way of instruction and exhortation, and yet are not of a character warranting withdrawal or division. There will always be thorns in the flesh so long as this imperfect state lasts that may be the subject of instruction, exhortation and prayer, yet they will not and cannot be removed by passing resolutions or legislating. We are frequently met with difficulties that are on both sides, and in trying to do more than is within our jurisdiction in removing the evil on one side we fall into a greater one the other side. There is nothing to justify severity in such matters. When we instruct, reprove and exhort we have done all that is within our province to do. Many things too intricate for us must be left for a wiser and better judge.

When brethren become strong men in the Lord they forget that they were once babes in Christ. Then they fall into the error of thinking it is their duty to demand that every member of the body must be as strong as they have become; and in many instances they are apt to demand that the candidate for immersion shall be strong enough to fully take the ground that long experience and study alone qualify and strengthen one for.

It is all very well to formulate a statement of faith briefly declaring our belief; but to undertake to write up a code of laws or a guide, or whatever you may be pleased to call it, is, we think, a grievous error and one that allows no room for a mixed

family of fathers, mothers and children and babes in Christ. So far as a guide is necessary the Scriptures are ample, and they allow not of a hard and fast rule for all, but provide for that forbearance and discretion that should be exercised in all cases according as circumstances require.

It is a grievous thing to see a brother or a sister negligent in attending the memorial meetings, missing, say, every alternate Sunday, and we should do all in our power to stir up to proper action. It is also vexing to see one in the habit of coming late, but to administer the rod in driving such an one out of our ecclesial house is a severity we have no right to resort to. Neither have we a right to make it a law that negligence in such matters shall not be fellowshiped and because it is not enforced cause division of the body. This illustrates, we think, what our rights are and are not in the matter of marriage with the alien. As Brother Bruce, in his article (yet to appear) says, it is a matter that generally affects those who are young in years as well as young in the Truth—babes in Christ. To pass a resolution that there shall be no one allowed in our midst who varies from the resolution is to exclude all such babes and demand that in infancy there shall be the strength of the giant.

It will not do to say that there is willfulness in the case of such marriage and therefore it deserves no forbearance; for it is of such a character that it appeals to the weakest of the weaknesses of human nature. It is wrong to suppose that one can select a wife or a husband as one would a servant. There is something about it that is better felt than expressed. I never felt that I could venture to advise a sister for a brother nor a brother for a sister matrimonially. I do not believe any one living could do it for me. Yet if I were asked why, I do not know how

I could answer, unless it would be by the use of Paul's, "nature itself." This was the view that Dr. Thomas had of the question, and those who have been making rules and guides for the body in such matters have ruled him completely out of fellowship. There is getting to be an epidemic of division among us, mostly arising from zeal without discretion in codifying matters that are only subjects of exhortation and instruction. Here is one faction demanding that before an applicant shall be received into fellowship he shall be expert in the Book of Daniel sufficiently to identify the "man of sin" and declare whether he is now historical or prophetic. Others, we are sorry to learn, are inclined to make the marriage question a test of fellowship and cause division because all cannot go to such a severe extent. It is time to stop and think, or we shall rend the body into pieces in reaching out our hands to do what is the prerogative of the righteous Judge alone to do.

We may have a little to say in the near future on the misapplication of Scripture, etc., but space will not admit of it now. Circumstances demanded that we offer the foregoing words of caution now, which please accept in the spirit in which they are given.

EDITOR.

#### FORTIFY AGAINST SCHISM.

"Set bounds to our passions by reason, to our errors by truth, and to our *schisms* by charity."

OSAGE, IA., Sept. 28, 1896.

DEAR BROTHER WILLIAMS:

Since the brethren at this place are all of one mind and speak the same things in regard to the responsibility question, it seemed good to them at a recent meeting, at which all members were present and all votes were in favor, to adopt the following resolution, *to wit*: "That the Osage Ecclesia will

not make the responsibility of enlightened aliens to the judgment seat of Christ a test of fellowship." We are hoping that a similar course may be taken by the brethren in America generally.

Yours fraternally,

D. G. PATTENGILL.

PORT ORAM, N. J., Sept. 5, 1896.

DEAR BROTHER WILLIAMS:

I am much surprised at the action of Brother Roberts in refusing to meet you. I feel assured that if he had the spirit of Paul he would have been glad of the opportunity to restore the spirit of harmony and love that ought to characterize brethren who are waiting the coming of our Lord.

Nor can I understand the action of those Ecclesias who desire to make the man-made theory of responsibility a test of admission to their fellowship. I fail to find in the Word any authority for such a course. It must be admitted that Jehovah has the sole right to say who shall and who shall not be called up for judgment. You, I see, admit this right. Who can do otherwise of the Supreme Creator and Ruler of all things in the universe? Therefore, to use a vulgar but emphatic phrase, "it is not any business of ours."

Dear brother, you have my earnest sympathy, and I endorse your conduct in this melancholy trouble that has entered the household of faith. Our brethren seem to be following the example of the apostate church (see Gal.) that kept adding articles of faith to the doctrines taught by Christ and the apostles, *i. e.* the Trinity, worship of the Virgin, and finally the infallibility of the Pope.

Now the essentials are clearly set out in the Word, and we have no right to add to nor take from those essentials. You and I may differ on many minor

points; but as neither of us lay claim to infallibility we can live in harmony and love; and I think in doing so that we act in accordance with the teachings of our Master.

What the Christadelphians believe and teach is the basis on which I consider fellowship ought to be built. Faith in the promises and obedience to the commandments as revealed to us should be the bond to fellowship. In my intercourse with brethren I have found diverse opinions on many non-essential points. I think partly due to the teachings of the creeds that they have come out of, but mainly on account of our different conceptions of the nature and attributes of the Deity. It is impossible for any of us to form a full estimate of His Divine Majesty. But we can see by His word and works that love for the creatures He has created justifies the expression that God is Love. That His justice is tempered with mercy. That all evil is of man's creation.

With my kind regards, and praying to God to bless you and all the faithful with wisdom, harmony and love, I remain your brother in watching and waiting.

EDWARD STOKOE.

BERLIN, ONT., Oct. 7, 1896.

DEAR BROTHER WILLIAMS:

I beg to acknowledge receipt of letters in pamphlet form spoken of in *ADVOCATE*. I have read them twice, but find nothing that would warrant such consternation among a few. I am sorry to say it, but it seems there are some of us who cry "shame" when anything a little irregular is said against Brother Roberts, though it is "rich food," when *he* does the same.

Am pleased to note the expressions of confidence in October *ADVOCATE* by brethren whom we have the highest esteem for and who, by virtue of their

long association with the Truth and the upholding thereof through all adversities should, in a measure, at least suffice to heal the wound that may have inadvertently otherwise fallen from the lips or pen of any of us.

Brother Roberts has seen fit to publish some correspondence from Brother Sweet; for what purpose? To lessen the tension existing between you and himself? No. But if words and actions have meanings we are compelled to attribute it as a vindication for not retracting the article Brother Sweet wrote derogatory to the work of the *ADVOCATE* and its editor; and what are we to glean from it other than, "See the high and exalted opinion Brother S. has of me (R. R.)". How could I retract the article in question without perhaps offending, and lose the high esteem in which I am held in the opinion of Brother Sweet." This exalting of one another is a disease which is doing, and has done, incalculable injury, both to the Truth and those whom we wish to show our appreciation for. Why cannot we dwell together in peace and love? The barrier is the flesh.

If Brother Sweet took objection to anything said or done by you, Christ's words in Matt. xviii: 15 should have been his first consideration. If you offended him in any way, I. Peter iii: 9 would have pointed out the wise course to have followed, and in so doing a result would be obtained as is recorded in Rom. xii: 20.

As far as the little book "Great Salvation" is concerned it speaks for itself; and the purpose for which it was launched into the field of darkness was to show mankind God's plan of salvation and his purpose in connection with this earth and man upon it, in contradistinction to the philosophy of Christendom. The detail matter could easily be gone into should there be a disposition shown to stop and ponder.

I cannot but feel that you have done all that was in your power to effect a reconciliation with Brother Roberts, and apparently matters must now be left to Him who judgeth righteously.

With much love, and long life of usefulness to you, if the Lord delay his return, is my prayer.

Your brother,

ALEX. C. RENSHAW.

LAWRENCE, MASS., OCT. 8, 1896.

DEAR BROTHER WILLIAMS:

The October *ADVOCATE* came to hand. I see Brother Morrison thinks no good result would come out of publishing anything passed between Bro. Roberts and yourself. Bro. Laird has no objections to you publishing correspondence.

You say, One brother who beseeched you not to publish the correspondence asks you now to say he has changed his mind. You also say that a houseful of guests have read the letter also. If that is the case then why not let the whole household know the reason why you failed to meet Brother Roberts? Yes, let us know the reason.

Brother J. L. Kelley fears Brother Roberts is advocating the responsibility question among the American brethren. Is he? Is there a brother in America or any other place who does not think that your position (as stated in your editorial in September *ADVOCATE*) is a safe one? I think it is. Do what you think is best with this my brother.

Your brother in Israel's hope,

JOSHUA EASTWOOD.

MOFFAT, MINN., Sept. 6, 1896.

MY DEAR BROTHER WILLIAMS:

The *ADVOCATE* for September is received. I have read and re-read carefully your editorial in relation to making public the correspondence between

yourself and Brother Roberts. I hope for the Truth's sake that the matter will be adjusted in some way without such publicity. I am, fortunately or otherwise, isolated from all the ecclesias in this country or elsewhere.

I have been a constant reader of the *ADVOCATE* and *Christadelphian* for the last five years, and it gives me pain to see anything of rivalry in either paper. Perhaps this is providential to test the faith and patience of the Christadelphians of two countries.

These are trying times of watchfulness. May the Lord help us all to be peacemakers that we may be inheritors of his kingdom soon to supplant all the out-going kingdoms of men.

If I could only be permitted to take the scattered flock by the hand I would say to them, Use these two papers for helps to understand the Truth, but look well to it that your faith is firmly founded on the word of God, which liveth and abideth forever.

"Put not your trust in princes, nor in the sons of men."

I have made it a rule to see well to it that whatever doctrine is put forth must stand on a firm foundation of Scripture proof.

Brother, your statement in the last *ADVOCATE* on the responsibility question in the article referred to, more nearly coincides with my views, and is a closer statement of them than I was able to make, and the discussion of it has satisfied me that the dividing lines are the exclusive prerogative of God who can make no mistake. We may be able to show from the Bible what man is, and also what he may become by faith and obedience, and we may also say that the things laid up for us cannot *all* be grasped by the human intellect; but we cannot give all the details of the judgment either national or individual, which God holds in his own power.

I am unable to see any reasons for hard feelings in the discussion of the responsibility question, much less for the rupture of an ecclesia. It would be a mistake that would be difficult to recover from, and would entail consequences that could never be averted.

Be patient in this trying hour. You have my deepest sympathy.

E. J. TOWN.

GRANDGLAISE, ARK., Sept. 21, '96.

VERY DEAR BROTHER:

I have thought of writing to you ere this, but things—this and that—have hindered.

We are slow-plodding brethren here toward the kingdom of God; nevertheless in the "strait and narrow way that leadeth unto life that fadeth not away," following not this or that heresy that leadeth astray, which seems to spring up all over our land. If ever the word "watch" was applicable it surely is now. I fear and tremble at the commotion in the household of faith, and am made to exclaim, "Who will be able to stand?" May our Lord give us the spirit of wisdom and discretion in all these sore trials to the end.

I do admire your position so much as set forth in the September number of the *ADVOCATE*. While you and I have heretofore apparently differed on the responsibility question, I find that there is but a very slight difference between us. I believe that there are some enlightened sinners unbaptized who will be subjects of resurrectional responsibility, but not to be judged at the time or at the judgment of the saints, but at the end of the 1,000 years, Rev. xx: 5 is my proof, which I earnestly believe has a twofold meaning, *i. e.* those here referred to and those who live and die during the 1,000 years. I do not think these are essentials in the faith and

should be a basis of fellowship. It is only our conviction on the matter of those who are not of us. The brotherhood is our care—our companions in tribulations; for their welfare we should strive. Let none suppose if we rebuke it is to his hurt, but for his good; for this is the apostolic method (see I. Tim. v: 20) and Christ's (Luke xvii: 3), always as a brother, of course, who loves all God's children.

K. H. SANDERS.

AUBURN, N. Y., Sept. 18, 1896.

TO BROTHER THOMAS WILLIAMS:

Greeting. Although times are hard here yet we think we must have some books to lend to the alien—"Problem of Life," "Great Salvation"—by the way, "The Great Salvation" is an excellent book. It is *The Great Salvation*, and if there are any who think they can improve on it let them try. They would find it a hard job to do. Ah! Brother Williams, wise people are but few. But you are not in it to please men but God. Push on.

I hope the brethren will take a firm stand against voting this coming election for President of the U. S. We are not of the world. To vote is to go into the world. If we vote we as much as promise to fight for the U. S.; and Christ says, "He that fight by the sword will perish by the sword."

Let us all, brethren, ponder the words of our Master and Judge, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Behold the drying up of the great symbolic river. In 1821 the Turkish power was a mighty power, but God, through his sixth angel, started to gradually dry it up. The whole world beholds the Turkish power in its last struggle for life. The Sultan is universally called the "sick man," and I see he is really literally sick, too, with a spinal disorder.

God will soon remove the corruptible system of governments that are now on earth. Let us, brethren, wait for the blessed kingdom of God and Christ our Master, who will be universal king over the whole earth.—Isa. xxiv: 23; Jer. 3: 17; Micah iv: 2, 7. If we wait what will we see? Read Rev. ii: 26, 27; v: 9, 16; Dan. vii: 27.

Who among the brethren will go into the world by voting when we have all these blessed things waiting for the faithful? I say then to one and all, Let us then, like Moses, "rather suffer affliction with the people of God than enjoy the pleasures of sin for a season."

Faithfully for Christ,

JAMES MORRISON.

CHARLESTOWN, MASS., Sept. 15, '96.

DEAR BROTHER WILLIAMS:

I send you a few lines of encouragement in relation to the position you take on the responsibility question; it is the only one that the evidence will allow.

I had no idea that some were trying to amalgamate those who cast the word of God behind their backs with the true household in judgment. I understood it to be a question with some as to whether or not they would be held amenable to God. Undoubtedly you have come in contact with those who contend that without an immersion into Christ there will be no judgment of any kind.

Now in relation to the household it is to decide the worthiness of a body of having eternal life bestowed upon it. Not so with the rejectors; they have never complied with the conditions pertaining to life; therefore there is no decision to be rendered as far as life is concerned. But will their high-mindedness and high-handedness be allowed to pass in casting the word of life behind their back? God declares through Moses (Deut. xviii: 19) that the prophet

like unto him he would raise up "will require it of them," but the time or mode of procedure is of no importance to the household. A classifying of those who have no chance whatever of life with those who await the decision seems to me entirely out of place.

There may be some in the household who have no chance of that life, but we don't know it now. In the other cases we do.

With love to all the faithful in Christ Jesus, I remain your brother,

JAS. G. THOMPSON.

SPOTTSVILLE, KY., Sept. 15, 1896.

DEAR BROTHER WILLIAMS:

In regard to the correspondence with Brother Roberts I cannot see why it should not be published. If Brother R. has worked up to the point where he is really seeking a division on the responsibility question and the correspondence will reveal the fact let it be known. No harm can come from the truth of the matter being fully known. I think all here are anxious to see the correspondence.

I think it is very proper for the ecclesias to express their attitude on the responsibility question for publication. Some, however, object to being hasty in the matter.

Yours as ever in the one blessed hope,  
W. J. GREEN.

CREAL SPRINGS, Ill., Sept. 13, '96.

DEAR BROTHER WILLIAMS:

We know you have had a hard time with Brother Roberts, trying to bring peace with him. It is quite discouraging to see able brethren like Brother Roberts give away to the flesh and become so stubborn. But do not be discouraged, Brother Williams, for you are certainly in the right both on the question of responsibility and your way of dealing with it, and we believe that "right will

triumph over might" some day; if not in this age it will in the age to come. We also believe the Lord will humble some of the brethren for the exalted position they are taking on the question in withdrawing from those who believe that "Jesus is the resurrection and the life" and out of him is only death. But if they are determined to withdraw from us let them go and let us still stand for the Truth. Let us imitate our Saviour in taking the wrong done us by them in meekness and kindness, believing that afterwards we shall receive our reward. We do not think that there will be any trouble in our ecclesia over the responsibility question.

As ever your brother in Christ,  
B. G. COCKE.

BUFFALO, N. Y.

Brother A. Cooke reproves us for misrepresenting Brother Roberts in what we said about the letter being handed round and creating a false impression. We accept the reproof as well meant, but we cannot help thinking that it is prompted by the false impression made by the unfairness complained of; for all we said was that as a matter of fact the letter had been handed out without the one to which it was a reply. It turned out that it had been handed out twice, the first time voluntarily and the second time reluctantly, to be read to a houseful of guests. So we fail to see the point of Brother Cooke's reproof. Brother Cooke then writes as follows:

I for one would be very glad to see the correspondence between you and not a word left out; but whether it would be advisable to publish it in the *ADVOCATE* or not I am not able to advise, for of late I learn that there are some that believe it their duty to thunder forth the judgments of God by giving the rejectors to understand that they are amenable to the judgment seat

of Christ to give the reason why they did not obey the Truth and to be punished. Now if there are such (which I know there are) that think it *their duty* to preach such a doctrine what can be done about it? We can't expect brethren to refuse to do what they think is their duty. For my part I can leave the question and close my mouth forever on it; and for peace and harmony in the ecclesia I am prepared to put up with it, and submit to listen to it. I don't see what can be done in the matter, for there are such that will be contentious. So I suppose we will have to do as we have always done where possible—leave the question untouched; it is by far the wisest way to do so. Where we cannot, the minority will have to submit with good grace. If that cannot be done—I pause and think before I write any more. Is it possible there is no other remedy? Must it be that faithful, loving hearts must be separated on what I consider a question of so little importance to us—what God will do with such people? The more I think of the question the less the need it seems to me of saying anything about it among the brotherhood. So in view of such things I don't see that it would do any harm to publish the correspondence in the *ADVOCATE* if you think it the wisest thing to do, but I so much dread a separation on such a question, and I hope you will do all you can to avoid it, which I believe you will.

Your brother in the love of the truth,  
A. COOKE.

SPRINGFIELD, O., Oct. 23, '96.

DEAR BROTHER WILLIAMS:

You may say for the Springfield ecclesia that we will not allow the responsibility question to divide us or to be a test of fellowship in our intercourse with the brethren of other ecclesias when soundness on other matters is acknowledged or recognized.

We are glad you refrained from publishing the correspondence which would have served no good end in the columns of the *ADVOCATE*.

We are harmoniously continuing in ecclesial fellowship here, and striving to show our light as we can to those around us. In our Tuesday evening class we have begun the special study of the *Apocalypse*. With much love to you and yours, I am your brother waiting for the peace on earth,

W. H. WOOD.

[Brother Wood is the one to whose advice we yielded in withholding publication. Now that most of the brethren think otherwise and Brother Roberts regards it as our duty to publish the correspondence, we carry out our original intention.—ED.]

#### UNFAIRNESS CONTINUES.

**THE** publication of a letter from Brother Sweet, of Quincy, Ill., in the "*Christadelphian*" for August, 1895, under the heading "A-stir-you-up-letter," in which our little book, "*The Great Salvation*," is declared to be a great salvation, but not the great salvation, etc., aroused the indignation of many intelligent brethren, since the letter was not only an unjust attack upon the book, but upon those who used it as the means of presenting the Truth to the visitors of the World's Fair and upon the general work of the Truth in this country. In our correspondence with Brother Roberts, when we sought a peaceful interview with him, we wrote, "I wished to talk with you about your publication in the '*Christadelphian*' of statements that condemned the work of the Truth in this country as spurious. The man who wrote that the great salvation was being preached with the great salvation left out, and that the kingdom of God was being preached with the kingdom of God left out would never

have been noticed by those who knew him, and his obscurity would have prevented his words from having any weight with the brethren generally of this country; but when you sent his false and evil report to the winds you gave it the full weight of your influence." We asked Brother Roberts to rectify this wrong as publicly as he had published it; but instead of doing so he simply acknowledges that we protested and then allows scope for insult to be added to insult by a series of silly questions shaped to suit answers by the one who had made the false statements complained of.

Three intelligent brethren personally requested Brother Roberts to allow one of them to write to the "*Christadelphian*" a letter that would demand retraction of or give "chapter and verse" for the false statement; but Brother Roberts refused this on the ground that it would call for a reply from Brother Sweet and open a discussion. The brethren then were to write to Brother Sweet and demand of him the retraction. After refusing these brethren their protest Brother Roberts, in the October "*Christadelphian*," allows Brother Sweet to put his correspondence with these brethren in the form of a dialogue, the questions representing them as simpletons and him as an advocate of "one paper only" and a great admirer (not to say flatterer) of Brother Roberts.

We are asked to believe that brethren whom we know to be intelligent put, in substance, the following questions for Brother Sweet to answer: "It is reported, Mr. ANSWER, that you are very narrow; in fact, too narrow?"

"Since you are not a speaker, nor an editor, nor a writer, why do you undertake to decide truth and error?"

Any one can see that these foolish questions were invented to prepare for such answers as the writer desired to give. No one will believe that in-

telligent men deny the right to "decide truth and error" to all who are not "speakers, editors and writers."

The success of "The Great Salvation" is to Brother Sweet "an argument against it;" but when he tries to find fault with it and give "chapter and verse" the only flaw (?) he can give to his questioners is that it says that "The kingdom of God will consist—1st, Of the whole earth as its territory; 2nd, The Jews restored to the Holy Land as its subjects," stopping short by saying "If you wish to read further you may do so." He did not care to quote the next proposition: "3rd, All nations as the subjects of the dominion," neither did he want to see propositions 5 and 6. Well, we do not complain of Brother Sweet's part in the matter. He has been angry with us for some time because we replied to his article on the "none-present-priesthood of Christ," and stepped on his corns in something we said in the *ADVOCATE* against the use of tobacco. The strange thing with us is that Brother Roberts, having before him evidences that the charges made were false, refused to see the evidence, and sent out the falsehood without an editorial word; and then after strong protests from various brethren had been made personally and by letter yet he allows a repetition and an aggravation of the offence. As a kind of excuse for the publication of the first letter he says, "We knew there was such a thing as this in America, of which Adventism and Russellism are widespread examples." But the Sweet letter named the "Great Salvation," and Brother Roberts had it in his office and advertised on the cover of the "Christadelphian" at the time. He had been among us quite recently and knew there was no "Adventism or Russellism" among us. He confesses he had no knowledge of such a thing among the brethren. Who then were the "you" in the "Stir-

you-up letter?" Was it published to stir up Adventism and Russellism? The fact is there is no fairness in this thing.

As a brother writes us, if a man unknowingly makes a false report in the streets it is his duty, when informed of it, to declare its correction from the housetop. To Brother Roberts' sense of fairness all that an editor is called upon to do when he has published a false report, which he knows is false too, is to simply say that the one misrepresented repudiates it. This is his "justice between man and man," and then he is ready to publish and does publish from the same source "another able and interesting contribution" in which a bad matter is made worse; for this time it is not our book that is declared to be false but the slanderer is given an open field without a word of protest or warning to ask himself, "Why don't you write the *ADVOCATE* denying the charge he has made against you? to prepare for his answer, "What is the use? I am not a practical disputer, and would scorn to resort to dishonest methods to gain a point, while he would'nt." No doubt if we were to repudiate this charge of dishonesty Brother Roberts' sense of "justice between man and man" would state the fact of our repudiation and then introduce us to another "able composition." So he could continue to publish charges of dishonesty against his brethren until their characters would be blackened and still he would be satisfied with the mere statement that the injured brethren repudiated the charges.

This is not the way we have treated Brother Roberts. He knows of our going out of our way and incurring the displeasure of brethren in order to defend his character from attacks made upon it by one who came out from England, and the brethren everywhere will testify that in all the strange and ugly things that he has been connected with in sugar specu-

lations, steel glass houses and patent rights we have defended his honesty if we could not his business ability.

We are convinced that Brother Roberts feels stifled when other Christadelphian editors breathe, and he has inflated himself with the delusion that he alone is capable of running a paper, and that it is by him the Christadelphians of three worlds are to be "fused." So long as he labors under this delusion and conceit he will be willing to lend his pages to attack any book or periodical that would seem to be appreciated outside of the "fusion" in "one paper" and one man. The gospel is sufficient to fuse into one all the worlds, and surely, even if Dr. Thomas did say in 1861 that "one paper is enough," there is room in 1896 for others to work in the world-field and strive to do their duty in "occupying" till our Lord shall come.

We have tried our best to get Brother Roberts to act fairly in this matter along with the responsibility question, but have failed. We are nearly done with it and shall go on with the work of the Truth in this country as far as we may be permitted, leaving unnoticed whatever may be said and published against us.

Now that there has been a change of sentiment in regard to the publication of the correspondence between Brother Roberts and myself, it will be sent out with the present issue of the *ADVOCATE*, as a supplement, to as many as the number of copies we have will allow. Since we have sent a few out and there will be some who will not be so closely in touch with the matter as others, we will try and make such selections as will ensure the correspondence going to those most concerned. We only printed 500 copies, which is the reason we cannot send one in each number of the *ADVOCATE*.

We fully endorse what has been

said in favor of sending out the correspondence. As the matter now stands the way is open for surmisings that may do injustice to both persons concerned. The correspondence, without note or comment, will give the facts, and that, we hope, will end the matter till a power and wisdom greater than ours can make a final adjustment.

We shall hope that the many flings about the work of the Truth in this country, "dishonest methods," "guessing that we have the truth," going back to "original sin and imputation of righteousness," etc., etc., will give place to things truthful and respectful, and that if there shall not be peaceful co-operation there may at least be an end to this distressing unfairness. We have thought and we have been advised that it would be better for us not to see these aggravating attacks. We have taken the "Christadelphian" from its start, and beside its regular subscription have contributed to special funds in its behalf when it was not able to float; but under present circumstances it might be better for us not to see it and go on with our work unprovoked. If we deserve to have a continuance of the help and sympathy of those who have so far stood by us no doubt we shall have it. If otherwise, we shall be ready to drop the editorial pen and follow other honest pursuits. We have no fear, however, and feel confident that we shall be helped to go on with the work, that we may add to and help others to add to our crowns of rejoicing in the day of the Lord.

Wherein we have been misunderstood we bear it patiently; wherein we have been misrepresented we have tried to do our duty. With love and forbearance toward all and malice toward none may our heavenly Father help us to go on faithfully and fearlessly to the end. EDITOR.



## THE ADVOCATE S. S. 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 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 20th of each month.

Below is given the result of examination of answers to questions appearing in October *ADVOCATE*:

#### CLASS NO. 1.

Ezra Cocke (12), Creal Springs, Ill., 90;  
 Norman Tolton (12), Galt, Ont., 90;  
 Mabel Clarke (10), Irvington, N. J., 90;  
 Fanny E. Arvin (12), Pon, Ky., 90;  
 May Spencer (12), Wauconda, Ill., 85;  
 Elsie Hahn (13), Riverside Ia., 85;  
 John H. Brice (9), Galt, Ont., 85;  
 Chas. M. Brice (8), Galt, Ont., 85.

#### CLASS NO. 2.

Maria Laird (11), Innerkip, Ont., 100;  
 Maude Cocke (17), Creal Springs, Ill., 100;  
 Bessie Williams (14), Chicago, Ill., 100;  
 Daisy Franklin (13), Elgin, Ill., 95;  
 Harpending Eblen (16), Robards, Ky., 95;  
 Ethel Cocke (15), Creal Springs, Ill., 95;  
 Rosina Reynolds (13), W. McHenry, Ill., 95.

The first question in class 1 this month, has, I think, been misunderstood by the scholars, in regard to the number of souls who went down into Egypt as a result of Joseph's reconciliation to his brethren. Some have given the number as 66, others have given 70, and one has referred to the testimony in Acts vii: 14 where the number is given as 75. Now what are we to do with these different numbers, and which one is the right one to our question? Look at the question again and then look at Gen. 46: 26, where the number is given as 66. It reads as follows: "All the souls that came *with* Jacob into Egypt which came out of his loins, *besides Jacob's sons' wives*, all the souls were threescore and six." The following verse gives the number 70; it is as follows: "And the sons of Joseph which were born him in Egypt were two souls; all the souls of the house of Jacob which came into Egypt were

threescore and ten." Now Joseph and his sons were living in Egypt and did not go down as a result of Joseph's reconciliation with his brethren, so that Jacob and the sixty-six that came with him would make sixty-seven; but besides these there were Jacob's sons' wives, the number of them is not given here, but Acts vii: 14 says, "Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls." Now Jacob and his lineal descendants being sixty-seven, there would be eight wives of Jacob's sons who were alive and went down into Egypt, thus making threescore and fifteen, which I take it is the correct answer to the question as given.

JAMES LEASK, 532 62d St.

#### LESSON NO. 43, CLASS NO. 1.

##### QUESTIONS.

- 1.—As the result of Joseph's reconciliation to his brethren how many souls went down to Egypt and from whence did they go?
- 2.—How many left Egypt and who led them out?
- 3.—To what land did they go and in what direction is that land from Egypt?

##### ANSWERS.

#### BEST PAPER, CLASS NO. 1.

1.—There were threescore and ten souls went down into Egypt. Proof—Gen. xlvi: 27; also Deut. x: 22. (But we find in Acts vii: 14 that there were threescore and fifteen souls went down into Egypt). They went from the land of Canaan. Proof—Gen. xvii: 1; Gen. xlv: 25.

2.—There were about six hundred thousand men, besides children, that went out of Egypt. Proof—Ex. xii: 37. Moses led the children of Israel out of

the land of Egypt. Proof—Acts vii, from the 30th to the 37th verses.

3.—They went to the land of Canaan. Proof—Ex. iii: 8. The Land of Canaan is north-east from Egypt.

EZRA COCKE.

SECOND BEST PAPER, CLASS NO. 1.

1.—The number of souls that went down into Egypt were threescore and ten. Proof—Gen. xlvi: 27.

2. The number that left Egypt were 600,000 men, besides women and children, and the Lord led them out by the hand of Moses and Aaron. Proof—Ex. iii: 10; Psa. cv: 26; Micah vi: 4; Acts vii: 34, 35, 36.

3.—The people went into the land of Canaan. Proof—Ex. xxxiii: 1, 2; Gen. xvii: 8. The land of Canaan is north-east from Egypt.

J. H. BRICE.

LESSON NO. 43, CLASS NO. 2.

QUESTIONS.

1.—What error can you detect in answer No. 3, Lesson No. 42, Class No. 1, in regard to the brethren to whom good for evil is returned?

2.—What will be the difference between the blessings Christ will give to His brethren according to the flesh and His brethren according to the spirit?

3.—Define the difference between the two classes of brethren.

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—The error occurs in supposing that the question refers to Christ's brethren according to the spirit instead of to the Jews who are his brethren according to the flesh. It is also a mistake to suppose that Christ's brethren according to the spirit, upon whom he will bestow immortality, ever did any evil to Christ after they became his brethren, previous to the good he will bestow upon them.

2.—The first great difference is that the blessing given to his brethren according to the flesh will be national and individual; to his brethren according to the spirit it will be individual and collective. Christ will gather his brethren according to the flesh out of all countries whither they have been driven, and bringing them to the land

promised to Abraham, Isaac and Jacob, will make an everlasting covenant with them—Jer. xxxii: 37-40; Ezek. xxxvi: 24-28. He will open for them a fountain for sin and uncleanness (Zech. xiii: 1), and will be merciful to their unrighteousness, and their sins and their iniquities will he remember no more—Heb. viii: 12. As a nation they will then enter upon a career of superlative splendor and power. Their land shall be as beautiful as Eden's primeval paradise, an eternal excellency and joy of many generations; all nations and kingdoms owning allegiance to the omnipotent King of the Jews—Ezek. xxxvi: 35; Isa. lx: 9-22. He will also bestow upon them every blessing qualified to render mortal life prosperous, joyful and happy—Ezek. xxxvi: 29-30; Isa. lxv: 19-23; Amos ix: 13-15. To the faithful brethren according to the spirit Christ will bestow eternal life (I. John ii: 25; Titus i: 2) by changing their mortal bodies so that they shall be made like Christ's glorious body—Phil. iii: 21; I. Cor. xv: 51-54. Christ will also give them collectively the whole earth for their sovereign possession and make them kings and priests ruling over all mankind—Dan. vii: 27; Rev. ii: 27; v: 9-10.

3.—The difference between the two classes of brethren is, The brethren, according to the flesh, are related to Christ through their descent from Abraham and the rite of circumcision—Gen. xvii: 10-12; Lev. xii: 3. And the brethren, according to the spirit, are related to Christ by faith in and obedience to Christ's teachings and commands—Gal. iii: 26-29; Heb. ii: 10-13. Thus the former are born after the flesh, the latter are born after the spirit—Gal. iv: 28-29.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

1.—The brethren to whom good for evil is returned will not be heirs with Christ (Gal. iv: 30; Gen. xxi: 10) but they will become a great nation and they shall be returned unto their own land—Ezek. xxxvii: 21-22. Thus saith the Lord God, "Behold I will take the children of Israel from among the heathen whither they be gone and will gather on every side and bring them into their own land and I will make

them one nation." Also Jer. xxxi: 31-35; Gen. xxi: 18.

2.—Christ's brethren, according to flesh, are to be returned to their own land and be blessed as a nation—Gen. xxi: 18; Jer. xxxi: 31-35; Ezek. xxxvii: 21-28. His brethren, according to the spirit, are to be heirs with Christ—Rom. viii: 17; Gal. iii: 29. He will give to them eternal life (John x: 28) and make them kings and priests and they shall reign with him a thousand years (Rev. xx: 6) on the earth—Rev. v: 10.

3.—Christ's brethren, according to the flesh, are the Jewish nation or the seed which Ishmael represented—Gal. iv: 23-30; Rom. ix: 7-8. Christ's brethren, according to the spirit, are the children of promise, "he of the free-woman was by promise" (Gal. v: 23), "so then brethren we are not children of the bondwoman but of the free"—Gal. iv: 31. MAUDE COCKE.

## REMARKS.

We did not expect Class No. 1 to enter into a solution of the difficulties arising from the various numbers referred to by Brother Leask, but it seems that in looking up the matter the children became puzzled. All we wished was for them to get an idea of the number which went into Egypt as compared with that which left, by way of impressing on the mind the development of the nation. However, it is good to run into such difficulties, since they stir up inquiry, and Bro. Leask's remarks will assist. His reference to Gen. xlvi: 26 will explain sufficiently for the lesson so far as Class No. 1 is concerned at present. EDITOR.

## LESSON No. 44, CLASS No. 1.

## QUESTIONS.

1.—Did Moses, who led the children of Israel out of Egypt, take them into the land of Canaan?

2.—If not why not, and state who did?

3.—What does Moses say about a prophet like himself? and what does the name Joshua mean?

## LESSON No. 44, CLASS No. 2.

## QUESTIONS.

1.—What does Moses say about a prophet like himself and who is that prophet?

2.—Give one particular part of Moses' prophecy concerning Israel's attitude toward "that prophet" that failed of fulfillment?

3.—Will it be fulfilled and when?

## LETTERS FROM JERUSALEM.

JERUSALEM, August 21, 1896.

We are in great trial now. Many of my European friends have arranged to leave here for Egypt, although the cholera is raging there fearfully, but they say we do not fear the cholera as much as we do the Moslems. Our Pasha will be changed this week, and I hear that the Pasha who will take his place is a Christian (Greek).

There is a rebellion at Damascus. The governor has refused to send out any more recruits for the government, and also has the Effendi and Pasha of Jerusalem. The Druses are well armed by the Greeks with dynamite and guns. They have been victorious in every battle this summer, and the Turks are afraid of them, and well they may be. The Bedauins have joined them and Damascus is in danger. What is most feared here is the low class brutal Moslems, they are strong, and believe that Christians are the cause of all these troubles. The Russian and Latin churches are all really arsenals, all filled with military stores. Also in every Christian village every man is armed with a knife and gun. It is admitted by all classes that we are in a very critical time.

There will be no tourists this year, and the poor dragomen and Jewish olive wood workers will starve. There were several hundred Italian pilgrims started on the way here last week but were warned not to venture. There are fifteen days quarantine in the ports and nothing can be sent from Jaffa or Haifa by ship.

The ADVOCATE came by last post and I have been reading it to my people, who are always interested in what the editor writes. One woman, a missionary, after reading the article "Watchman, what of the night?" said, "I see that I have been selfish in wishing to save myself regardless of those who must be left." You see that we can never know how our words and thoughts may effect others. It is no wonder when we consider how humanity is bound together and no one can live to himself.

One house has been attacked again by robbers, and it is known that these men were policemen, they were masked. The men here are well armed, but when I hear the whole household alarmed and rushing about at midnight it quite unnerves me.

It is very hot. Nothing has been known like the heat this summer.

We hope the new Pasha and the consuls will be able to resist the expected massacre.

God bless you, dear brother.

JERUSALEM, Sept. 26, 1896.

DEAR FRIEND OF ISRAEL:

The last two weeks has been a time of terror and uncertainty. No telegrams are allowed. It is rather more quiet to-day, but there are all kinds of rumors. The Armenians are in such a state of fright that they are unable to attend to business. Our postmaster has news that his own brother has been cut into pieces, and he has other relations of whose fate he is in the dark. Private letters arrive by every post bringing news of more sorrow. The Armenian Patri-

arch is a prisoner here, guarded by soldiers. The Pasha is doing all he can to keep peace. The mosque of Omar is strongly guarded and it is closed before six o'clock. The Armenian convent and church is also guarded by Turkish soldiers, and all these places have been searched by the police. We do not sleep much at night fearing robbers who are prowling about all night, this with the barking of dogs and firing of guns keeps us awake until we fall asleep from exhaustion. But the poor Jews are the greatest sufferers. Mr. Johnston, an American Jew, said to me yesterday, My father and I who live alone expect every night to have our throats cut before morning.

Last week notices were posted all about the city warning the people to keep their doors locked all the time, as there was but slight protection. We are assured that the Effendis will try to keep the peace as they are large real estate owners and they know sure that they themselves would be the greatest sufferers.

The Russians are quiet but active. They are firing guns and their flags are seen flying more than ever before.

We hear that cholera is still raging in Egypt, and there is no travel to and from that country. Our mails are delayed often five and six days, and the Turkish post is nearly deserted. It seems to be doing very little business. But the Austrian post is so crowded every day that it is nearly impossible to reach the delivery window. Last Saturday I waited over one hour to get a chance to speak to the clerk, but had to come away without seeing him. It

seems that friends of the people here are very anxious about the state of this country, and they are writing every day to their friends wishing to hear of their fate.

Our future is all dark and clouded during this present anti-Christian bloody age. Oh that it might end. The people here are in a condition to imagine many things that are not real. The best remedy for this is implicit faith that God rules in all things. He is Almighty and will protect us in the path of duty. We have his unerring word that he will be the strength and hope of his people and defend them in these great last conflicts at Jerusalem. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy" (How in accord with the loving character of Israel's God). "He will turn again, he will have compassion upon us, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." Who can help loving such a God as this?

Yours in trial,

THE JACOBS FACTION OF CHICAGO.

(Continued from page 237.)

**I**N a very irreverent and repulsive manner H. C. J. throughout his article speaks of "advocates of blood," etc. He seems to forget how much there is

said in both Old and New Testaments about blood for the purpose of showing that "without the shedding of blood there is no remission of sins." The "blood of the covenant" is to H. C. J. become an "unholy thing," having no greater significance than the blood of a missionary put to death by savages in an African desert. Of course, blinded by the delusion that Adam did not sin, that "instead of regarding our federal head as the first and greatest sinner a perfect knowledge of the facts would place him the foremost hero of the human race," H. C. J. can see no reason for typical or antitypical shedding of blood. To him it is absurd for Paul to say "By man came death," "for as in Adam all die," for "when we come to carefully analyze the few facts recorded, we have reason to believe that Adam practiced almost perfectly the exhortation of Peter, found in II. Ep. i: 5," Paul's way of putting it is, By one man sin, by sin death, and so death passed upon all men. H. C. J.'s way is that Adam had faith, to faith he added virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love. So that instead of Adam committing the first sin that was the "sting of death," instead of his taking of the forbidden tree being "Adam's transgression" (Rom. v: 14) H. C. J. sees in him a faithful, wise, temperate, patient, godly, kind, loving man—"the foremost hero of the human race." I know of an infidel who claims that the Bible account shows the devil to be as good as God, but this is the first time I ever heard of one who claimed that Adam was as good as Christ—indeed better if Christ is to be regarded as of the "human race," for H. C. J. goes the whole length of declaring that he is inclined to the belief that "a perfect knowledge of the

facts would place him (Adam) the *foremost* hero of the human race."

The only information that we can derive from this presumptuous folly is as to what H. C. J.'s idea of a hero is. Of course the highest of his ambition must be to emulate his "foremost hero." Were he fortunate enough to have Adam's opportunity, hero like, he would do just as Adam did. In defiance of God's interdict he would, without being deceived, take of the forbidden fruit, and then, with the foremost heroism of the human race, he would skulkingly hide himself behind the trees till he saw it was of no use; and then his burning love for his wife and his wonderful "foremost heroism" would find a golden opportunity of placing an example before the coming world by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." There is heroism for you! H. C. J. may have it for me.

Had H. C. J. been in Adam's place he would not have been ashamed, not he. Adam was not a bit ashamed. "These coats were invented," he learns from somewhere, he tells us not where, "to cover their nakedness, *not* because they were *ashamed* of the condition in which the hand of God had left them, *but because they were afraid*"—another mark of "foremost heroism" we are to suppose. We are not informed by this careful historian how he found out that clothing was given because of fear rather than shame. Neither does he tell us the origin of the shame that naturally compels all decent children of Adam to wear clothing. He only favors us with the information that there was no shame in the beginning when fig leaves were used and when coats were made of skins, and the reason he gives is that he does not think they would be "ashamed of the condition in which the hand of God had

left them." So from this we must believe that it was the hand of God that was with them up till they had become so "afraid" as to require clothing. In informing us why they were not ashamed he gives us a reason why they ought not to have been "afraid;" but he does not make his history very clear here, so the reader will not be able to decide why the eating of the forbidden fruit brought fear and not shame. Perhaps the historian will reveal in the future when and from what cause Adam's children began to feel that they must clothe themselves for shame.

After all it would seem that they had no reason to be afraid, because, says H. C. J., "at this point their maker comes to their assistance, and instead of cursing, He blesses" them. The blessing H. C. J. tells us is "a promise of ultimate redemption and a practical lesson in the art of making clothing." Redemption from what? Mr. H. C. J. Have you forgotten that you said a little farther back, "How does Mr. O. know that Adam sinned? I do not know of a single declaration in Holy Writ denouncing Adam as a sinner." Have you forgotten that you have said that "the fall of man"—"the Adamic curse"—"the penalty due to Adam and all his posterity" "are not scriptural expressions either in word or deed"? If man has not fallen, has not sinned, what redemption is this you are now talking about? The blessing instead of the cursing cannot be a promise of redemption, for redemption is only needed for fallen man, not for a "foremost hero" who "practiced almost perfectly the exhortation of Peter found in his II. Ep. i: 5." So your blessing is reduced to simply their "Maker's practical lesson in the art of making clothing both comfortable and enduring." Shame upon you! is the only answer necessary.

“Instead of cursing he blessed,” says H. C. J., with a presumption unrivalled, in spite of the following; “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. \* \* \* In the sweat of thy face shalt thou eat bread till thou return unto the ground”—Gen. iii: 17-19. Is there any use in answering such direct denial of Scripture? No, if only the denier is considered; but others have compromised us and the Truth with these God-dishonoring theories and it must be exposed in order, if possible, to arouse them to wash their hands of the pollution so that the anger of the Lord be not kindled against Israel by Achan’s contamination (Josh. vii: 1; ii: 30).

To Mr. O’s truthful statement, that “they die—i. e., Christ and children—under the curse laid upon Adam at the beginning” H. C. J. with his usual superficiality, says, “Moses records that the curse was laid on the ground and makes no mention of a curse upon Adam.” It was too far for him to look to see that the words are, “Cursed is the ground *for thy sake*, in sorrow shalt thou eat of it.” In the thorns and thistles, the sorrow and grief, the sickness and pain, the sin and death under which the “whole creation groans” is it possible that a sane man can fail to see the curse of Adam and his posterity? Is it come to this, that one who used to believe in the Bible has become so stunted and blunted that he cannot discriminate between blessing and cursing?

“Christ,” continues H. C. J. “was accounted as cursed because he had been hung on a tree, and not because of Adam’s sin.” Was it not before He was hung upon a tree that “He was a

man of sorrow and acquainted with grief,” smitten, stricken and afflicted? Was it the Adamic curse or “blessings” that brought these upon Him? What had become of Eden’s paradise with everything “very good,” that the stricken One had sorrowfully to exclaim, “The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head?”

The most blasphemous of H. C. J.’s assertions have yet to come, even after the astounding statements we have quoted. “If it be true,” he says, “that it was God’s purpose that the Jews and Romans should kill His Son, then I am unable to justify a God who condemns those that assist him in the execution of His purpose. What better is he who plans the murder than they who execute it?” He continues, “According to the blood theory, the most important part of his work remained at this time (before his death) unfinished. The blood must be shed in order that God may forgive. In other words, God planned that wicked men should commit the most diabolical crime that mankind were capable of committing, in order that he might forgive their minor sins. To say that injustice was done to the Son of God is to express it mildly; and He who planned the injustice is unworthy the respect of any righteous man.”

Here H. C. J. has become a dupe of Bradlaugh and Ingersoll. This is their outbursts of ignorance, arising from incapacity to discern Divine things. They can only view God as on a par with themselves and therefore are unable to discriminate between God’s righteousness and man’s crimes. By this superficial view ignorantly and recklessly advanced by H. C. J. he leaves no room for anything done in this wicked world being used for the furtherance of God’s ultimate purpose.

As we have shown, it was a "crime" for the king of Assyria to "spoil and to take the prey and to tread down Israel like the mire of the streets" (Is. x: 6); and for this "crime" it is said, "Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem *I will punish* the fruit of the stout heart of the King of Assyria, and the glory of his high looks (verse 12). Now, Mr. H. C. J., Was God's purpose fulfilled—or if you apply it to the future, Will His purpose be fulfilled by the King of Assyria?" Will you say to this as you have to God's purpose in relation to Christ, "If it be true that it was God's purpose that the King of Assyria should spoil Israel then I am unable to justify a God who condemns those that assist him in the execution of His purpose?" Will you here ask, "What better is he who plans the spoil and the prey and the treading down than they who execute it." You ought to know that "the Most High ruleth in the kingdoms of men," and that He can do this and yet not be guilty of their wickedness, and yet justly punish them for what they do. If you would learn this lesson you would know better how to appreciate God's love and justice in giving His well-beloved Son to die for us, and you would see how He could do this and yet hold those guilty in whom it was a diabolical crime."

H. C. J. says that to believe that Jesus Christ was crucified by the determinate counsel and foreknowledge of God to satisfy something in his great plan is to "make Him the author of every crime, seeing he had *the power to prevent it, but did not.*" So it has come to this with him, that if God has the power to prevent crimes, but does not prevent them, He is the author of the crimes. Let us syllogize this:

God has the power to prevent crimes.  
He does not prevent them.

Therefore He is the author of them all.

Perhaps another way would suit H. C. J. better:

Crimes are committed.

If God can prevent them and does not He is the author of them; but He is not the author of them.

Therefore He has not the power to prevent them.

So H. C. J.'s theory commits him to one of two evils—either that God is the author of all crimes, or He has not the power to prevent them. Until he can see that God can foresee and arrange for the wickedness of men to be turned to serve His own wise and good purpose and yet be "crimes" on their part and right on God's part his case is in the hopelessness of infidelity. For him to deny that in God's purpose Christ was "a lamb slain from the foundation of the world" is for him to deny the burden of the whole Scriptures.

We are next treated to an apology from H. C. J. for the imperfections of the divine language of the Scriptures. The Hebrews, he says, were so rich in ideas, but poor in words that "they were obliged to invent figures of speech and parables to express their ideas." Poor creatures, how they must have suffered from the lack of H. C. J.'s voluminous vocabulary. How kind and sympathetic he is towards those old Israelitish prophets. Should he ever meet Israel's sweetest Psalmist who persuaded himself that "the spirit of the Lord spake by him and his words were in his tongue" he will no doubt inform him of the "difficulties" he labored under with those "rich ideas and poor words." Had he lived in the days of H. C. J. there is no knowing how bright the poetic flights would have gone in the soaring lightness of a language that is so rich as to so far excel the prophets' in that it has a "future tense" in which to express itself.

H. C. J. has been in bad company. He has a little from Swedenborg, more from higher critics and most from infidelity. He is in a bad plight. We are sorry for him and have tried to help him, but for twenty years he has been going from bad to worse, until we have long ago given up trying, and should not have considered his case now had it not been that one who was identified with us voluntarily and with his eyes wide open put his hand to the unholy and unclean thing and there was danger of fatal contamination. Others, we are sorry to learn, have unwittingly fellowshipped these God-dishonoring and truth-destroying delusions. If any blame was justly upon us for not warning more than we did we hope now we have atoned for it and that our hands will be clean in the future. Beware! Beware!

EDITOR.

#### The Inheritance of Reuben and Manasseh Before Moses' Death.

Referring to our remarks on Covenant Brother Andrew calls attention to a fact that perhaps some have overlooked. We know of it having been used verbally, but do not remember seeing it in print. Brother Andrew says:

"Your remarks in the July Advocate on Covenant and Will are very good and should make the matter clear to all unbiassed readers. There is one point which I have not seen mentioned. Moses, before his death, gave land on the east of Jordan to Reuben, Gad, and the half tribe of Manasseh (Josh. xiii: 15-33). His death was not necessary for the bestowal of this inheritance; therefore it was not necessary for the inheritance of the nine and-a-half tribes on the west of Jordan."

#### THE BEAST OF THE SEA—REV. xiii: 1.

WE identify this symbol with the fourth beast of Dan. vii. By his ten horns and by his coming up out of the sea, and also by the acts that he performs. Putting aside the symbol and looking at that which the symbol represents we behold a vast empire, which conquered the successors of Alexander the great, and became what is termed a universal Empire. In the early days of its history its standard was the eagle; but in the period just prior to the rise of the symbol under consideration the Dragon was its symbol, as may be seen by reference to chap. xii: 3. The Empire has passed through many different phases, hence the different symbols to represent it. The Sea out of which it came represents strife and commotion among the nations, as may be seen by a reference to Jer. li: 42, "The Sea is come upon Babylon; she is covered with the multitude of the waves thereof." At what time did this symbol as seen by John come up out of the Sea? I mean the phase of the Empire that succeeded to that represented by the Dragon of chap. xii: 3. At what time was the Empire represented by the Dragon? To locate the time of the Dragon, I will quote from Albert Barnes on the Revelation, "The Dragon was first used as an ensign near the close of the second century of the Christian era, and it was not until the third century that its use had become common, and the reference here according to this fact would be to that period of the Roman power when this had become a

common standard, and when the application of this image would be readily understood." Barnes notes on the Rev. xii., p. 347.

It must be borne in mind that political or ecclesiastical powers do not come up in a day, but generally take centuries for their development. We find by verse 2 that this beast was ready to take the Seat when the Dragon vacated it. I think it is plain to be understood that this beast represents apostate Christianity enthroned in the Roman Empire, or that the beast represents the Empire after it is changed from Pagan to Christian. This change was not made in a day, but took centuries before it was accomplished.

A notable event took place in A. D. 388, which, more than any other one, seems to change the Empire from Pagan to what is called Christian. I quote from Gibbon, "But the hopes of Symmachus were repeatedly baffled by the firm and dexterous opposition of the Archbishop of Milan, who fortified the Emperors against the fallacious eloquence of the advocate of Rome. In this controversy Ambrose condescends to speak the language of a philosopher, and to ask, with some contempt, why it should be thought necessary to introduce an imaginary and invisible power, as the cause of the victories which were sufficiently explained by the valor and discipline of the legions. He justly derides the absurd reverence for antiquity, which could only tend to discourage the improvement of art, and replunge the human race into their original barbarism. From thence gradually

rising to a more lofty and theological tone, he pronounced that Christianity alone is the doctrine of truth and salvation; and that every mode of Polytheism conducts its deluded votaries, through the paths of error to the abyss of eternal perdition. Arguments like these, when they were suggested by a favored bishop, had power to prevent the restoration of the altar of victory; but the same arguments fell, with much more energy and effect, from the mouth of a conqueror; and the gods of antiquity were dragged in triumph at the chariot wheels of Thodocius.

In a full meeting of the senate the Emperor proposed, according to the forms of the Republic, the important question, Whether the worship of Jupiter or Christ should be the religion of the Romans. \* \* \* On a regular division of the senate Jupiter was condemned and degraded by the sense of a very large majority." Gibbon Vol. III, pp. 136, 137, 138., A. D. 388.

This event seems to be an important one in the change of the Empire from Pagan to Christian, and seems to justify the change in the symbols of chap. xii. and xiii. which represent the Roman Empire.

It seems plausible that that is what is referred to by Paul in II. Thess. ii: 7. That that which was to be taken out of the way would seem to be Paganism to make way for the man of sin. At this time the church was hopelessly in apostasy, but as yet the man of sin was not at its head. So this beast does not yet represent the Papacy as full grown, but only in process of development, as we shall see further on.

The next point seen by John is the wounding of one of his heads (verse 3). In chap. xvii: 9 the seven heads are explained to be seven mountains, a symbol familiar to all Bible students to represent governments. So the seven heads represent seven forms of government in the Empire; and in xvii: 10 these are said to be seven kings (R. V.) Why a form of government is said to be a king is not easy to see, but that such is the fact is evident, for in Dan. vii: 25 a king is said to have the saints given into his hand, "until a time, times and the dividing of time." This time being in connection with symbols must be symbolic time, hence 1260 years, and must be understood of a Kingdom, not of an individual king.

In Rev. xvii: 10 it is said that five of said kings or heads are fallen. One is (that is in John's day), the other is not yet come, and when he cometh he must continue a short space. The heads that were fallen in John's day, neither of them could be the Papacy, because Rome was Pagan at that time, and for the same reason the imperial head that did exist in John's day could not be the Papacy; also the one that was to continue but a short space could not be the Papacy, because it has lasted longer than all the seven put together. Now as the Spirit does not tell us which head it was that was wounded, but indicates by the order in which the events are given, that is after the receiving by the beast the seat of the Dragon, the facts of history, as well as the order in which the events are given, points us to the imperial head as the one that did receive the wound by a

sword and did live. The evidence that the wound was given by a sword is found in verse 14.

In the last part of the third century the Goths, a savage and war-like people who inhabited Germany and Scythia, were frequently engaged in war with the Roman Empire; and in A. D. 410 we find Alaric besieging Rome. An extract from Gibbon will give an idea of how one of the heads of the beast was wounded by a sword, "At the hour of midnight the Salarian gate was silently opened and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

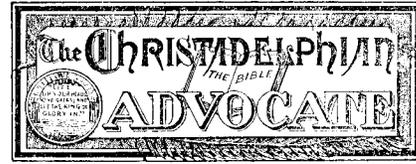
The proclamation of Alaric, when he forced his entrance into a vanquished city, discovered, however, some regard for the laws of humanity and religion. He encouraged his troops boldly to seize the rewards of valor, and to enrich themselves with the spoils of a wealthy and effeminate people. \* \* \* The barbarous roamed through the city in quest of prey.—Gibbon Vol. III, pp. 282, 283." Again he says, "But it was not easy to compute the multitudes, who, from an honorable station, and a prosperous fortune, were suddenly reduced to the miserable condition of captives and exiles."—Vol. III, p. 287. And on page 289 he says, "This awful catastrophe of Rome filled the astonished Empire with grief and terror. So interesting a contrast of greatness and ruin disposed the fond credulity of the people to deplore and even to exaggerate the affections of the Queen of cities."

In A. D. 476 the imperial head came to an end. Romulus being the

last Emperor, and Odoacer the barbarian was made king of Italy. It seemed that the wound would prove fatal, but life lingered in the Empire. The Exarchs of Ravenna exercised the authority that remained of the Empire, and would seem to be the seventh head, as will appear by another extract from Gibbon: "During a period of two hundred years Italy was unequally divided between the kingdom of Lombards and the Exarchate of Ravenna. The offices and professions, which the jealousy of Constantine had separated, were united by the indulgence of Justinian; and eighteen successive Exarchs were invested in the decline of the Empire with the remains of civil, of military, and even of ecclesiastical power. Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marshes or valleys of Ferrar and commachio, five maritime cities from Ramini to Ancona, and the second inland Pentapolis, between the Adriatic coast and the hills of the Appennine. Three subordinate provinces, of Rome, of Venice, and of Naples, which were divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the Exarch."—Gibbon, Vol. IV, p. 408. "Amidst the armies of the Lombards, and under the despotism of the Greeks, we again enquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression. By the removal of the Seat of Empire, and the successive loss of the provinces, the sources of private and public opulence were exhausted. The lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground."—Gibbon, Vol. IV, p. 416.

Next will be the healing of the wound.

G. F.



NOVEMBER, 1896.

**B**ROTHER Geo. E. Ostburg, in behalf of the Tottenville ecclesia, writes us a lengthy letter, which, roughly estimated, would occupy four pages of the *ADVOCATE*, and requests that "this letter be published in its entirety and at its earliest opportunity." There are many reasons why we cannot comply with the request. The letter is in no sense instructive on any subject and exposes a sad misunderstanding of matters of fact upon nearly every point it tries to deal with. The spirit of it, the manner in which it is written and the strict demand for its publication "in its entirety" we confess daunts us in any attempt at the considerable editing it needs to make it fit for publication. We often receive letters in which sentences are so formed that they declare nothing and wrong words are used by which the writer says the very opposite he intends to say. But in most cases these letters come from brethren whose modesty and amicability allow corrections and adjustments of sentences without fear. If there were any redeeming qualities in this letter that would entitle it to publication its angry looks and violent gesticulations would intimidate any attempt to shape its meaningless array of words and to supply the words we think the writer intended in place of those used. From beginning to end it is a forced diet of sour grapes for the editor of the *ADVOCATE*, and, no doubt, the spirit that indited it will attribute its non-publication to this fact; but so far as this is concerned we feel sure that were we to eat the

grapes it would be the writer of the letter whose teeth would be set on edge. One thing we are convinced of by the letter—the brethren in Tottenville do not know the facts in relation to Brother Roberts and Brother Williams on the question of attempt at reconciliation, or they would never say that “Brother Williams refusing to be reconciled to Brother Roberts, as Christ strictly commands,” etc. Should they ever see the correspondence between Brother Roberts and Brother Williams they will discover that the reverse of what they say is true. Some things we have spoken strongly of as matters of principle these brethren have personally applied to themselves and consequently become quite angry; but really, brethren, we did not have you in mind at all when we said, speaking of things in a general way, “In many minor matters we find differences, but only hot-headed fanatics and cringing partisans will ever inflame such differences into a burning and destructive fire of Gehenna.” So far as we know we never met one of you, and have no knowledge of your characteristics. Our remark is not a personal one in any sense. Of course we believe the Tottenville brethren made a mistake in shutting off from their fellowship all who do not believe in the resurrection of “enlightened” aliens; but that is as far as we go in this case. By applying to themselves certain things never intended for them they are needlessly very angry with us.

We are taunted with the charge that we have not the courage to declare ourselves on the responsibility question. Others have scolded us because we have said too much. So we get it, now from one side, then from the other. Our not taking up the responsibility question has not been from lack of courage, for we have never felt a deficiency in the matter of courage, that, we feel sure, is not our failing. It has been a self-denial

to us to keep from discussing the subject when we have seen so much misapplication of Scripture. But not deeming it an essential question and seeing its discussion might cause division we withheld. We think we deserve to be commended rather than taunted; but — well we can bear the taunts.

Now with this explanation, if you wish to write us a reasonable letter, within reasonable limits, we will publish it; but do not attempt to deal with matters of fact without information as to the facts.

## ..INTELLIGENCE..

GREENE, IA.—The ecclesia in Greene, meeting in the house of Sister Sneath, numbering seven members, desire to put themselves on record as to their mind upon the controversy that is making trouble amongst the brethren in England and elsewhere respecting the difference of views on what is commonly called “the responsibility question.” We wish to say that although there are differences of opinion amongst us as to the main question of issue it had not entered into our minds to make it a test of fellowship; so when we found that some would make a division upon this point—we being assembled on Sunday, Sept. 27th, 1896, when we met for worship and attendance upon the institution of the Lord’s house—before being dismissed our attention was called to the question, Shall we require that every member be alike in his views upon this matter upon which so many good brethren differ? Is it an item of the faith necessary for justification? Do we require that candidates in their examination for immersion take positive grounds upon this question? After these thoughts had been considered the following resolution was offered, “That this ecclesia will not allow the Responsibility Question to be made a test of fellowship,” which, being put to the vote, was carried unanimously; hoping that other ecclesias will speak out their minds against bringing in additional tests, that we may encourage forbearance and peace rather than contention and disputing, which tend to tear down rather than edifying or building up in our most holy faith, which already embraces all the saving first principles of the Truth.

We have been enjoying the company of Bro. and Sister James Wood, of Chicago. We met them at the fraternal gathering in Waterloo,

and after those meetings were over they came to visit the ecclesia here, being a relative of Sister Sneath both in the flesh as well as in the Truth, so we have had interesting meetings both ecclesially and with the public.

On Sunday, Oct. 4th, we had a surprise in a visit from Bro. and Sister J. G. Bickley, and Sister Snashall, of Waterloo, and Sister Williams, of Chicago, making four that came together by team the day previous, having come 40 miles to be with us; also Bro. and Sister Bruce, from Sheffield, who drove 25 miles, getting an early start to be at the meeting which was, according to custom, to open at 10:30. So we had a goodly number, making fourteen brethren and sisters who met for worship.

Bro. Wood presiding gave us an exhortation on the reading of the day, from Gal. v: 1, "Stand fast therefore in the liberty wherewith Christ hath made us free." He spoke of the release from the law of sin and death as well as from the law of Moses, and quoted the words of Jesus in John viii: 31-32, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Showing that the freedom which the truth produces is the same as the liberty which Paul says in Christ makes free, proving that Christ and the Truth are one for He is "the way the truth and the life." Our meeting was an interesting one and enjoyed by all.

In the afternoon at 2:30 Bro. Wood spoke in the public school-house, the subject, as had been advertised in the *Recorder*, was, "The Promises which God had made to Abraham and David." The discourse was listened to with great attention. The audience was rather small but respectable, and as they were desirous of hearing more another meeting was proposed, and again an advertisement was published in the *Press* newspaper for a lecture, the subject being, "The Signs of the Times as foreshown in the prophecies of Daniel, being an exposition of the reconstruction of the Nebuchadnezzar Image." So on Sunday, Oct. 11th, after our usual worship meeting in the forenoon, when Bro. Wood had spoken to us from Ezek. xxxvii., being one of the readings of the day, he showed a connecting link in the dry bones condition of the house of Israel, to that death state of the parable which Jesus spoke of the rich man and Lazarus. The institution being attended to we again repaired to the school-house at 2:30 P. M., when our audience was increased and good attention paid to the discourse, which we hope may induce some to search and see if these things be so.

I would now refer to some items of intelligence that has been omitted. We have looked for mention of them from the Waterloo ecclesia, but not seeing any report, I will say that residing for a time last fall in Minneapolis, I came in contact with Mr. David Lester, to whom I offered the Truth. He was a Methodist,

about 42 years old, and to my surprise took hold of it. I furnished him books to read; he being an apt scholar, and evidently in earnest and ready to receive the truth, he applied for immersion, and according to arrangements I met him at Waterloo, Ia., on June 27, 1896, where Bro. James Paul subjected him to a rigid examination, which proving satisfactory, he was immersed into the saving name for salvation. We were also pleased to meet with Maggie Lester, wife of Bro. Lester, at the same place (Waterloo) on Aug. 7, 1896, who went through the examination satisfactorily and was immersed by Bro. James Paul into the sin covering name of the Anointed, making two believers now residing alone in Minneapolis, for whom we pray that the Lord, who has called them by his truth, will keep them by his favor and love, that they may be kept by his saving means, the Truth, through faith unto the salvation ready to be revealed in the near future.

My residence, which was only temporary in that city, being changed to this place, I will add a fitting reason for the change that I was one of the party in the following notice: "Married, on Aug. 4, 1896, Mr. George Ellis, of Waterloo, to Martha F. Sneath, of Greene, both of Iowa."

Having been appointed secretary of the ecclesia here I send the foregoing items for publication in the *ADVOCATE* in behalf of the ecclesia. GEO. ELLIS, Sec.

MARTINVILLE, ARK.—We have received a letter from Bro. J. W. Teas in regard to the trouble that has arisen by virtue of his having fellowshipped the Jacobs faction at Chicago, which letter we think is very much out of harmony with the spirit of truth. So after due consideration and consultation with the brethren of the Morrilton ecclesia we have decided to withdraw from Bro. Teas until he shall right the wrong in the proper spirit and manner. We want this published in the *ADVOCATE* for the benefit of the body of Christ everywhere.

Your brother in the one faith,  
E. H. MILLER, Sec.

MORRILTON, ARK.—Be it known by Christadelphians at large that we of the Morrilton, Ark., ecclesia, having full knowledge of the trouble between Bro. Teas and the Martinville ecclesia, fully endorse the action of said ecclesia. J. L. WALSH, sec.

SUMMERLAND, CAL.—We are sorry to learn from Sister E. M. Reith of the death of her husband, Bro. John Reith. "He fell asleep," says Sister R., July 16, 1896, after a long illness of great suffering, which he bore with great patience. He is laid away in a beautiful spot near the Pacific Ocean, where he will sleep until the Master come, and it certainly now seems as if that would not be long. I am now living in Santa Barbara."

Brother Reith was one of the *ADVOCATE'S* warm friends, and we have been cheered by good encouraging and helpful letters from him. God grant that we may meet him where death shall never part us. EDITOR.

**RELIEF FUND.**—The following sums have been received by Brother Leask during the past month for Relief Fund and not otherwise acknowledged: a sister, \$2.00; a sister, 50c.; a sister, \$2.00.

WE have a number of letters, accumulated during our absence, requiring personal answers. Will the writers please be patient, as we have much on hand at present.

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#### LETTERS

L. M. Thompson, Wm. Whitehead, Dr. Bickley, G. T. Washburne, C. H. Evans, Thos. Holderness 2, Emma Swain, G. D. Pattengill, Harriet Jackson, E. M. Lesueur, J. C. Montgomery, D. Lemon, P. A. Blackwell, J. Spencer, W. S. Winfree, J. Cosens, Joshua, Lucy Spencer, A. E. Davis, J. K. Terwilliger, C. Dease, Sophia Busby, J. C. Bruce 2, J. W. Pennell, H. Gwalshmai, R. P. McGimsie, M. W. Burd 2, M. J. Fitzsimmon, I. Mowry, Geo. Ellis, A. Renshaw, W. T. Parker, Lizzie Brierly, J. L. Walsh 2, L. J. White, J. H. Pilgrim, Geo. F. Guest, J. L. Limons, A. E. Edwards, J. N. Hall, Mary, E. Kelley 2, W. H. Clough, O. L. Turney.

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#### RECEIPTS.

C. C. Mann, J. W. Peake, R. Dalton, J. C. Bruce, E. Elvey, J. W. Teas, J. B. Ashford, John Leake, W. M. Kunley, E. J. Summerville, H. Robertson, S. T. Banta, H. O. Austin, Wm. Graham, J. Heitherwick, A. E. Trussler, W. H. Wood, J. D. Tomlin, S. Powell, J. S. Butler, P. A. Blackwell, Asa Fessenden, J. W. Bruce, Wm. Riach, I. Nungasser, H. S. Luscomb, Sophia Busby, Fred Monk, E. Elvey, J. G. Browning, W. H. Wilson, E. J. Elsas, Dr. J. G. Bickley, W. H. Wilson, Kate Bradley, L. Overstreet, John Shaw, Alex. Ray.

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#### CHRISTADELPHIAN MEETING-PLACES.

**AUBURN, N. Y.**—No. 59 Genesee St., at 10:30 A. M. Sunday-school after breaking of bread.

**BALTIMORE, MD.**—Cook's Hall, No. 1204 W. Baltimore St. Sunday morning and evening.

**BERLIN, ONT.**—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin Every Sunday at 10:30 A. M.

**BOSTON, MASS.**—Arcade Hall, No. 7 Park Square. Every Sunday at 10:30 A. M., for the proclamation of the gospel, and at 12:45 P. M. for breaking of bread.

**BUFFALO, N. Y.**—Equitable Aid Union Hall, Mohawk Street. Every Sunday at 3 P. M.

**CAMPELO, MASS.**—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

**CARBONDALE, PA.**—At the house of Bro. J. W. Edwards, No. 97 South Church Street Every Sunday at 10:30 A. M.

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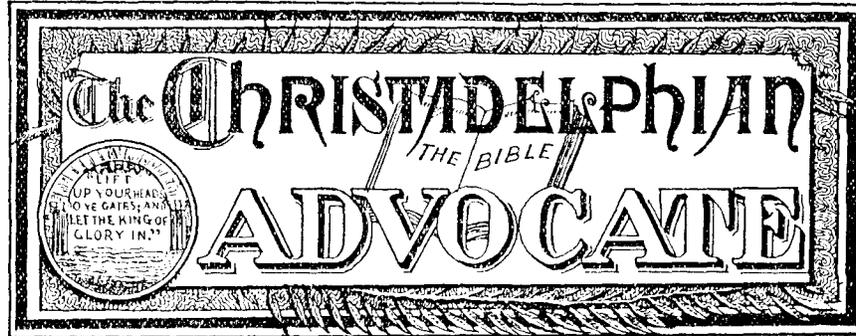
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AN INDEPENDENCE DAY LETTER.

The following extracts from a letter, written on the fourth of July, from one brother to another, may be profitable to readers of the *ADVOCATE*.

July 4, 1896.

DEAR BROTHER:

We were in the city for a couple of hours this A. M. as "spectators" at the people's glorification, in honor of their national birth. How unconsciously, and without effort, we realized that we had no interest in the program of homage to the "Goddess of Liberty"—idol worship! "Liberty" which leaves its devotees in the gall of bitterness and cruel bondage is a mere sham! A liberty that has afforded the politician a wider scope for his ambitions and the capitalist a richer field to invest his millions, but leaves the poorer, humbler classes to worry and scratch "to keep the wolf from the door." How indifferent are the people of God to any participation in celebrations and memorials, designed only to glorify man—to

magnify HIS DEEDS. "Our citizenship subsists in the heavens, from whence also we look for a Saviour," etc. We have seen the utter hopelessness of a man improving his conditions, and have learned to "put no trust in princes," but to acknowledge God and his Christ as THE HOPE of mankind; consequently when we celebrate and memorialize it cannot be to glorify man but God. To celebrate, etc., is right, when of God's appointment, and FOR HIS GLORY as witness Israel's celebration of The Passover—a memorial of God's mighty work in delivering Israel from the bondage and power of Egypt—a national birthday—one of God's institutions to be restored—Ezek. xlv: 21; Luke xxii: 16. The great day for celebration for the population of the "future habitable" whereof, said Paul, "WE SPEAK" (Heb. ii: 5 and i: 6. See margin R. V.) will doubtless be that event beheld with interest by John, as the sequel to the seventh trumpet (Rev. xi: 15, 16, 17), and to the seventh vial (ch. xv: 2-4), wherein "the wrath of God is finished."

The inauguration of Christ as the "root and offspring of David" on the "throne of the Lord God Almighty and the Lamb." In this inauguration the brethren of Christ are represented by the four and twenty elders, and the victors on the glassy sea, as participating: "We give thee thanks O Lord God, and because thou hast taken thy great power and didst reign. Great and marvelous are thy works—who shall not fear—all the nations shall come and worship before thee, for thy righteous acts have been made manifest." This celebration will be truly "to the glory of God"—Phil. ii: 10, 11. Then all former human glorifications will be cast into the shade as things of vanity and no profit.

The ecclesia of — has had some of your experience the last six months or so, in attempting to lay before the world the glorious things of our precious faith, with no fruit as far as is yet known. We had Brother — from — here who gave a number of lectures. Having to go to — for awhile, and the brethren not liking to let the lectures drop altogether, I was prevailed upon to take up the matter, and did so for four or five Sundays; but finding the task of preparing suitable lectures for the public too great, together with my daily duties, I gave it up. We usually had two or three or more out, but failed to awaken any vital interest.

The public want entertainment of some sort—singing, music, exciting harangue, etc. Plain, simple, Bible truth, told in a plain way, does not interest them. The coming of Christ and kindred subjects they have heard about so much and the predictions have not materialized, they become callous to such preaching; so it will be "like the days of Noah," and "where is the promise of his coming," even the very elect must be watchful lest they be deceived. "Blessed is he that watcheth and keepeth his

garments," etc.; "when he cometh shall he find the faith on the earth?" "Beloved, seeing that we look for these things, let us give diligence, that we may be found of Him in peace, without spot and blameless in his sight."

Times here are hard, as is the fact all over. Our fruit crop—the support of this country—is this year something of a failure, consequently many lack employment; causing the people to be exceedingly close on all their expenditures. Of course this condition affects my business also; but we must expect the closing of the Gentile times to be characterized by troubles, perplexities and sufferings, and in the meantime, till our Lord gathers us, we may expect to be afflicted.

Notwithstanding evil is present with us, we are not left without witness of God's goodness (Acts xiv: 17). Our daily needs are supplied, and our Lord, who himself EXPERIENCED human life with its sorrows and privations, for he "had not where to lay his head." Paul, another sufferer, gives us those comforting words of exhortation, "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

July 5th.

I learn this morning, as a sequel to yesterday's program in honor of "his devilish majesty—the American screech-owl"—the devotees swept the streets—*asphalt pavement*—and held a masked ball in the evening, the sidewalks and buildings being crowded with spectators, all to the praise of *this free republic*.

How great the contrast will be when the vast assemblage of nations will gather at Jerusalem to worship the true God and honor His Christ with one language, one religion, one purpose. For there will be the body politic in whose light the nations will

walk, and bring their glory and honor into it; but nothing that is unclean, or that maketh an abomination or a lie shall approach.

In your letter you asked me if I knew any type to set forth the expected situation of a partial gathering of the Jews, and their peaceful occupation when Gog invades the land.

I cannot recall any type.

The language in Ezek. xxxv. seems unmistakably plain, and can only be so understood. Also Ezek. xii. and xiv.; and the prayer of Habbakuk appear to admit of such a situation as also some others. I have many years seen that this situation, as is to be gathered from these Scriptures, seems to defer the Lord's coming, perhaps many years, as does the slow process of drying up of the Euphratean power; but the process of judgment and organizing the Little Stone Power may also take longer than we have supposed. At all events, while we watch with deep interest the progress of events, the moves in the game—apparently played by the heads of the nations, but in reality manouvered by the General in-Chief, the Lord Jesus, we shall also daily expect his call to be gathered together; for we shall NEVER KNOW BEFOREHAND the day of his coming. If we should, he could not say, "Behold, I come AS A THIEF," watch.

Yours waiting for Christ,

---

#### ADDITIONAL NOTES FROM BROTHER ROBERTS.

**ON** second page of the cover of last month's *ADVOCATE* we made the following statement:

Under date of Oct. 7th Brother Roberts writes that he thinks we ought to publish the correspondence between himself and us. This, with other reasons, has caused its issue herewith as a supplement. Having it nearly all in type when we were induced to withhold publication we were obliged to print it in its present form

to release the type. Subsequently Brother R. sent us paragraphic notes on the subject, which were written before our last letter reached him. All that he says in these notes, being already embraced in the correspondence, we wrote him to that effect, stating, however, that if he insisted on the notes being added we would reply to them, but they could not go out with the supplement. He says he thinks we ought to publish them. We would prefer to repeat rather than allow any possible suspicion of unfairness. We shall see how things are by next month.

We had hoped that the matter could be dismissed with what we said last month and the publication of the correspondence; and the fact that we have to add what follows this month is due to outside demands rather than to our own choice. Brother Roberts, in requesting the full publication of what appears this month, says, "I do not think I shall have any more to say." So perhaps now we shall be permitted to return to a more normal condition. Not that we may expect to be entirely relieved from unpleasant defensive work, for that is partly what we must expect to fall to the lot of anyone who tries to maintain the honor of the Truth and the status of the one body.

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#### BROTHER ROBERTS' NOTES AND EDITOR'S ANSWERS.

64 BELGRAVE ROAD, BIRMINGHAM.

Sept. 1st, 1896.

DEAR BROTHER WILLIAMS:

Without desiring to continue this correspondence, I offer the following corrective notes on your letter of the 10th inst., duly to hand, in which you score some points through misunderstanding or misapplication of certain terms.

1. The public espousal referred to in my letter was not intended to apply to the particular view that the enlightened rejector is not resurrectionally responsible, but to Brother Andrew's action in connection with it, which as I have previously remarked, places the matter

on a new footing. He gave notice of an amendment to the London ecclesial constitution, the adoption of which would have had the effect of excluding those who did not endorse it. From this has resulted all that has since transpired, including the London division, the literary war in England and your participation therein on the wrong side. The "public avowal" refers to the new situation which has created new difficulties; a reserved and doubtful attitude has been changed into a public and aggressive denial of light as the ground of resurrectional responsibility. The remarks you quote in the *Christadelphian* were suited to a time when that denial was a doubtful thing. They are not applicable to the situation created by open and organized attack. Circumstances always alter cases, as you know. The present difficulty has not been created by me, and if I am forced to appear to take a more definite attitude, it has not been my choice.

## ANSWER.

There is no excuse for your bringing this up again against me; for I wrote you in my letter as follows:

"So far as this country is concerned there has been no 'organic and aggressive' advocacy of either side of the responsibility question. My 'identification' with the matter on the other side of the Atlantic was to rebuke and try to stop the gross misrepresentation that you and others were indulging when you charged that it was claimed that literal contact with the blood of Christ was necessary to justification."

If Brother Andrew gave notice that he intended to make the responsibility question a test of fellowship I in no way endorsed that, and every letter I have written you shows that I have been trying to get you to refrain from making it a test, and you have refused on the baseless claim that your view of

the question has always been in the Birmingham basis of fellowship. Now you seem to want to reduce the issue between you and me to my "public espousal" of "Brother Andrew's action in connection with it." To convince you that you are again raising an imaginary obstacle I ask you to read what I wrote and see if you can find a "public espousal" of the action you speak of. If you cannot, then withdraw the above; if you can, give me "chapter and verse." Whatever I have said incidentally on my side the responsibility question has been forced upon me by what has appeared in the *Christadelphian* "aggressively," and has all been defensive.

I deny that "circumstances alter cases," except it be with lawyers. The truth is not altered by circumstances, and will not allow one to say at one time that Christ had to die for himself and at another time, "Christ considered alone. No"—did not have to die for himself. And Brother Andrew has explained that his action was aroused by a return to free-lifeism to sustain the theory of resurrection out of Christ more than by a desire to make the responsibility question a test of fellowship. If he has gone too far (which I believe he has) in incorporating it into a revised statement of faith it is because "aggressiveness" has driven him.

2. That the pamphlet on the *Blood of Christ* spoke as if the blood of Christ were an actually literal, efficient cause in the work of justification is true, and that I should note the fact was a natural preliminary criticism to an argument that rested so much on mere phrases, to the obscuration of meanings. That such was not actually intended by the writer did not exclude the remark as a preliminary adumbration of the general character of the pamphlet. Discriminating and unbi-

assed intelligence calmly reading my introductory remarks could not feel the objection you express. As for taking action on a repudiated meaning, I have not done so. I have not taken any action except what has been forced on me by others, and that action has not been based on any repudiated meanings, but on meanings avowed and contended for. A scriptural phrase used with a scriptural meaning does not excite the feelings created by mechanical and indiscriminate iteration, such as is exemplified by the Roman Catholic emphasis on "This is my body; this is my blood; on this rock will I build my church." The incessant iteration of these phrases with a meaning never intended, raises an antagonism not applicable to the phrases themselves.

## ANSWER.

You admitted after I wrote "What is the matter over there?" that you had made a *sophistic* statement of Brother Andrew's belief, and now you admit the view you imputed to him "was not actually intended by him," and yet you say that what you wrote was "a natural preliminary." Was it "natural" for you to make "a sophistic statement of a brother's belief" and make him say what "was not actually intended by the writer"? That quotation of the Roman Catholic perversion is not to the point, and your associating Brother Andrew with it only tends to unjustly make him odious in the eyes of the superficial. It has the appearance of "playing to the galleries."

3. The tendency of the new argument is certainly to obscure the just and intelligent character of God. I have not changed in my view that God works by law as you suggest, but I object to any interpretation of His procedure by law which excludes justice. The statement that God does not

proceed on the principle of justice is Brother Andrew's own words, for which, if necessary, I can give chapter and verse. His pamphlet is not within my reach at the present moment, and the statement was not made with the sense you suggest, namely, that it is justice without mercy that he was objecting to. This was not the qualification at all. The question was the infliction of punishment. The objection to his view was that it outraged justice by asking us to believe that of two men, one who tried to obey God but failed, was to be punished; while the other, who deliberately chose to set God at defiance altogether, would escape. This difficulty is not one of my creation, in fact none of them are, they have been forced upon us. I had a prolonged correspondence with Brother Andrew before the matter became public, and I have reason to sorrowfully know the accuracy of all my statements. How little they are due to "perverseness" you will one day sorrowfully know.

## ANSWER.

I have before challenged you to show proof of your charge that Brother Andrew teaches that "God does not proceed on the principle of justice," and your second reference to it ought to have been accompanied with the proof. Your insinuation is that he teaches that God proceeds unjustly; for you refused my suggestion that if Brother A. used such words as you attributed to him it was to show that sometimes God's mercy intervenes. Whenever you find that passage you will not find him claiming that God is unjust; but that God is merciful as well as just. Only infidels make such a claim. Hard pressure often reaches too far. You again weave in your oft-repeated unfair and incorrect charge that those who do not accept your view of responsibility teach that "one who tried to obey God but failed was punished while the one

who defies Him escapes." The man who is baptized into Christ and *tries* to obey God to the end will not be punished. No man will be punished for trying. No one is insane enough to believe such a thing, and here you unconsciously show that it is necessary to incorrectly state your opponent's side, which is always a betrayal of conscious weakness. On the other hand, no one believes in the "escape" of the man who defies God, whatever degree of light he may have. Out of all the children of Adam those only escape who receive eternal life. You try to make it a terrible crime now for one to hold that an "enlightened rebel" will have his "responsibility discharged with the penalties of the times" and will not be raised. What has to you now grown to be a camel was only a gnat you could easily swallow when in Twelve Lectures you wrote of "enlightened rebels" of the days of Noah. You exemplify your claim that "circumstances alter cases" and this is the inconsistency I have implored you to escape from and help us to go on in peace.

4. It is not Christ's actions that are imputed to us. The righteousness imputed without works is the righteousness of faith, as you will perceive by the study of Paul's arguments. Abraham is an illustration of the point. He believed God and it was accounted to him for righteousness; that is, his belief of God was reckoned as a righteous thing, and so says Paul, it will be imputed to us also. God forgiving our sins for Christ's sake, and reckoning our faith as righteousness is a different thing from the irrational suggestion of works being imputed to us that we never performed. We are justified without works in this sense, as sinners no works of ours could ever have reclaimed us from the alienation of natural extraction and wickedness of character.

The method appointed is the method of grace or favor, which excludes boasting. At the same time it leaves intact the noble truth that our justification is an affair of the forgiveness of our sins and recognizing us in a new light because of our faith and providing for us an opportunity of working out our salvation by overt compliance with the will of God. This is the wholesome doctrine which has been set aside by orthodox religion, and which is in distinct danger from the new doctrine.

ANSWER.

Yes, it was Abraham's faith that was imputed to him for righteousness; but it was his faith in Christ that He would meet God's requirement of absolute perfection of character, which no man was able to render. And it is that righteousness of Christ, which he rendered and we could not, that makes up for our inabilities and in that way makes it possible for a perfect God to save imperfect men and be "just and still the justifier of them that believe." So now you admit that we are justified at the start, before we have spent years of probation. And I suppose you will admit that those who die soon after immersion will be saved. A long life of their own righteous acts does not figure in their salvation; but a life of perfect acts is required of God before He can justly save them. Whose life of righteousness meets the requirements of the case? The answer is, "In whom also ye are circumcised *with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him by baptism,*" etc. (Col. ii: 11). What He did perfectly answers for our doing imperfectly; and when we are in Him in deed and in truth God looks at us through Christ's perfection. Hence Paul says, "For as by one offence judgment came upon all men to condemnation, *even so by one righteousness the*

free gift came upon all men unto justification of life" (Rom. v: 18). Federal imputation either in Adam or in Christ has of late become to you "papal smoke" and "old theology," and thus you forsake the friends you have made and who wished to stand by you and go on with you. "Imputation" did not at one time smell of "papal smoke" to you. In "Twelve Lectures," page 355, you say, "They (the apostles) recognized in it (baptism) a constitutional transition from one relationship to another--a representative putting off of the old man, or Adam nature, and a putting on of the new man, or Christ, who is the ONE COVERING NAME, in which, when the naked son of Adam is invested, he stands clothed before Jehovah, and is approved in his sight. Of course *this effect is IMPUTATIVE*; that is to say, it is not brought about by the mere act of submersion in water, which in itself has no religious virtue whatever, but *is the result recognized by God* when the act is performed in connection with an intelligent apprehension and affectionate belief of the truth."

5. That new doctrine teaches that the rebel who refuses baptism is safe from the resurrection punishment of his rebellion; while the rebel who does render that amount of obedience exposes himself to punishment thereby. This is not "my way of putting it," but the simple teaching of the new doctrine. The enormity of such doctrine may be covered up by verbal twists, but it is there all the same. Would to God I could say it were not there.

## ANSWER.

And your doctrine, says the orthodox terrorizer, teaches that the rebel and blasphemer Bradlaugh, who not only refused baptism, but refused to receive the light the Scriptures could have given him "is safe from resurrectional punishment." Brother Roberts, the one

is no more safe from punishment than the other, and the one is no more in Christ than the other, and therefore both are in Adam, in whom all die, and neither in Him who is the resurrection. Were those "rebels" of antediluvian times, whose "responsibilities were discharged by the penalties of the times" and who you say will not come to the judgment-seat of Christ--were such rebels "safe"? "While the rebel who does render that amount of obedience exposes himself to punishment thereby"! A "rebel renders obedience"! What do you mean? Do you think a man can be baptized into Christ who is a "rebel"? This is your way of putting it, and it again shows that you are bewildered in your ungraceful efforts to make those who differ from you odious. "Verbal twists," indeed!

6. We are saved by being forgiven and not by having Christ's righteousness imputed to us. Christ acquired eternal life in his own right. Our permitted partnership with him gives us inheritance with him if he see fit at the judgment-seat, which is an affair of our works. The idea of being saved "by the merits of our blessed Redeemer," is the demoralizing thought of the old theology from which we have been delivered. Only "to him that overcometh" will salvation be given. This is probation. If we walk after the Spirit we shall be saved, not otherwise. There would be no room for this truth if Christ's righteousness were imputed to us. You say you cannot understand what has befallen me; this must be because you have never properly understood me. These scriptural discriminations have been present with me from the beginning. The views now being agitated are the superficial thoughts of orthodox religion. Notwithstanding your impression to the contrary, I am where I have always been. The extract

you make from "Twelve Lectures" on the "Robe of Righteousness" is the somewhat juvenile utterance of thirty years ago; but though crude and figurative in form, expresses the doctrine I now hold. The robe of righteousness as a figure literally means investiture with the name of Christ as a condition of forgiveness and the recognition of our faith as righteousness in contrast to the righteousness of the law, of which Paul deprecatingly speaks.

ANSWER.

Just so, "Christ acquired eternal life in his own right;" and that is what no one else could do. Therefore if we acquire it it will not be by our *own right*, but by His. Hence, what he did and we cannot do answers for us. That looks like imputation in fact, but if you have come to dislike the name you once employed, all well. "A rose is just as sweet by any other name." The being saved "by the merits of our blessed Redeemer" without our induction into Him is a stone you may throw at orthodox fanatics; but do not mistake your own brethren for such. Will you say that you expect to be saved *without* the "merits of our blessed Redeemer"? Come, come, Brother Roberts, don't flounder, and when you throw stones at dogs don't mistake them for your own brethren. You are perfectly right when you say "to him that overcometh will salvation be given," but "the contrary is not alleged." We are quite willing that you should remind us of this important truth; but in doing so please do not infer that we believe that we shall obtain salvation if we fail to overcome. When you say, "If we walk after the spirit we shall be saved, not otherwise" you only reiterate Paul's words which are not denied; but every man's "walk" is not the same length. And again we must remind you that some are not permitted a long probation, and the "works" upon which you put a value

that partly obscures Christ are not worked. You have written too plainly in the past for me "not to understand you." I do not deny that you *believe* you are "where you have always been," but still you feel the necessity of apologizing for what you said in "Twelve Lectures" on Christ as the "robe of righteousness," declaring it to be "the somewhat juvenile utterance of thirty years ago." I tell you candidly, I believe that the apology would be more to the point if turned around. That which was written in "Twelve Lectures" was as "revealed unto babes." The "juvenile utterances" are far better than those of the "wise and prudent." Your struggle to get rid of the "juvenile utterance" and yet to retain it betrays a consciousness of the awkwardness of the situation.

7. It is not I who have made this question a test, but Brother Andrew; and if his tactics have forced a more definite attitude on me, it may be that in this I am coerced into a course of duty not before sufficiently recognized. It is a serious thing to take away the terrors of the gospel from those knowingly rejecting it. I forgive your suggestion that I am inconsistent and guilty of respect of persons. I suppose it appears so to you. If you knew the "counsels of the heart" you would speak otherwise.

ANSWER.

Brother Andrew has not compelled you to make this question a test with me, and every claim you have set up as an obstacle I have removed. With me you have tried to prove that you made the question a test when you issued the Birmingham basis of fellowship. That was long before "Brother Andrew's tactics" arose as an alleged reason. No one is denying the "terrors of the gospel," but when "terrors" are used to frighten weak ones into the water, in-

stead of using the love and beauty of the gospel to cause belief with all the heart, there is still retained a fag end of "hell fire horrors," by which a large body of people may be got into a kind of a union without unity. Pick me out one of those rebels your vengeance is so fond of picturing before your imagination and proceed to "bring him to time" by preaching the "terrors" which you think are part of the gospel—good news. Keep at it till you get him thoroughly frightened, and in his fright he asks you to baptize him. Will you baptize him? I tell you emphatically I never will; for I do not believe converts to the gospel are made in that way. Here is where the danger of your free use of a cudgel comes in. You are not an administrator of a despotic law. If you were you could make a man obey by fear and care not whether he loved or not; but the gospel must have a man's love as well as godly fear, and this is not begotten by fright. The question after all is whether there is such a creature as you call a "rebel." Is it possible for there to be a real candidate for baptism who will refuse? Is it not a fact that the only way to identify a real candidate is by the fact that he cannot be kept out of the water, rather than by the fact that he needs to be frightened into it? It requires more than light of the head to make one a real candidate. He cannot be a "rebel" till he is really fit for baptism and refuses; and when he is really fit he won't refuse and therefore is not a rebel. My remark with reference to "respect of persons" applied to the fact that you do not raise the responsibility question with some who believe as I do while you do with me. I did not and do not judge the "counsels of the heart," but your *actions* are what I call "inconsistent."

that light brings responsibility you would not restrict it to the antediluvian world. It cannot be so restricted. The question of responsibility is always a question of light and privilege. To whom much is given, of them shall much be required. Gospel light brings resurrectional responsibility. If you admit this there is no difficulty, but this is what is denied, and this is the root of the present trouble. It has never been a question of the time of punishment with me but of the fact, though I think the question of the time becomes clearer with study. The new contention denies the fact; it teaches that out and out rebels are to be allowed to slumber unpunished, while those who are partially obedient are to be raised from punishment. If it try to get out of the enormity by saying the out and out rebels are punished now, then we have the untrue doctrine of Eliphaz that God dispenses His retributions to the wicked in this life.

## ANSWER.

I have never said anything to indicate that I made an exception of the antediluvian world. It was you that made the exception, as I showed from Twelve Lectures, where you say that none of that age will be raised except the righteous. "*Resurrectional* responsibility" is a term of your own making, and applied by you only to this side of the antediluvian world. To deny this new term of yours is now "the root of the present trouble" while, as I showed you in one of my letters, you advised a correspondent not to trouble about the question one way or the other, but to strive for his own salvation. If one could then go on to salvation without troubling about whether or not enlightened Gentiles would be raised why not now? You assume that "rejectors" slumber unpunished, while Dr. Thomas shows that wicked men and wicked nations do not slumber unpunished.

8. If you truly accept the proposition

You imagine that God's justice was too short-armed to reach them before they "slumbered" and He is under the necessity of giving them life so they may be killed again. The Russell theory is that God failed to reach the vast majority of the race before death stole them away, and now God is under the necessity of raising them to give them a chance. In your theory that the enlightened unbaptized will be raised you are committed logically to salvation for some out of Christ; for the question ought to have two sides to it. If one must be raised to punishment who had the light and put off baptism, then the one who is enlightened and intends to be baptized but is hindered by unexpected death ought to be raised to reward. If it is the light only that does and must raise it ought to raise an enlightened one with good intentions as well as an enlightened one with bad intentions. You assume that what Eliphaz says is untrue, but you offer no proof, and you again contradict yourself, for in *Twelve Lectures*, page 94, you say, "So far as we have any information, no one became responsible to a resurrection of condemnation in pre-Noahic times. Responsibility was discharged with the penalty of the times. Cain reaped the bitter results of his crime in divine reprobation, 'known and read of all,' and went to the grave, doubtless, as a final turning to dust again." If this is an unscriptural doctrine who is the author of it? It will not do for you to say the light did not reach the antediluvians, for you admit it reached many sufficiently to save them and they will be saved, as Paul shows in Heb. xi. Your argument now is that "where the gospel has power to save it has power to damn"—meaning at the judgment-seat of Christ; but according to your own words in the antediluvian world, where the gospel had power to save it *did not* have power

to damn at the judgment-seat of Christ. If the damnation of Cain in this life was sufficient for him and all other antediluvians, enlightened as well as otherwise, and justice was satisfied then, why does justice require more now? The foregoing motto is true, but the writer of it failed to see its force. Has the gospel power to save a man in Adam? No. Then if he must come out of Adam into Christ in order to come within the saving power of the gospel why not the same in order to come under the "damning" power at the judgment-seat when every one will be judged according to the gospel? The judgment of the gospel at the judgment-seat of Christ is in each individual case a decision of life or death, a question not involved in the case of those not in Christ who now are punished with the "penalties of the times." You frequently say that because some were raised in incidental cases who were not in Christ therefore rejectors will be raised, but some of those who were raised were *not* enlightened. Therefore those cases prove too much if they are used in the case at all. But incidental cases, as signs or miracles, are nothing to the point to prove the law of resurrection in and through Christ—a fact you once fully recognized; for you have many times said that if Christ, even after His baptism, had sinned He would never have been raised. This shows that your mind then was that the law of resurrection depended upon Christ's opening the grave for Himself before it could be opened, under law, for any one else. The fact that Paul did not attempt to prove resurrection to the Corinthians by what you have called "numerous cases of resurrection before Christ" shows that he did not consider your argument worth anything in the case of God's law or rule of resurrection. So he commenced his argument with Christ. In proof of my statement that

you have said Christ could not have been raised if he had sinned I refer you to "Twelve Lectures," and I do not think you have changed it in "Christendom Astray." On page 147: "If Christ had been a personal transgressor, God *could* not have raised him from the dead, *because the law of sin would have kept him in the grave*, and the scheme of salvation would have miscarried at its most vital juncture; and the way of salvation could not have been opened through him, *as a dead Saviour would have been no ark of refuge—no life-giver to mortal sons of men.*" This is Paul's argument; for he says that if Christ is not raised "then they also that have fallen asleep in Christ are perished." This certainly means that they would never come out of their graves; and it shows that their coming out of their graves depended upon Christ first coming out. Now if because Christ had died a "personal sinner God could not have raised him from the dead, because the law of sin would have kept him in the grave," it follows that it required the "blood of the everlasting covenant" to open the grave for Christ, and this is the very thing Brother Andrew claims in his book, which you "sophistically" said taught that the blood operated literally and talismanically, etc., etc. The "blood of the covenant" must be the blood of one perfectly righteous, and Christ's would not have been the "blood of the covenant" had he died a "personal sinner." Then in that case "God could not have raised him," and "the law of sin would have kept him in the grave." Sister Andrew was right when she drove Brother Boshier to the logical conclusion with the questions, Did it require the blood of the everlasting covenant to bring Christ out of the grave? and if so with him must it not be so with others? In your attempt to patch up Brother Boshier's defeat you forgot that you had, in what I have

quoted above, laid the solid foundation for that defeat, but there it is, Brother Roberts, and you must not blame us for holding you to the good work you did in the valuable book—the "Twelve Lectures"; which is far better in its "juvenile" form than the "wise and prudent" "Christendom Astray."

9. Your allegation that I am wrong, inconsistent and unjust, is made in a manner that leads me to suppose you sincerely think so. What can I do but wait the divine verdict? If I deny your insinuation and think the reverse of my course, it may be that I am right. The possibility you must allow.

ANSWER.

So far as your being "wrong and inconsistent" is concerned, I have been trying to point this out in the hope you would rectify matters now, and not risk to "wait the divine verdict." This was why I hoped to meet you face to face; and I know I was ready to retract anything you might have pointed out as wrong in my conduct or words. I am still ready, and shall be at any time. And let me here say, and please do me the justice to believe me sincere in this too, that nothing but the imperative demands of the situation you forced upon me would have impelled me to publicly point out your "wrongs and inconsistency." The brethren of this continent shall bear me witness that I have been your friend, and some of them can testify that I have fought hard battles for your integrity and the good work you have done in by-gone days. I believe you found this to have been the case when you came over here, and that was the reason you volunteered your co-operation when we met at Wauconda, after keeping me at arms length during the previous five years of the *ADVOCATE's* life.

10. My plea of lack of time to see

you was true. My appointments were settled by letter on board the "Miowera" before I received your invitation and I could not alter them in the short time at my disposal before sailing from Boston. You do me wrong in suggesting I did not speak truly.

ANSWER.

I have never denied the sufficiency of your "plea of lack of time" so far as it related to your coming through Chicago; but my claim is that since you were given the option of naming your own place where I should meet you *your plea is without reasonable grounds*, for it took you and me much more time to write than the proposed interview would have taken. But your reason for refusing the interview was not declared to be so much from lack of time as it was that you considered my attitude toward the responsibility question sufficient reason for continued estrangement and did not think it would be worth while trying by an interview to agree upon a plan of peaceful co-operation.

11. So also in alleging that what I know to be false has been published in the *Christadelphian*. I cannot admit Brother Sweet to be a liar and a viper. It may be that his remarks are not in all points applicable to you as a person; but I know enough of American adventism, Russellism, and some other isms which shade, as it were, into the community of the truth to recognize versions of the truth to be described as he describes them. There may be some confusion in identifying you with those descriptions, and so far as that is concerned I have no objection to publish your denial. I am not responsible for what others say. I believe Brother Sweet to be an honest, faithful believer of the gospel, of nearly half a century's standing. I must leave you to settle with him what may be wrong in his

statements. I cannot but think it ought to be *superfluous for me to say* that I desire only to see truth and righteousness prevail.

ANSWER.

You had reviewed "The Great Salvation" in the *Christadelphian* and you had ordered 500 copies and had it advertised in your list of books. The Sweet letter named it distinctly in the unjust attack; and if you wished to test the truth of the matter you could have referred to the book. The book was not obscure. Its name had gone far and wide. Do you think any man could get into the *ADVOCATE* a similar attack on "Christendom Astray" without my knowing it and without my knowing it was false, and that, too, when there was a little friction between us? I have never asked you to be so vulgar and impolite as to call any man "a liar and a viper." This is your way of putting it again, and for what purpose? Duty and truth compelled me to say that the statement published was false, and that your publication of it "gave wings to an otherwise harmless viper." Out of this you try to put me in the ill-bred and vulgar attitude of calling a man "a liar and a viper." I do not see what you mean by saying, "It may be his remarks are not in all points applicable to you as a person." His remarks was not personal, but made "applicable" to the *book* he named which you had in your possession. Patience almost ceases to be a virtue when you switch off to talk of "Russellism and some other isms." Yes, you publish my denial; but what say you about the statement itself, which you published? Did you publish the truth or that which was not true in relation to a fact upon which you had the evidence in your possession? Why did you refuse to let Brethren Irwin, Strickler and Hudson send a protest to the *Christadelphian* after they personally

asked you to allow it? And then, after you had refused them why did you give space to another Sweet letter in which this time you allow the charge to go to the winds that the editor of the *ADVOCATE* is dishonest? Your "belief" about Brother Sweet is not worth anything. I might be supposed to know, and I do know, more than you of the man, but I am neither flattering men nor exposing their weaknesses. How shall I reconcile your "desire only to see truth and righteousness prevail," when you add insult to injury by now publishing a personal attack upon a brother's honesty without the least grounds for it?

12. You refer to the conversation we had eight years ago in a way that I cannot recognize as reflecting its true character. It was a conversation on the question itself, and not on how the question should be treated, and the result of the conversation was so doubtful that Sister Roberts, who was present and heard it, was for a long time under the idea that you had yielded to the argument that I brought to bear. Possibly the thing impressed you differently from what it did us, but from our point of view you make a mistake in speaking of it as if it were a compact to shelve or ignore the difference. Do not understand me as imputing blame to you in the way you regard it, but I think it necessary to indicate this much of demur.

You mistake in representing the matter as resting with me. It rests with those who have caused the difficulty by publicly denying an element of gospel truth and bringing to the aid of that denial a variety of arguments and contentions that mar the beauty of divine wisdom in many distressing ways.

Faithfully your brother,

ROBERT ROBERTS.

ANSWER.

If Sister Roberts had been with you and me when we talked over the responsibility question "itself" the three of us would very likely have been drowned; for you and I were in a little boat on the lake that required great care that we did not sink it. The last argument I presented to you before we pulled for the shore was that Christ commended the man who "counted the cost" and did not commence the tower rather than the one who rushed at it and brought disgrace; and to this you never replied and the conversation ended. Whatever Sister R. might have heard was incidental. The fact is, you brought no argument for me to "yield to," for you did not seem at all inclined to push the subject, seeming to feel satisfied that since you found me running a friendly paper and doing the work in a friendly way our difference needed not to be made an obstacle to co-operation. The question of whether Gentiles out of Christ are to wake up to be killed is no part of "gospel truth," and your claim of "marring the beauty of divine wisdom" is a mistake of your own that you are magnifying into a mountain and thereby unnecessarily, and to the distress of those who have stood by you for years, causing division in the body. It does rest upon you so far as this country is concerned, and any "segregation" and "rally" that might arise to the disruption of the household you will be responsible for. Some brethren are suggesting a conference. Perhaps that might be the means of righting the evils. I shall be willing to do anything in my power to that end; but if we invite and bid for "segregations" and "rallies" with the "one paper" conceit prominently in our consideration nothing will rectify the wrongs till the Lord shall come to extend the Master hand. You again misrepresent me in the November

*Christadelphian* when you so manipulate words of your own with those quoted from the "Coming Nation" as to make it appear that I am claiming that withdrawal should not take place except for immoral conduct and that Brother Browning is "supporting" me in this. My conduct on this continent and the pages of the *ADVOCATE* will show my uncompromising attitude to be the contrary of your snatched-at-straw as a reason for inviting "a rally." You again blindly, without trying to learn the truth of the matter, do me a wrong when you say that the *ADVOCATE* had "stigmatized the brethren at Tottenville, N. Y." Why is it that you must thus misrepresent me to your readers? If you do not desire division, why do you bid for it under the cloak of "segregation and rally"?

Yours, cast down, but not destroyed, striving to hold the banner of truth above the turmoil of confusion,

THOS. WILLIAMS.

#### PROPOSED DEBATE IN ARKANSAS.

Having been advised by Brother Walsh, of Morrilton, Ark., that arrangements had been made with the Baptists for a debate between Dr. J. N. Hall, of Fulton, Ky., and myself, and asking me to submit propositions, I sent Dr. Hall the following:

Propositions for a Discussion between J. N. Hall, D. D., of Kentucky (Baptist) and Mr. Thos. Williams, of Chicago (Christadelphian).

1.—Do the Scriptures teach the immortality of the soul, or that man is in any sense immortal in the present life?

Hall to affirm; Williams to deny.

2.—Do the Scriptures teach that man in the death state, between death and resurrection, is unconscious?

Williams to affirm; Hall to deny.

3.—Do the Scriptures teach that the wicked will suffer endless torture?

Hall to affirm; Williams to deny.

4.—Do the Scriptures teach that the earth (not heaven) is to be the future everlasting abode of the righteous?

Williams to affirm; Hall to deny.

5.—Do the Scriptures teach that the kingdom of God, which was the subject of the gospel preached by Christ and his apostles, is already established?

Hall to affirm; Williams to deny.

6.—Do the Scriptures teach that the kingdom of God preached by Christ and His apostles is a literal kingdom to be established on the earth at the second coming of Christ?

Williams to affirm; Hall to deny.

DR. HALL'S REPLY.

FULTON, KY., Sept. 12, 1896.

*Mr. Thos. Williams, Chicago, Ill.*

DEAR SIR:—I have yours of 10th. Replying allow me to say I shall take pleasure in meeting the challenge of your people in a debate with you as their representative. Once before I went as far as Little Rock to debate with you, and there received word that you would not be on hand, because of some accident that injured your foot. I trust this arrangement, if made, will fare better.

I prefer that statement of questions that will not necessitate a rehash of arguments. As you have them stated I would affirm and deny, on man's consciousness after death, and on kingdom also. You would do the same. There is no need for two propositions on one subject. I submit the following as preferable:

1.—The Scriptures teach that the kingdom of Christ was set up during his personal ministry on earth.

Hall affirms.

2.—The Scriptures teach that all that constitutes man is wholly unconscious between death and resurrection.

Hall denies.

3.—The Scriptures teach that the

wicked who die in a state of impenitence will suffer endless punishment.

Hall affirms.

4.—The Scriptures teach the non-resurrection of infants, idiots and heathen.

Hall denies.

These four questions involve the vital points at issue between us, and to the discussion we can devote six days, of two sessions each, making one-and-a-half days to each question. What you would affirm on kingdom or deny on soul questions you can incorporate into negative or affirmative argument, and when we are through with a question we will not be obliged repeat ourselves.

I should not agree to your "Socratic" method of questioning for the reason that immediate answers to some questions could not be made satisfactory, because they would need some special study. I am willing that each shall ask such a number of questions as he may like, putting them into writing, furnishing copy to the respondent, and that he shall be required to answer within the space of two sessions. This gives opportunity for more thoroughness, and avoids the use of manipulating tactics.

It occurs to me that February would be an unfavorable time to debate in Arkansas, but if it meets the wishes of the people there I think I can arrange for that date. That season of the year is usually wet and cold, and dangerous to health if one gets hot and goes into the open air.

I am so pressed with work as to be unable to take time to copy this. If statement of questions is satisfactory please copy them and sign them, returning to me for signature, and we will commit them to custody of our people in Arkansas.

Please send me your paper, with bill

for same, and I will remit for one year.

Very respectfully,

J. N. HALL.

EDITOR TO DR. HALL.

CHICAGO, Sept. 24, 1896.

J. N. Hall, D. D.

DEAR SIR:—Having been from home there has been delay in answering your letter of the 12th inst.

I cannot agree with you on the propositions you suggest. They are not definite, and one of them I would not deny with a proper understanding of the words. Everlasting *punishment* is not the issue, it is everlasting torture or misery. The proposition I submitted leaves no room for misunderstanding. You have not given sufficient prominence to the kingdom and abode of the righteous, and to simply say "the kingdom of Christ," etc., leaves room for misunderstanding of what kingdom is referred to, for some say the kingdom of Christ is different from that preached by Him and His apostles. I will suggest a compromise so as to shorten our correspondence. Make my first and second propositions one, as follows:

1.—Do the Scriptures teach the immortality of the soul, or that man is in any sense immortal in the present life, and that man between death and resurrection is in a conscious state?

You affirm.

2.—Do the Scriptures teach that part of the human family will forever remain in the death state without a resurrection?

Williams affirms.

3.—The same as No. 3 submitted to you.

4.—Ditto.

5.—Ditto, with No. 6 to be dealt with in it. This is the only one that in any sense appears to be repeated. Your remarks in regard to "rehash" in no sense applies to the others, for they are all different subjects. Having consoli-

dated Nos. 1, 2, 5 and 6 and added the resurrection question I hope no more changes will be asked for.

Now in regard to the Socratic method, my experience is that it prevents evasion and enables one to force home the points. Instead of allowing for tactics it compels one to answer before he has time to resort to tactics. If a question is asked that cannot be answered for lack of information or from lapse of memory that can be allowed for; but on the whole we should go on the platform prepared for questions on the subject in hand, and each side has the same chance. The division of time, therefore, I shall ask to be allowed to remain as I suggested in my first letter. Upon receiving your consent to what I have here submitted I will write out the matter in full, sign it and forward for your signature to be sent to the committee.

I never made arrangements to meet you before. Your going to Little Rock must have been to meet some other man. I have never yet failed to meet a man after I had agreed to do so.

Respectfully yours,

THOS. WILLIAMS.

P. S.—Your plan of written questions would allow of imposing work enough on an opponent to keep him from making any reply to speeches. It is impracticable.

DR. HALL TO THE EDITOR.

FULTON, KY., Oct. 17, 1896.

*Mr. Thos. Williams, Chicago, Ill.*

DEAR SIR:—I have your favor of September 24. Absence from home has delayed this reply. I note your objections to the propositions I submitted. They are not valid in my estimation. You submit again, in substance, the same questions you gave before. I gave my reasons for not debating them. So it occurs to me that our best plan is to take the Church questions, and these

will cover all issues without reference to specific statement. I will affirm:

1.—Missionary Baptist Churches are Scriptural in origin, history, doctrine and practice.

Will you deny, and affirm a like proposition for your Church? If so, we can soon settle details.

Very truly,

J. N. HALL.

EDITOR TO DR. HALL.

CHICAGO, Nov. 2, 1896.

*J. N. Hall, D. D.*

DEAR SIR:—In reply to yours of the 17th ult. will say, I cannot see how you can make out that the propositions I submitted are repetitious. I do not like the broad and uncertain form of the last you submit, because it leaves the way open for much that I would not care to discuss. The real issues between us that are worth discussing are well understood and are stated in the propositions I sent you. Your complaint that we should be affirming and negating on the same subjects is more applicable to your last than to any I have submitted; for with it the same ground would necessarily be gone over twice. The issues are doctrinal, and when the doctrinal phase is settled there will be no trouble about the "origin, history and practice."

You say nothing in your last letter about the Socratic method. Was my explanation sufficient to remove your objections?

Please review the questions submitted and let us close our correspondence. Could you make the time middle of January. I would like to have the time set soon as I have a trip to California in contemplation and must set a time.

I will send the ADVOCATE to you in exchange for your paper—*The Western Recorder*.

Very respectfully yours,

THOS. WILLIAMS.

"HE THAT BELIEVETH NOT"—MARK  
XVI: 16.

**R**EEFERRING to Mark xvi: 16  
a brother writes as follows:

"I see now you have changed from your former position, in regard to responsibility, and have added the London phrase, 'to the judgment-seat of Christ.' When I first met you at ——— Dec., '89, you were explaining Mark xvi: 16 in accordance with your view of no condemnation outside of baptism, and you doubly accented the last syllable of 'believeth' to show that the matter of condemnation depended on the eth part of believing. It has always kept fresh in my mind as an ingenious, though to me a very illogical and weak explanation of a Scripture so plain as to convince any one who was not determined not to be convinced."

THE BROTHER'S MISTAKES CORRECTED.

Several mistakes are made in this short paragraph, which we will correct.

1.—It was a mistake on the brother's part to insinuate that we were "determined not to be convinced," for this is assuming to judge one's motives, a thing no fallible man ought to undertake. It is well to remember that "with what measure we mete it shall be measured to us again." I well know my own experience in this matter and must, without appearing to be egotistic, claim to know the thoughts of my mind better than the brother who assumes to know them. In the hope that he will receive the correction I will say that my experience in the subject involved was a struggle of the mind to bring it into unison with those who differed from me, my inclinations being in that direction. The only thing that stood in the way was the Scripture evidence. We ought not to be compelled to defend our sincerity from the assaults

of brethren, but perhaps doing so may be the best way of showing the danger a brother is in who undertakes the assault.

2.—Our brother's idea is that the words "he that believeth not shall be condemned" mean that believing unbaptized Gentiles shall be raised to be judged and condemned at the judgment-seat of Christ; and in dealing with us he thinks the passage "so plain as to convince any one who is not determined not to be convinced." In the same letter this brother, in speaking of another matter, says that he advised a brother to "look ahead of his gun before he fired it off." This was very good advice, and if our brother had taken it as well as given it he might not have fired; for he would have seen Dr. Thomas in what he would have considered a more "ingenious and illogical" position than he did us. Here is what the doctor says about the "believeth not":

"And here it is manifest that the proclamation promises deliverance to obedient believers only. It is 'he who shall believe,' etc.; nor does it stop here, for it declares, that he who shall not believe the gospel shall suffer condemnation, THAT IS, THE SENTENCE OF ETERNAL DEATH UNDER WHICH HE LIES SHALL BE CARRIED INTO EFFECT." Revealed Mystery, p. 26.

From this it will be seen that the view taken of the passage by our brother was not to the doctor "so plain that it would convince any one who was not determined not to be convinced."

The idea the doctor had of the passage was that those who "believed not" "being all under sin, they were, therefore, all UNDER CONDEMNATION" (see same page), and would die under the "eternal death under which they lay." In taking this view HE cannot be guilty of the serious charge of insincerity, for he believed, from other supposed evidence, the same as

our brother on the principal question involved.

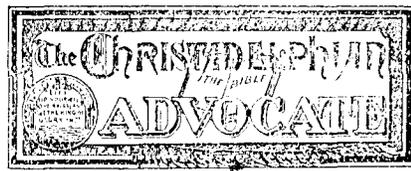
But let us look at the passage from our brother's standpoint and see if we can "logically" read his view into it or out of it. His view is, that he who believes but will not be baptized shall be condemned. Is this what the passage says? Does it read, "He that believeth but will not be baptized shall be condemned?" Is not this the way it must be changed to make it suit the brother's theory? The man he is anxious to get to the judgment-seat of Christ with the household is the man that DOES BELIEVE, but will not obey. That is not the man of the text. The man of the text is the man that does NOT BELIEVE. Now if "believeth not" means one who never believes then he is where the world of UNBELIEVERS are, and Dr. Thomas' view is correct when he says, "that is, the sentence of eternal death under which he lies shall be carried into effect." If, on the other hand, it means what we set forth to our brother in '89, namely, "believeth not to the end" (which implies baptism, it having been mention in the previous clause) then the condemnation would be at the judgment-seat of Christ for those spoken of in Heb. vi: 6, who "fall away," or in Gal. iii: 1, who had become "foolish" in not "obeying the truth," or in Rom. ii: 8, who "are contentious and do not obey the truth." Surely it will not be denied that the entire verse carries us to the end of probation. Our salvation depends upon our believing and obeying to the end, as will be seen by the following testimonies: "But Christ is a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm UNTO THE END" (Heb. iii: 6). "For we are partakers of Christ, if we hold the beginning of our confidence STEADFAST UNTO THE END" (verse 14). "And we desire that everyone of you do show the same diligence to the full

assurance of hope UNTO THE END" (Heb. vi: 11). "And he that overcometh and keepeth my works UNTO THE END, to him will I give power over the nations" (Rev. ii: 26). Now this thought is involved in the words, "He that believeth and is baptized shall be saved." Hence to accent the last syllable of the word is correct and is "ingenious" enough to be true. He who believeth and is haptized and then falls away and does NOT BELIEVE will not be saved, but will be condemned. This could not all be STATED in detail in the few words of the commission, but other scriptures show that this is the import of the words. Therefore the Apostle Paul says, "By which (gospel) ye are saved IF YE KEEP IN MEMORY—BELIEVETH to the end. By this gospel they will be condemned if they do not keep in memory—"BELIEVETH not" to the end. The same "end" that the "believeth" takes us to the "BELIEVETH not" takes us to. Refuse this explanation and you are forced to one of two things—either what Dr. Thomas says, that the condemnation is "that the sentence of eternal death under which he lies shall be carried into effect," or you must believe that the one who believeth NOT—not the one who DOES believe but won't obey--unbelievers, will be condemned at the judgment-seat of Christ and that would be a return to modern theology. The one who ignorantly shouts, "Believe on the Lord Jesus Christ and thou shalt be saved" needs the words explained. They are true, of course, but briefly true, and need other scripture to explain them. So with the commission, the words are a brief statement, explained by scriptures more elaborate.

3.—There is one more mistake yet. It is in the words of our brother, "Your view of no condemnation outside of baptism." We never had such a view. The only view we have ever had is that outside of baptism it is all condemnation. If the brother

means by "no condemnation" at the judgment-seat with the household, the claim of "change" is without foundation, for we still hold that the condemnation of any nation or individual who is in Adam and not in Christ is not at the judgment-seat of Christ with the household.

EDITOR.



DECEMBER, 1896.

**W**ITH this issue of the *ADVOCATE* we end our twelfth volume.

We can scarcely realize that such a length of time has passed since we started our little craft sailing upon the storm-tossed waves of human events. We have striven hard by tongue and pen to hold up the Truth in its purity of doctrine and precepts and to keep its true supporters and friends united in the bonds of love and peace as nearly as adverse currents would allow. In this we have been somewhat hindered; but still there is a very different state of things ecclesiastically on the American continent now from that of twelve years ago. Then the brethren were, to a large extent, strangers to each other, having very little communication with each other in the various parts of this vast continent. Now they are brought closer together by monthly intercourse in the form of letters of good cheer and information concerning the local interests of all the ecclesias.

There are reasons why we should look back over the year 1896 with a degree of satisfaction, notwithstanding the friction that two or three matters have caused. If it be asked by some who take a pessimistic view,

upon what grounds the satisfaction is to be based, the *ADVOCATE* answers for itself, Upon the grounds that it has done what it could in the best way that seemed open, with no fear but the fear of God and with the paramount end in view of serving the best interests of truth, peace and love. Whatever trouble the *ADVOCATE* has had has come upon it by its defensive attitude—defending the faithfulness and fidelity of some who were attacked in a manner they did not deserve, defending the work of the Truth in America from the assaults of animosity and jealousy, and defending the one body from being torn in pieces by the introduction of new tests of fellowship extraneous to our well-known and well-established first principles and basis of fellowship. For doing this it has lost a few friends, and it may lose more; but if it cannot keep its friends except at the expense of silence in the presence of unjust methods in battles that arise, while it is sorry to part from them, it cannot be cowardly and indifferent.

There is no use hoping to move along in this evil age without some trouble in the house of God. The history of ages brought to light in the Scriptures does not open to our view a scene of heavenly peace and serenity; if it did we might well despair. Inspired prophets and apostles had not the power to hold the reins tightly and ingeniously enough to guide household affairs clear of trouble. The fact is, the world of humanity is too full of the causes of troubles inwrought in man's very nature to admit of perfect peace among those who, while not of the world are in it. It is therefore now only a question of how we can best manage the ship amid the breakers, until the Great Captain shall calm the sea and put His Master hand to the helm.

Some are afraid of deserters when they see the ship tossing about; but

deserters there will always be, just as surely as the parable of the sower has stony ground, thorny ground and shallow ground. The best management in the world cannot keep deserters from jumping overboard, except it be by chaining them to the mast or fastening them below the deck; but in our ship that is not permissible and its law is that deserters are better overboard than on board. No brave, faithful man will forsake the one body of which he is really a member and whose principles he really loves.

Well, if we take a truly philosophic view of this evil state of things as preparatory to a perfect one we shall hold out to the end, in defiance of adverseness and trial. Let us strive, with love towards all and malice towards none.

Now for the business feature, which we cannot ignore. It is a necessary part of the machinery that must be kept in repair and oiled. We cannot say yet how it will go with the *ADVOCATE* during 1897, whether it will lose many friends or not. We do know, however, that it has a good many good friends who will stand by it in trouble as well as in more prosperous seasons. Let those well able, pay the two dollar price; those not so well, the dollar fifty cent price, and those who can help them who cannot pay either price, let them remember such as in days gone by. And let all try and be prompt, as this will help us to arrange our books with much less trouble than otherwise, and to leave them in form to avoid errors during our possible long absences from home. We hope to make some further improvement in the *ADVOCATE* with the January issue, in the way of better paper, etc.

The progress of events Zionward is still encouraging. The partition of Turkey has now become quite serious newspaper talk, and Russia's supremacy has become remarkable

in the situation. It scarcely seems to be a question whether Turkey shall be divided, but of how it shall be done satisfactorily to those having the dreaded yet hoped-for necessity in hand. The latest reports are that Russia is preparing to move against Turkey. Her Black Sea fleet is to be immediately quadrupled, and while this is being started the Commander-in-Chief of that fleet has been ordered to hold in readiness for active service. A correspondent of the Chicago "Tribune" says:

"Circumstantial accounts are coming of the mobilization of troops in the Caucasus, and it is declared that large forces are being hurried across the sea to Baloun and marched to Tiflis, and that big consignments of grain and other stores are already arriving at Kars. There seems to be no doubt that some truth is contained in all this, but whether Russia's sudden activity is intended for historic effect on the other powers or for an actual movement remains uncertain."

From the Chicago "Daily Record" we clip the following:

PLANS TO PART TURKEY.

London, Nov. 24.—The Daily Mail's Berlin correspondent says that the Grand Duke Nicholas of Russia on a recent visit to Vienna took with him a proposal for a partition of Turkey among the powers, and to make Constantinople a free port, Russia to have Asia Minor and England to have Egypt.

"I am a Sign" is the heading of an article by Brother J. G. Thompson, in which he points out how Christ is a sign of Divine truth and an example to be followed. The article is a fairly good exhortation to watchfulness. Should it not find room in our pages let the writer not be discouraged

"Angel Nor Spirit" is the title of a short dialogue sent by Brother Huggins as between "Preacher and

Christadelphian." It strikes some effective blows at the preacher for calling Christadelphians "modern saducees." The fault we have to find with it is that the tune is pitched too high—too many extravagant words, which mar the natural ease of an ordinary conversation.

Concerning the Roberts-Williams correspondence and what we have said editorially, one brother, who read the "handed-around letter," writes quite reprovably of the letter and stating that he thought we had done Brother Roberts an injustice in saying that he made the responsibility question a test of fellowship. He asked for and received a copy of the correspondence, after reading which he says, "I was more firmly convinced than ever that it would be unwise and unjust to publish it in the *ADVOCATE*." How are we to understand this? How could it be "unwise and unjust" for those who had read a detached part of the correspondence to read all of it? If we had done an injustice in making a statement based upon the correspondence, how could the publication of the correspondence be "unjust"? If the correspondence sustained the brother's claim that our editorial remarks were a misrepresentation, how could its publication be "unjust"?

The fact is, the correspondence shows that we asked for an interview to prevent the question being made a test of fellowship and we were refused on the ground that we had become "aggressive," and that the responsibility question was in and was intended to be in the Birmingham basis of fellowship.

The brother, in attempting to prove that we are wrong, says Brother Roberts did not say a word about the responsibility question in Buffalo. Granted, and we have reason to believe he did not in other places, and that too where some hold exactly our views and declare them. This only

makes the matter worse and shows that "circumstances alter cases," and that one thing is preached and another thing is practiced; and facts, too, show that practice is different in different places; for in some places the difference is fellowshipped and in others it is refused fellowship.

We have many letters from many places protesting against division on the responsibility question and most of the ecclesias have declared themselves against it. The publication of the correspondence between Brother Roberts and the editor has fully explained the situation, and the blame is now placed where it properly belongs. It is right that the readers of the *ADVOCATE* should know each other's minds and that all the ecclesias should have the benefit of each other's view of the critical situation, in order to prevent trouble as much as possible. As soon as space will admit of it we will give our readers the benefit of the advice and understanding of those who are able to write on the subject disinterestedly in one sense, but intensely interestedly in another. Let it not be supposed that we claim to have passed through the conflict entirely free of blame in every particular. We could hardly expect to do that; but wherein we have made mistakes we shall continue to stand ready to correct them, and notwithstanding the breach that exists, we are still ready for interview, consultation, conference—anything to reach a peaceable solution that will honor the cause of truth.

We are receiving complaints of the spirit of division extending and being applied to so many matters that some are at a loss to know how fellowship can be had in traveling from place to place. There must be a stop put to these hairsplitting causes of division, causes that we read nothing of in apostolic times.

**THE ADVOCATE S. S. 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 in your own writing.                                   | 3.—State which class you belong to, and give your age on each paper you send. |
| 2.—Write on one side of the paper only.                                   |                                                                               |
| 4.—Answers must reach the examiner, Mr. Leask, by the 20th of each month. |                                                                               |

Below is given the result of examination of answers to questions appearing in November ADVOCATE:

**CLASS No. 1.**

Homer I. Byrnes (12), Sedan, Kan., 100.  
 John H. Brice (9), Galt, Ont., 100;  
 Chas. M. Brice (8), Galt, Ont., 98;  
 Ezra Coeke (12), Creal Springs, Ill., 98;  
 Norman Tolton (12), Galt, Ont., 98;  
 May Spencer (12), Wauconda, Ill., 98;  
 Mabel Clarke (10), Irvington, N. J., 98;  
 Elsie Hahn (13), Riverside Ia., 95;

**CLASS No. 2.**

Bessie Williams (14), Chicago, Ill., 100;  
 Daisy Franklin (13), Elgin, Ill., 100;  
 Maude Coeke (17), Creal Springs, Ill., 98;  
 Charles Mason (15), Erie, Ill., 90;  
 Harpending Eblen (16), Robards, Ky., 90;  
 Ethel Coeke (15), Creal Springs, Ill., 90;  
 Maud Duggar (15), Creal Springs, Ill., 90.

JAMES LEASK, 532 62d St.

**LESSON No. 44, CLASS No. 1.**

**QUESTIONS.**

- 1.—Did Moses, who led the children of Israel out of Egypt, take them into the land of Canaan?
- 2.—If not why not, and state who did?
- 3.—What does Moses say about a prophet like himself? and what does the name Joshua mean?

**ANSWERS.**

**BEST PAPER, CLASS No. 1.**

- 1.—He did not.—Josh. i: 1, 2, 3.
- 2.—He did not, because he and Aaron did not give God the glory when they smote the rock and water gushed out. Joshua led the people into the land of Canaan—Deut. xxii: 48, 50-51; Josh. i: 1-2.
- 3.—He says, A prophet shall the

Lord your God raise up unto you of your brethren like unto me, him shall ye hear. The name Joshua means Saviour—Acts vii: 37.

HOMER I. BYRNES.

**SECOND BEST PAPER, CLASS No. 1.**

- 1.—No, the Lord refused to let Moses take the children of Israel into Canaan. Proof—Numb. xx: 12; Deut. xiii: 7.
- 2.—Why the Lord refused to let Moses take the people to Canaan was because of disobedience at the waters of Meribah, by not giving God the praise, but saying, Shall we fetch you water out of this rock. Proof—Numb. xx: 10; Deut. xiii: 5. Joshua led them into Canaan instead of Moses. Proof—Numb. xxi: 17, 18.
- 3.—Moses saying, "A prophet shall the Lord your God raise up into you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you; and they that will not harken unto him shall be cut off from the people." Proof—Acts iii: 22, 23; Deut. xviii: 15, 18. The name of Joshua means God saves—Heb. iv: 8.

JOHN H. BRICE.

**LESSON No. 44, CLASS No. 2.**

**QUESTIONS.**

- 1.—What does Moses say about a prophet like himself and who is that prophet?
- 2.—Give one particular part of Moses' prophecy concerning Israel's attitude toward "that prophet" that failed of fulfillment?
- 3.—Will it be fulfilled and when?

**ANSWERS.**

**BEST PAPER, CLASS No. 2.**

- 1.—Moses said in Deut. xviii: 15, "The Lord God will raise up unto thee a prophet from the midst of thee, of

thy brethren like unto me; unto him ye shall hearken. The prophet was Christ  
Proof—Acts iii: 20-22.

2.—The one particular part in Moses' prophecy concerning Israel's attitude toward "that prophet" that failed of fulfillment was, that Moses said in Deut. xviii: 15, "that unto him ye shall hearken," and we have proof that they did not hearken to him, but crucified him (Acts iii: 13-15), and therefore the fulfillment of this portion of the scripture is yet future.

3.—This prophecy will be fulfilled when Christ returns to the earth. Proof—Acts iii: 21; Luke i: 32.

BESSIE WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

1.—Moses prophesied to the children of Israel that God would raise up a prophet from their nation and they would hear him (Deut. xviii: 15, 16; Acts iii: 22; vii: 37) who is Jesus Christ—Acts iii: 26.

2.—He said that the Israelites would hearken unto Christ, which they have not yet done. They rejected him and would not hear his words. Luke xvii: 25; Mark viii: 33; x: 31.

3.—This prophecy will be fulfilled when Christ comes to set up his kingdom upon the earth—Rom. xiv: 11; Phill. ii: 10, 11; Acts iii: 19-21.

DAISY FRANKLIN.

LESSON NO. 45, CLASS NO. 1.

QUESTIONS.

1.—Under what two men did Israel pass through waters miraculously divided?

2.—What are the waters called and which of them was the ark of the Lord carried through?

3.—Why was it carried through one and not the other?

LESSON NO. 45, CLASS NO. 2.

QUESTIONS.

1.—What do we read about a river out of whose bed Israel took a certain number of stones, and what did the stones signify?

2.—How many tribes was the land taken by Joshua divided among, and did all of them have their possessions west of the river referred to?

3.—How many tribes were there, and if more than twelve, did all have landed inheritance, and if not why not?

HE WILL COME.

As yon radiant golden orb  
Sinks slowly in the West,  
Night has drawn her curtains down,  
The flowers have gone to rest.  
Is it here in the gloaming,  
While the shadows fill the room,  
And I wonder if at twilight  
He will come?

Or when midnight's countless stars  
Are shining in the sky,  
And softly sighing zephyrs  
Seem to whisper, He is nigh.  
And we lay wrapped in slumber  
In the quiet of our home,  
Is it then the cry will echo  
He is come?

Come at midnight or at eve,  
Perchance t'will be at dawn;  
But this we know, in His own time,  
The Lord of Hosts will come.  
We know not when, we know not how,  
But O be this our care,  
When ere He comes to claim his own  
He'll find us watching there.

Sister—L. M. T.

Jews in Jerusalem.

Twenty-two years ago there were only between 15,000 and 20,000 Jews in Jerusalem. In those days no houses were to be found outside the walls, the gates of which were closed at night. Since then many changes have taken place, and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia—now stands at between 60,000 and 70,000. Whole streets of houses have been built outside the walls, on the site of the ancient suburban districts, which for hundreds of years have remained deserted. It is not, however, only in Jerusalem itself that the Jews abound, but throughout Palestine they are buying farms and establishing themselves in a surprisingly rapid manner. In Jerusalem they form at present a larger community than either the Christian or the Mohammedan.

"Men often proceed from love to ambition, but seldom return from ambition to love."

# INTELLIGENCE

AKRON, O.—About two month's ago we received a letter from this town announcing that several, on account of unjust treatment, as they regarded it, had withdrawn from those previously passing as the ecclesia. We had for some time doubted the doctrinal soundness of those in Akron who claimed to be of us, since some of their numbers had come to reside near Chicago whom the Chicago ecclesia could not receive on account of their belief in the free-life theory. They were also known to be in association with those in Springfield, O., whom the brethren there found, after several interviews, they could not fellowship. As soon as we received word of the withdrawal we wrote explaining our view of the case and sent a copy of the Chicago Statement of Faith. This was heartily endorsed and arrangements were made for forming an ecclesia on a sound basis. Their secretary now writes as follows:

AKRON, O., Nov. 16, 1896.

As one of those who, acting upon your advice, have left the faction in Akron calling themselves Christadelphians, under the leadership of David Shanks, I take the liberty to write to you and would humbly request that you insert our place and time of meeting in the list of meeting-places in the *Advocate*. I also send herewith a copy of the notice of the withdrawal sent to the members of the faction now meeting with David Shanks, setting forth in as brief a form as possible, our principal reasons for leaving him. I would be pleased to have your comments on the same, as we would highly appreciate any suggestions or advice you give us. We are patiently waiting for a letter of encouragement from you, as we are few in number trying to hold up the standard of the truth in this place. With love to you, I remain your brother in Christ,

THEODORE JENTSCH.

AKRON, O., Nov. 12, 1896.

After due deliberation, it becomes our painful duty to inform you that we, the undersigned, have withdrawn from the faction in Akron, calling themselves Christadelphians, who meet in Oriental hall. Reasons, holding of various heresies by their acknowledged leader, such as partial inspiration, perfectionism, and the doctrine of anti-Christ; also unscriptural treatment of an erring and repentant brother.

Theodore Jentsch.  
Harry Sommerville.  
Henry Jentsch.  
John Sommerville.  
Annie Jentsch.  
E. J. Sommerville.

BERLIN, ONT.—We rejoice to be able to inform you and the readers of the *Advocate* that during the past month two persons, Mrs. Proudfoot and her daughter Christina, formerly Presbyterian, after having given a very satisfactory account of their faith, were baptized into the only sin-covering name, even Jesus Christ, for the remission of sins. We meet together every Sunday morning, keeping in remembrance the death and glorious resurrection of our beloved Lord and Master, and awaiting His return in power and great glory.

We are comforted by the many glorious signs in the earth of that return of our Master when the saints will be united into one happy family whose highest aims and purpose will be the praising and hallowing the name of their Creator.

Your brother in hope of life eternal,

E. H. CHART.

See Baltimore and other B's on page 308.

CAMPELLO, MASS.—Since the last intelligence appeared several have been added to the body. There is at present one applicant for examination, which we soon expect to welcome as a sister. Our number is steadily increasing with such as desire to be saved. We number 19 at present. We have two lectures every Sunday—at 11 a. m. and 5:30 p. m. The lectures are delivered by brethren from Boston and Quincy. We have just completed a course of five chart lectures, delivered in five successive Sunday evenings by Bro. F. C. Whitehead, of Waltham. Subjects are as follows: Oct. 11, "A Monarch's Dream," scripturally and historically expounded. Oct. 18, "The Destruction of the Fourth Beast of Daniel, or the Sin-power that curses the earth." Oct. 25, "Turkey and her destiny, England and Russia in the East." Nov. 1, "The battle of Armageddon," the beginning of a dreadful contest for supremacy in Europe. Nov. 8, "Christ Victorious in all the Earth, a Wonderful temple, a Magnificent City." These lectures have been largely attended by the alien, who were very much impressed by the Truth, as presaged by Bro. Whitehead, in his clear, forcible and convincing style and eloquent delivery. As for the brethren, it was a veritable feast of good things by which they have been profited exceedingly and feel very much indebted to Bro. Whitehead for his untiring efforts and devotion to the work at Campello during these lectures. We earnestly hope to see large results from these lectures, and pray that the seed so ably and abundantly

sown by our dear brother may have fallen in much good ground and bring forth fruit unto everlasting life.

On Sunday, Oct. 18th, we had the pleasure of a visit from Bro. and Sister E. C. Mitchell, Bro. and Sister J. B. Raleigh, Sister Annie Raleigh, Bro. John McKellar and Sister Macloud, of the Boston ecclesia; Bro. Robert Biggar, of the Quincy ecclesia. The brethren's words of exhortation and personal presence of all added much to the occasion, impressing all with the feeling of fraternal love which find those of the one faith making the association of the brethren of Christ a sweet pleasure, an oasis in the journey through this wilderness.

On Sunday, Nov. 1st, at 11 a. m., Bro. E. C. Mitchell, of Boston, delivered an interesting lecture, the subject being, "The Promises and where realized." Hoping for the Lord's return I am, yours fraternally,

E. J. JOHNSON, Recorder.

CREAL SPRINGS, ILL.—We have just had another feast of good lectures by our able and beloved Bro. Williams. Owing to the political excitement at the time we thought best to have Bro. W. lecture all the time at our meeting-house, where we had a very attentive audience at every lecture. We feel assured that some of them who heard him are very much benefitted. If they will only sum up courage enough to put the kind admonition into practice all will end well. There are a few who were in attendance who are, it would seem, ready to ask the question that the Eunuch asked Philip—"See, here is water, what doth hinder me to be baptized?" and we hope soon to be able to report their obedience to the word of God.

On Nov. 1st, at the close of the meeting for worship, the resolution was unanimously passed, That we are opposed to making the responsibility question a test of fellowship; and that we will not encourage any one to come in our midst and teach that which there is no "thus saith the Scripture" to sustain. And we would add, dear brethren, that there is enough that is plainly written to keep us busy if we do our duty in trying to get the reward of eternal life, without our wasting our time disputing about what God might, could, would or should do. We all know that it is written, "*all in Adam die and all in Christ are made alive*;" and there is only one way to get into Christ. Then if we should continue faithful until the end we shall receive the reward of eternal life.

W. S. COCKE, Sec.

LATER.

During our visit we spent nearly all our time at the then happy home of Brother and Sister B. G. Cocke. Two weeks after our return home we were startled by a telegram from Bro. Duggar, saying, "Sister B. G. Cocke is dead, come at once to the funeral." We traveled

all night on the fastest train we could get, and at noon the following day we arrived to find a large assembly of people around Bro. Cocke's house and at the meeting-house. But the spectacle of a poor, broken-hearted brother and his sobbing little ones! O dear, what sadness this life is burdened with! We sorrowfully wended our way to the meeting-house, near which is the little graveyard where lie several relatives, some of them resting in hope. We performed the task that death had imposed upon us, but it was one of the hardest we ever had. We tried to comfort and console the bereaved and to warn and teach the sympathetic and willing-handed friends. And the scene when the time came for the last (for the present) look to be taken of the dear sister!—we shall never forget it. But she was a faithful and good sister, and our sorrow was not without hope.

Bro. W. S. Cocke, writing under date of Nov. 16th says: "It has become my sorrowful duty to write the sad news that our beloved Sister Mary E. Cocke, wife of Bro. B. G. Cocke, died of childbirth. She only lived about eight hours after the birth of the child—a fine boy still alive and healthy. Sister Mary was a well known and respected sister. The news went out that we had telegraphed for Bro. Williams, of Chicago, to come and speak words of comfort at the funeral; and a large company came, some through love, sympathy and respect. The funeral took place on the eve of Nov. 12. Bro. Williams gave a very impressive address, making clear that what "seems death" is death, and that if there is no resurrection from death there is no hope. And that those who remain out of Christ have no hope. We have the consolation that we are of those that are in Christ, and that our beloved sister will rise again at the resurrection of the just. Therefore let us not sorrow as those who have no hope.

W. S. COCKE, Sec.

CHICAGO.—Our meetings continue to be fairly well attended and considerable interest is being manifested by some enquiring friends. We have lost the company of Sister Grainger, who has gone to Glasgow, Scotland, but we hope her absence is but temporary. Sister Mary M. Hamilton, of Brandon, Manitoba, is here for the present and is meeting with us. Recent lectures have been on the following subjects: "Israel's Dispersion and Restoration," Bro. J. Leask; "Prophecies Fulfilled and Fulfilling," "The Second Coming of Christ—What for," by Brother Thos. Williams. We have also lost by removal Brother F. D. Foulkes, who has gone to Washington D. C.

JAS. LEASK, Secty.

DOON, ONT.—I have the pleasure of reporting another who has resolved to cast in her

lot with us. Bro. Oscar Trassler's wife, Margaret (25), formerly neutral, was immersed into the saving name on Sept. 19th, '96.

Faithfully yours in the hope of an incorruptible life.  
J. G. COSENS.

ELMIRA, N. Y.—As a matter of intelligence to you and the brethren generally I write that, at a meeting held by this ecclesia, at the Knights of Honor hall, 112 Lake St., it was decided to declare our position on the responsibility question. The presiding brother requested the secretary to read Prop. 25 of the statement of faith as published by the Birmingham and Chicago Ecclesias, whereupon the following resolution was then offered and adopted: "Resolved, that this ecclesia endorses the 25th Proposition of the Birmingham and Chicago statements of doctrine as all that is necessary for fellowship on this question, and it is the sense of this ecclesia that we add nothing thereto."  
GONZALES HIGGINS.

GRANDGLAISE, ARK.—On Saturday, after the close of the fraternal gathering at Martynville, Ark., Bro. James Whitlow baptized Jesse Sanders, of Grandglaise, after a confession of the faith, as set forth in the words of truth, in the presence of Dr. Lenox, Whitlow and myself. Jesse had failed to give satisfaction in an examination at Martynville, from not understanding thoroughly the nature of the questions asked him, and to prove by scriptural texts, etc. The young brother is resolved to go on to perfection. May the Lord help him to stand fast in the apostle's doctrine and run with patience the race set before him.

Your brother in hope,  
K. H. SANDERS.

KENT, ENG.—Bro. G. F. Guest, of Kent, Eng., writes sorrowfully of the great loss he has suffered in the death of his wife after "a happy married life of twenty-eight years." He adds, "The love and sympathy of God our Father and of His Son the Christ, as at present manifested through the brethren and sisters, have alone saved me from the break-down of despair. She rests in the certain hope of resurrection from the dead, and it will not be long now."

Our brother has our deep sympathy in his bereavement.  
EDITOR.

LAKE CIECOTT, IND.—It is with much pleasure I announce to the household of faith that one more has put on the sin-covering name after witnessing a good confession and declaring her faith in the things concerning the kingdom of God and the name of Jesus. I had the pleasure of assisting Mary A. Lemmon, wife of Bro. George Lemmon, through the waters of baptism on October 17th. Sister Lemmon is 27 years of age, formerly neutral.

Yours faithfully,  
A. M. LEMMON.

LONDON, ONT.—It is with much pleasure we record the obedience of Samuel Burt (27) and Mary Burt (28), formerly neutral, who were buried with Christ by immersion on Wednesday, July 1st.

With much regret we report the death of Bro. Ward. We admonished him as a brother. He was not in fellowship with us for over twelve months. He turned back again to the weak and beggarly elements of the sacrifices of the Gentiles; but when he came to face death he awoke, and sent for all the brethren and sisters, so he could see them before he died. He exhorted all of them to hold fast to the faith and not to do as he had done. He said he knew that he had done wrong, and all his cry was for God to forgive him. In a week after, he lost the power of speech but life continued for five days, when he fell asleep till that day when we all shall meet him at the judgment. We buried him with a dark gloom over our minds, the first out of the London ecclesia. O brother, how joyful we should have been if our brother had been faithful; but one great encouragement to us all was to see him come back to the camp and cry, "I am a true Christadelphian." Let us put on the whole armour of salvation and conquer; for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

Your brother in the hope of life,  
H. GWALCHMAI.

LONGTON, KAN.—To those who are patiently waiting for the consolation of Israel, peace be unto you, through the anointed of God. We are pleased to report that we have had a season of refreshing and encouragement, by reason of a six days' visit from Bro. Williams, of Chicago, who delivered a course of lectures to the citizens of Busby, Kan. The first two meetings were not very well attended, owing to the political excitement, which is now more than ever, it would seem, perplexing the people. The third meeting was well attended, and the number of intelligent listeners increased at each meeting following till a position of comfort was not attainable by many that heard the last lecture. Several questions were asked, the speaker, and satisfactory answers were promptly given. The speaker placed about twenty copies of "The Great Salvation" on the stand, stating that 10 cts. was the price, but that they were free to all who desired to read them and did not feel able to pay for them. The rapid disposal of the little book seemed to indicate that the "seed of the kingdom" had found lodgment in the hearts of many that had heard the "words of life" at the hands of a "workman." Bro. Williams did not leave a "stone unturned" in showing the glories that await "those that wait upon the Lord;" also in explaining the apparent difficulties

that have arisen in the minds of the people who have been trained, from infancy, to believe in the traditional religion, which "make the word of God of none effect." On the first day of the week twelve of us were present at the Lord's table, Bro. Williams presiding, and delivered an exhortation which will long be remembered by those present.

With sorrow we note that the Longton ecclesia must again be dispersed. Sister Byrnes, of Sedan, Kan., after spending nearly two weeks in pleasant and profitable conversation with the brethren, returned home October 8th. Bro. Snook contemplates a tour to the Rocky Mountains by way of the Gulf of Mexico, in search of health, and association with those of the like precious faith who may be found accessible to his overland route. Bro. F. M. Rodin and Sister wife, and Bro. A. C. Edwards and Sister wife, will soon, the Lord willing, emigrate to El Dorado Springs, Cedar Co., Mo.

We have been compelled to withdraw our fellowship from Sister Rodin, on account of evidence of base conduct, which she has been unable to explain, to the satisfaction of the ecclesia. Thus Bro. and Sister Wm. Cook and Sister McDonald remain alone to watch the seed that has been sown. But while the brethren are, as yet, one body we wish to state that we do most deeply deplore the situation in which the responsibility question has placed the brethren in general. We have in our ecclesia those who cannot see eye to eye as to just who *may* be raised from death at the Lord's coming. But we all believe most heartily in "the things concerning the kingdom and name of Christ." And we believe in fellowshiping only those who receive and obey, with gladness, "that form of sound doctrine" which Christ and his apostles preached to a perishing world. And we do most earnestly protest against dividing the "little flock" of faithful believers on the responsibility question and kindred questions, which cannot be settled by a "thus saith the Lord," and which in no way affect the fundamental principles of divine truth.

A. C. EDWARDS, Rec. Sec.

LONO, ARK.—It is with much pleasure that I write to you. I am living in a country where the truth of God is trampled under the feet of men to such an extent that they will hardly ever avail themselves of the opportunity of coming out to hear the gospel. We now have in the vicinity of Lono four brethren and one sister who meet on the first and third Sunday in each month to worship and break bread in remembrance of our absent Lord. If it is the Lord's will my wife will put on the sin-covering name to-morrow.

I remain yours in the one hope of Israel,  
JAS. L. LEMONS.

NEW EDINBURG, ARK.—The few here hold fast the faith and rejoice in the gospel light. We have come out of "orthodox" darkness and realize what gross darkness we were in. We strive to do our work in the right spirit. Our privileges are greater than we at all times in our weakness can realize. To walk in the fear of God all the day long, and order our conversation aright and speak often one to another of the glorious things in store for the saints, show the power of the word in our lives.

I visited my brother, H. C. McDaniel, in El Dorado, Ark., the 8th inst. We broke bread on Sunday at his home. Bro. Wright was also with us. Our number are few. How powerful the word is that calls us out and separates us from the world. Let us go on in our high calling, if by any means we may attain unto a resurrection from the dead and be made partakers of the divine nature. Sisterly greeting to all in the saving name.

Your sister in the one hope,

L. OVERSTREET.

ROBERT LEE, TEX.—Sister Manda Andrews writes from this place of straitened circumstances. Bro. Andrews, she says, has been sick since February, and the attempt by herself and their little children to raise a crop was a failure. Sister A. gives many details regarding their circumstances that are not necessary to publish. Bro. Leask has had the case in hand for some time and is looking after it as funds will allow. We find that it works much better to have contributions in such cases distributed equitably than to simply announce a case of need and leave it to the uncertainty of chance whether enough is sent in one case and more than enough in another. We have had three cases requiring continued attention for some time and the funds are now low, if not exhausted. Those wishing to help replenish them will please take note of this. Contributions may be sent to this office or to Bro. James Leask, 532 Sixty-second St., Chicago, Ill.—Ed.

ROCHESTER, N. Y.—Our dear Bro. William Maxwell, of Elgin, N. Y., together with his sister wife, have been faithful members of the Rochester ecclesia for many years, but the enemy in the form of grippe at last made our sister a victim. A slight stroke of paralysis occurred last spring and on the 23rd of September the second shock paralyzed the entire half of her body. She lingered a few days and then died, holding firmly to her faith. Our brother, in the hour of sorrow, is very thankful she passed away peacefully. She was 74 years of age and leaves our brother in his 83rd year, with none of like precious faith where he lives.

I remain, faithfully yours,

J. D. TOMLIN, Sec.

SCRANTON, PA.—It is with pleasure that I can say that God has given this opportunity of informing you for the benefit of the *Advocate* that through it others might know that Scranton City has got a few truth seekers who are walking in the path of the righteous and have put on the sin-covering garment, which is Christ.

We organized Aug. 16, 1896, and are known as the Scranton Ecclesia. Our members are, namely, Bro. and Sister C. J. Rechter, Scranton City; Bro. and Sister D. T. Aston, Moosie, Pa.; Bro. George E. Benjamin, 713 Meadow Ave., Scranton City; Bro. John Randolph, Dunmore Borough, Pa.; Bro. William Benjamin, 339 North Taylor Ave., Scranton City; Sister Williams, Moosie, Pa.; Bro. S. Benjamin. Just one more than a boat load, as Noah only had eight.

I remain as ever yours in Israel's hope,  
WM. BENJAMIN.

SENECA FALLS, N. Y.—This is a strange and troubled time in which we are living. Turn our attention in what direction we please we behold trouble and perplexity mingled with crime most disgraceful, such as we might conclude was the state of affairs "in the days of Noah and Lot." While it is sad to realize such a state of things, it also brings the consoling thought that it is a sign of the coming of the Lord. In view of which it becomes all who have started for the kingdom of God to examine their passports and see if they are genuine according to the divine code; for on presentation at the judgment seat of Christ they are sure to be scrutinized by the eyes of an infallible judge. There will be no time then for correction. "Oh may I now be wise, while still that hour's in future stored, and live acceptably to Him who is my judge and Lord."

U. S. ALGIRE.

SPRINGFIELD, O.—We have the pleasure of reporting that on Sept. 25th Mrs. Marian Parker (24), wife of Bro. W. H. Parker, was immersed into the only saving name. The writer feels greatly blessed in having his three sons and one daughter and his two daughter-in-laws all in the faith, and rejoicing together in the hope of the glory of God.

We now number twenty, and are praying that we may all be counted worthy of becoming constituents of that name which shall rule the world in righteousness for a thousand years.

Your brother in the Lord,

W. T. PARKER.

BALTIMORE, MD.—The truth is making slow progress here, and the world, naturally slow to hear, is more so just now. Rival attractions create a greater interest, and the money question (gold and silver) is the leading topic of the day, hence the voice of the Spirit

falls upon deaf ears and hearts of stone. Covetous idolators. Woe unto them, says the apostle, "for they have gone in the way of Cain, and run greedily after the error of Balaam for reward." Truly this is the devil's day. His friends are numerous and influential, and his affairs are prosperous. Another day is coming of which he does not like to hear. Why? Is he not rich and increased with goods, and hath need of nothing. Yea, verily, this is a life of pleasure for the wicked; the Truth brings responsibility and denial; pleasant associations must be forgotten; ties of friendship broken; acquaintances will look coldly, to say the least; and we stand comparatively alone. But a day of rejoicing will come, a day of redemption and exaltation—the Lord's day—in which he will take vengeance in flaming fire upon the ungodly, and duly reward the righteous. Come, Lord Jesus, come quickly.

On Sunday morning, Oct. 18th, three members of the Washington, D. C., ecclesia visited us and communed with us at the breaking of bread, viz: Bro. C. Wagner, Bro. Morris Pigott and his Sister wife. We shall be pleased to meet others passing through Baltimore and extend a cordial welcome to all true brethren in the faith.

Yours in the hope of eternal life,

LOUIS YOUNG, Rec. Bro.

BOSTON, MASS.—I am pleased to report the obedience of one more of the race. On the 7th of October Miss Angelina Peek (formerly Baptist), after a good confession, was immersed into the glorious name.

Bro. James Smith and Sister Lillian Carr, of this ecclesia, have been united in marriage.

Lectures have been delivered in Arcade hall, No. 7 Park Square, on the following subjects: On the 4th, "The perilous times in which we live and the sequel," Bro. Joseph McKellar, 11th, "The wages of sin is death, how it may be avoided," Bro. Joseph McKellar, 18th, "The promises of God, what are they? and where are they to be realized," Bro. E. F. Mitchell, 25th, "I go to prepare a place for you," J. C. Fair brother.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recorder for the Boston ecclesia.

GUELPH, ONT.—(Received late.) Mrs. Barbara Vibert, daughter of Brother and Sister Cass, formerly of this ecclesia, but now in Manitoba, was baptized on October 17th, after confessing her belief in "the kingdom of God and the things concerning the name of the Lord Jesus Christ."

JOHN BARBER.

"Room for a couple of lines" says the printer. Here they are:

Thus ends the *Advocate* work for 1896. Now let its friends give it a good new year's start.

EDITOR.