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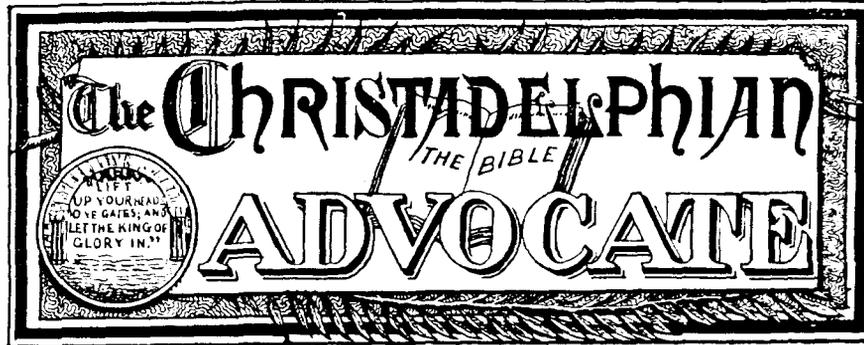
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LETTER FROM DR. THOMAS TO CERTAIN BRETHREN IN BRITAIN.

FROM "THE AMBASSADOR," MAY, 1866.

Published by special request in hope that it will have a sobering effect on present extreme tendencies.

WHO them in —, who are there "the sanctified in Christ Jesus," favor be unto you, and peace from the Deity, our Father, and the Lord Jesus Christ, for whose speedy manifestation they are all professedly waiting, and earnestly desiring.

In the words of the great teacher of the Gentiles, in whom was the mind of Christ, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the *same thing*, and that there be *no divisions* among you; but that ye be perfectly joined together in the *same mind*, and in the *same judgment*." For it hath been delivered to me of you, my brethren, by our beloved — with the request that I would

address you, that there are contentions among you not at all creditable to you as "Brethren of Christ," by which designation we have taken our stand as his Faithful Witness (Antipas). Is it so, then, that after so many years' study of the enlightening word, ye are yet carnal? For whereas there is said to be among you strife and divisions; are ye not carnal, and walk as men? Know ye not that ye are the temple of the Deity, if he have any temple in your locality? and that "the Spirit which is truth" dwelleth, or ought to dwell, in you? Now, if any man defile this temple by divisions, and unnecessary contentions and strifes, him will the Deity destroy; for his temple is holy, which temple I trust ye are.

If then ye be this temple, ye are Christ's house, "the Ecclesia of the Deity," and, therefore, if faithful to him who hath invited you out of heathen darkness into the marvelous light, ye are "the pillar and support of the truth," in the place of your sojourning. Hence you are collectively

“stewards of the mysteries of the Deity,” which are foolishness to “the wise and prudent” of this generation. Now it is required in stewards that they be found faithful, and that they keep their accounts correctly, so that when the Lord comes they may not be put to shame in his presence. But, as stewards, are you fulfilling this necessity, while contending and striving to the disruption of the congregation, and the abolition of the table of the Lord in its midst? It is good and wholesome to “contend earnestly for the faith, once for all delivered to the saints,” as in past years you have against the Laodiceans; such a contention as this will never divide a healthy body. It will cause it to grow with the increase of the Deity; but to contend for anything short of this, or irrelevant to it, develops only confusion and every evil work.

I need not tell you as ignorant of it, but because you know it; and by way of reminding you of what you know, that the sanctified in Christ Jesus are those, and only those, who believe “the things of the kingdom of the Deity, and the name of Jesus Christ,” with a faith unspoiled by crotchets and traditions; a “faith that works by love,” of these covenanted things; and are immersed thereupon into Jesus Christ. These are “the saints”; and “do you not know that the saints shall judge the world, and angels too”; that “judgment shall be given to them under the whole heaven”; and that in their execution of it they shall cause wars and contentions and strifes to cease to the end of the world? Do you not know, beloved brethren, that this is your mission, if accepted as the called, and faithful, and chosen? And do you not know also, that the grand principle of the Divine Oracles to be practically developed in the saints while trodden under foot of the Gentiles, is *absolute, unconditional*

obedience to the truth? The Holy and the Just One was not exempted from this necessity; for “he learned obedience by the things which he suffered;” and when perfected, in ascending to the Father’s nature, he was promoted to the command of angels and the world. But it is said that there are contentions among you, which have baptized you in a “sea of trouble.” Is it indeed so, that the truth hath not power in your midst to preserve you from division and confusion? If you cannot maintain peace and unanimity among yourselves, how will you ever become morally fit to command the peace of the world, and to maintain it? Is not this to your shame? Is it so, that there is not a wise man among you? No, not one that is able to straighten out any difficulty that may arise among you?

Now, therefore, there is utterly a fault among you. What is it? Are any of your number possessed of the old demon of Puritanism, that would not permit a woman to kiss her child on the “sabbath” day, because it broke the sabbath, and savored of the flesh? and that would not allow a man to work a ferry boat unless he were a member of the church or “in the Lord?” A demon that burned witches and hanged quakers, because they did not pronounce Shibboleth aright. Beloved brethren, human nature is always tending to extremes, and transcending what is written. As the saying is, it will strain out gnats, and swallow camels by the herd. It set up the Inquisition, and is essentially and always inquisitorial, and incessantly prying into matters beyond its jurisdiction. It is very fond of playing the judge, and of executing its own decrees. It has a zeal, but not according to knowledge, and, therefore, its zeal is intemperate, and not the zeal of wisdom, or knowledge rightly used. It professes great zeal for the purity of

the church, and would purge out everything that offends its sensitive imagination. But is it not a good thing to have a church without tares, without a black sheep, or spotted heifer? Yea, verily, it is an excellent thing. But, then, it is a thing the Holy Spirit has never yet developed; and cannot now be developed by any human judiciary in the administration of spiritual affairs. There are certain things that must be left to the Lord's own adjudication when he comes; as it is written, "He that judgeth is the Lord. Therefore, judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of the Deity"—I. Cor. iv: 5; Apoc. xi: 18—"every man," whose hidden things and heart-counsels when brought to light will be accounted worthy of such praise. Does not this teach us how more important it is that brethren be more diligent in *examining themselves* than in examining other brethren; and that the Lord expects them to leave something for him to do in the way of judging, condemning, excommunicating, cutting off, and casting out, in "the time of the dead that they should be judged?" "Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be *teleia* perfect"—I. Cor. xiv: 20.

Do not suppose that I write these things to shame you; no, but as beloved brethren, to warn you. I think the "sea of trouble," in which your barque is pitching, and lurching, and beating about, may have suggested some ideas that will prove useful in its future navigation. Did you ever hear of a ship going to sea, and making a successful voyage without captain, pilot, mates, etc., in which all the crew were captains and pilots, and each one did

what was right in his own eyes? Does not the New Testament, reason, and the experience of society teach you, that to maintain decency and order in an assembly of man and woman, there must be an official staff, whose business it is to prevent confusion and evil works by the application of the rules and principles upon which the assembly is based? Human nature is the devil, the flesh of sin, in which dwells no good thing; and its propensities and lusts are always ready for mischief. It is against the common and universal enemy we all have to fight, and defend the **NEW MAN**: the inner man, created by knowledge, fed by knowledge, caused to grow by knowledge; by the knowledge of the unadulterated milk of the word, assimilated to what he is, as milk to the nature of a babe. But there are diversities among New Men, as there are differences among Old Ones of mere flesh. New men are not all of equal stature, equal age, equal intelligence, equal wisdom, equal faith. Some are babes, others are young and strong men; others, wise fathers, who are not only strong, but sagacious in counsel. Now what doth reason teach you in view of this scripture fact? If you constitute an assembly of New Men with these diversities, and ye have cases and questions, or difficulties; or, in Paul's words, "If ye have judgment if things pertaining to this life, would ye set them to judge who are contemptible" in the ecclesia? [The original word is used in this sense in II. Cor. x: 10—"speech contemptible."]*contemptible*, mere babes, who, *as judges*, would be contemptible? It seems that in Corinth they had done this. Instead of appointing wise fathers in Christ, they set the least entitled to consideration in the ecclesia to judge, and the consequence was the greatest disorder and confusion. Therefore Paul wrote saying, "I speak to your shame. Is it

so that there is not a wise man among you? No, not one who shall be able to judge between his brethren?"

But, brethren, I think you have some wise men among you, and that if you had constituted them your *witenagemote*, to attend to "judgments of things pertaining to this life," instead of heedlessly proclaiming them to all without any previous counsel, you would have escaped submergence in the abyss in which you are unable to touch bottom, and, therefore, to you, a "bottomless pit." Are you all babes, all young men, all fathers? This is not to be supposed. There are diversities among you as in all other congregations: and, as a general rule, the babes are greatly in the majority. These have had knowledge enough to attain to "the obedience of faith" for remission of sins, and "a right to the tree of life;" but they have not knowledge and experience combined to qualify them for "judgments of things pertaining to this life," according to the letter and spirit of the word. Babes, or "novices," being so deficient in judicial wisdom, should not be appealed to as judges. Their attention should be concentrated on the truth, and not diverted from it by questions, about which even wise men in Christ are not agreed.

Then what do scripture, reason, and experience dictate? *Firstly*, that you ignore the past follies you may have committed, and return to the *as-you-were*, before division was made. *Secondly*, that you drop the subject for the time being; or, at least, until the wise men among you see eye to eye, and understand it in all its circumstances. *Thirdly*, agree not to discuss before all babes in Christ things you do not thoroughly understand, and which tend only to corrupt their minds from "the simplicity that is in Christ." *Fourthly*, do not come to hasty conclusions on doubtful matters, and then

try to force them upon one another. *Fifthly*, do not act as wayward children, and because you cannot have your own way, shy off in a tangent, and turn your backs pettishly on one another. *Sixthly*, choose a council of the wisest men among you, and let them be your Witenagemote. Consult privately with them upon all things you desire to ventilate, and do not trouble the congregation in its public meetings. In these it meets to be instructed, to be warned, to be prepared for the apocalypse of the Lord and Judge of all. It comes together also in obedience to Him, to keep the ordinances delivered "by the apostles;" not to debate and strive, and talk vanity, which tends only to vexation of spirit. Whatever is submitted to the congregation, let it be through the counsel of wise men in Christ you may appoint, and let them submit nothing they do not thoroughly understand and upon which they are not unanimous. Let the truth be king in your midst, speaking and ruling through faithful men, who are at once intelligent in the word, wise in the use of it, and good. With a council of such men you will prosper, and all your affairs will be attended to decently, decorously, and in order; which, however objectionable to professors of factious tendencies, whose worship is the admiration of their own vagaries, will be well pleasing to the Deity, "who is not the author of confusion, but of peace, on all ecclesias of the saints."

In the letter before me I am asked if marriage is a civil or a religious institution? Well, if by "civil" we understand relating to citizens and the state, it is civil; and if by "religious," that which is ecclesiastical, it is religious also; for both the State and "the Church," as they call the names and denominations of the apostasy, regulate and dissolve it at their pleasure.

But I suppose the real question is,

was marriage originally a divine or merely a human institution? If this is meant, the answer is, it was divinely instituted in the explanation of the sexual organism in our nature, and in the creation of one of each sex, the one being taken out of the other, and in the command, "Be fruitful and multiply, and replenish the earth." All this was arranged before sin entered into the world, and, consequently, before religion (which is the system of means for the healing of the breach made by sin) was ordained. The Laodicean apostacy has made matrimony a "holy sacrament of the church," which the same apostacy has forbidden to its pseudonymous "holy priests!" It is, however, no part of Christianity or of Judaism. These only *regulate it* for the special benefit of Israel and Israel's lords, the saints. The world of outer darkness is a law to itself, and orders it to suit its own notions of right. The law of Moses allowed a plurality of wives and divorce, and punished the "social evil" with death. Jesus, who was "made under the law," did not interfere with the law, but forbade divorce upon any other ground than the wife's unfaithfulness. The apostles, whose authority he declared equal to his own in teaching the things of Deity, allowed divorce on another ground, and for the sake of peace to the Christian party. But to carry out this gospel liberty would place a man or woman as a criminal at the bar of Gentile justice and law. Therefore, Peter has said: "Submit yourselves to every ordinance of man, for the Lord's sake;" provided, of course, that in so doing, his precepts were not transgressed; this apostolic tradition applies also to their ordinances of marriage. They forbid two contemporary wives, allow divorce on unscriptural grounds, and tolerate the "social evil" to any extent without punishment. Hence a saint regulated by the word would

have only one wife at a time; he would seek divorce only on scriptural grounds, and avoid the "social evil" as the plague. After this manner is the human amateness *regulated* by the Word, and placed by the New Man in subordination to it.

There is another question proposed, namely, "*Does a believer commit sin in marrying an unbeliever?*" What is sin? Paul says, "It is the transgression of law;" but it is also written, that "where there is no law there is no transgression." Paul delivers a judgment which he thinks would be approved by the Deity; and no doubt it would. But he does not lay it down as a law. He says, a widow is at liberty to marry "only in the Lord;" but *he does not threaten her with any penalty* if she did not take his advice. And, as Paul prescribed no punishment, I see no reason why you should be more stringent than the apostle. Offer your advice as he did; show the possible evils that might come upon her in so marrying, if she take your advice, it is well; if not, so much the worse for her, perhaps; yet, you have done what you considered right; more than this should be left for the Lord's adjudication when he comes.

But the question: "Does the believer commit sin in marrying an unbeliever?" is too vague for a direct affirmative or negative reply. There were some in Paul's day, as in ours, who believed "the truth as it is in Jesus," but who, from various considerations, did not obey it. Might an *obedient* believer marry such a believer? If she married such a believer, would Paul have turned her over to cursing, and have ordered a majority of babes in Christ, under a threat of his displeasure, to turn her out of the church? or, in the event that such a majority could not be created, would he have turned mulish, kicked up his heels, and galloped off with Sothenes and Titus, to break a factious

loaf in solitude? Would he have acted in this arbitrary, unseemly, and mulish fashion, and have thus determined his future to his beloved sons in Corinth? I am certain he would have done no such thing, as is apparent from the evidence of his whole letter, bearing on the case of that great criminal who had his father's wife; and if incest did not drive him into non-fellowship, how can brethren of Christ justify themselves in dividing, or, perhaps, breaking up the ecclesia, or withdrawing themselves from its ordinances, not because a sister *had* "sinned," but because she said she was *going* to do what, perhaps, you have all done before her!! Brethren, this is mere child's play; it is converting the ordinances of Christ into mere playthings, for the sport of those who think and act as children of the flesh—a course of conduct infinitely more sinful and reprehensible than a brother or sister marrying one who might even be an idolator. I say, than an idolator; for Paul commanded his brethren and sisters, if married to such an one, not to seek divorce, but to remain peacefully "in the same calling wherein they were called;" or "if bound to a wife, not to seek to be loosed;" for their remaining together legitimized their children, and, consequently, their own union. (I. Cor. vi: 14) and might result in saving the worshipper of idols, or the Jew, as the case might be.

Now, "unbelievers," in Paul's use of the word, in II. Cor. vii: 14, stands for Jews and Gentiles who hated Jesus, and denied his claims to be the anointed of the Deity, or a manifestation of Deity in our flesh. They said, Jesus is not the Christ, but a mere man, an impostor. Added to this the Gentiles denied the existence of the one living and true Deity, and worshipped stocks and stones; and in their worship committed acts too obscene to be written here. This all was Belial, or wickedness,

which was domesticated in all the families of the Greeks and Latins. Such were those whom Paul styles "unbelievers." Could a sister, (if married to one such) who had been widowed by his decease, marry such another again without sin? Or, could any sister marry such an one with Christ's and Paul's approval? By no means. Her act would prove that she loved Belial, or wickedness, better than Christ, or the righteousness of God. But, if she did so marry, in spite of the advice of Crispus and Gaius, she herself would be the sufferer. Should they, therefore, inflict more punishment upon her by anticipation, in getting the church to cut her off, and cast her adrift upon the sole protection of the infidel, and not this only, but *punish all their brethren* by divorcing them, because she did not take their advice?

But, is there no moral difference between Paul's infidels or unbelievers, and the *mis*believers of our day? Misbelievers acknowledge the existence of the Eternal Spirit, and that Jesus is Christ, the Son of Deity; that he died for sin, and rose again, and is now at the right hand of power. But, because of their ignorance, they do not believe the doctrine he taught, and commanded the apostles to teach. Yet they are very conscientious, admire his character greatly, and are as correct in their deportment, socially, as the most enlightened saint. Nevertheless, they cannot be saved, because they conform not to the conditions of the truth, not through wickedness, but through not being able to find the truth; for "many shall seek to enter in, but shall not be able." If a saint married such a misbeliever, would it be sin? And, if it be sin, which I propose you postpone for the Lord's decision, as the sister in question will perhaps do, if she take not your well-meant advice. If it be sin, I say, with Paul's example before

us, it is beyond your competency, dearly beloved brethren, scripturally to curse her, or to expel her from the church.

The passage in II. Cor. vi: 14, "Be not unequally yoked together with unbelievers," does not seem to refer *directly* to marriage. Indirectly, however, it does. It is an injunction not to be slighted, and indicates a *general principle*, which it would be well for all the faithful to observe, in all the relations of life. But marriage establishes the most intimate fellowship between the subjects thereof; if, therefore, it would be wrong for a Christian man to yoke himself with an atheistic and blaspheming Jew or Pagan in secular affairs, how much more reprehensible would it be for him to yoke himself with an atheistic, blasphemous, or fashionable and silly woman of the world. This would be an unequal yoking of an intensely immoral character—a touching of the unclean, that would in the judgment, probably, bring upon the believer the reprobation of the Lord Almighty. It would be a yoking very dangerous to experiment upon. Indeed, I doubt if any man truly enlightened and earnestly devoted to the truth, could, by any possibility, be induced to subject himself to the defilement and intolerable nuisance of companionship with an ignorant, idolatrous, superstitious, and blasphemous antichristian woman. Such a union could hardly be termed that of Christ and Belial; for, surely, Christ could not be in the man who would permit such a yoke to come upon his neck.

But, would the case be parallel, if a Christian were yoked, in trade or marriage, with an amiable, well-disposed, tractable, and God-fearing misbeliever? Would he not be more unequally yoked if united to one who had by immersion been placed, technically, "in the Lord;" but whose walk was like too many females amongst us, characterized by

the outward adornment of the toilet, the bedizening of their persons with jewellery, the fashionable putting on of apparel, backbiting, evil gossip, and so forth, to the neglect of the adornment of "the hidden man of the heart," in that which is not corruptible, even the ornament of a meek and quiet spirit, which, in the sight of the Deity, is of great price?" Do not many misbelievers put these technical believers "in the Lord" to shame? Is it not a risky thing in this nineteenth century, when "the truth as it is in Jesus" is so imperfectly understood, so little appreciated, and has so little practical influence upon the conduct of professors, for genuine believers to ally themselves with those who are technically said to be "in the Lord?" If men and women "in the Lord" were really and truly what that phrase scripturally imports; if they were the legitimate sons and daughters of Abraham and Sarah in well-doing—there would be no risk of making shipwreck of peace, and patience, and domestic harmony in their being yoked together: but alas, our experience in this hemisphere proves it to be as hazardous to spiritual welfare to marry technically "in the Lord" as to marry a misbeliever; so that it would seem almost the safer course to imitate the example of Paul, and not be yoked at all.

Things, then, in relation to "believers" and misbelievers in our day being thus brethren should not legislate and arbitrarily affect one another in regard to the matter. Let every one be judged in their own case till the Lord come. If one marry a misbeliever, and he find he have married unhappily, he is the sufferer, not you who advised him to the contrary. In doing this, you have relieved yourself of all responsibility in the case. All that remains for you to do, is to make the best of the situation by making yourselves as agreeable a

possible: and using all the influence you may thus acquire in teaching the misbeliever "the way of the Lord more perfectly." This is far better than "cutting off" a brother or a sister, and accounting them as heathens and publicans, because they do not accept your views of the subject as infallible, and as little to be questioned as the decrees of God. And remember, beloved brethren, we are not to do evil that good may come, any more than we should sin that grace may abound. Paul exhorts you to "mark them who cause divisions and offences *contrary to the doctrine*" he taught. You are all of one faith, one hope, one Lord, one baptism, one body. In these things, it is said, you agree, why then do you allow doubtful questions to divide you? You compass only evil by such a course. No possible good can come out of it. Your contentions and divisions bring reproach upon the truth, you ought to throw all your energy into this for its support: and not waste time and power in vain strife by which you crucify it, and put it to an open shame, and make yourselves a by-word in the lips of hypocrites and sinners. "Let your moderation be known unto all; *the Lord is at hand.*" Dare any of you work confusion among the friends of unadulterated truth in view of this fact? I beseech you, brethren, one and all, change your course and "be of the same mind in the Lord," which is much more important for you than disputing about marrying in the Lord;" for this I say, brethren, **THE TIME IS SHORT:** it remaineth that both they who have wives be as though they had none; and they who weep as though they wept not; and they who rejoice as though they rejoiceth not; they who buy as though they possessed not: and they who use this world as not using in excess; for the fashion of this world passeth away." Therefore in these things be without

carefulness, that you may please the Lord.

Finally, brethren, whatsoever things are true, holy, just, pure, amiable and commendable; if there be any goodness, any praise, think on these things. Those things which ye have both learned, received, heard and may see of Paul's example as exhibited in his writings, do, and the God of peace will be with you, and supply all your need according to his riches in glory by Christ Jesus.

Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the energy whereby he is able to subdue all things to himself; unto him be glory in the undivided ecclesia with Jesus Christ, during all the generations of the *Æon of the Æons.* Amen.

Salute every saint in Christ Jesus. The brethren who are with me greet you. And desiring only that the truth may prosper, I add my own salutation on subscribing myself faithfully and affectionately your brother, in the unity of the faith and knowledge of the Son of God.

JOHN THOMAS.

MARRIAGE WITH THE ALIEN.

TWO brethren have written us in regard to our remarks last month under this heading, expressing a fear that weak ones may be made weaker by what we said. We appreciate the situation; but while they see danger only on one side, we see it on both sides. While there may be weak ones in danger, there are also strong ones in the same predicament who need warning. In such cases we try to deal with questions apart from local facts, and it is one local fact versus another local fact that makes it difficult to advise moderation suitable to two sides. We often regret when we have the question put to us in our public work,

Will children and infants be saved? To plainly answer this question will offend weak ones on one side, and not to plainly answer sometimes offends those who believe in speaking out the hard words of the Truth regardless of whether the hearers are "able to bear" it or not. Our remarks would not have been made last month had we not had the facts in our mind that needed a few words of caution. If both sides of a disputed question will make allowance for this we shall not be misunderstood.

The article by Brother Bruce, which we said last month would follow, has been withdrawn, for reasons developed since he wrote it. One side of the question having had a hearing it is only right that the other should. We do not believe that everything pertaining to the Truth should be set forth with one-sidedness. It is to be feared that many have forgotten that it was by "looking at the other side" we escaped from "orthodox" darkness into the light of the Truth.

Following are a few words from

BROTHER G. T. WASHBURN ON THE
SUBJECT:

DEAR BROTHER WILLIAMS:

My old enemy, "sleeplessness," will not permit me to do any serious work in the evening, so I am compelled to do what little writing is necessary in the shop amid the whiz of wheels and the interruptions of the business of steam engine building. This prevents quotation and reference, and even connection, to such an extent as to make it impossible to write for the printer; but I must occasionally send a friendly line to you on current events, feeling assured you will make due allowance for errors of every sort, which are likely to creep in under such (extenuating) circumstances. The *ADVOCATE* is received, read, and digested. Your remarks on the marriage question are

mild enough to disarm the most sensitive, and forceful enough to warn the least sensible.

While I have never thought or said it was right for a believer to marry outside the house of God, yet I have been compelled to see many reasons why one may not take too rigid a stand against an erring brother or sister who has not felt the force of the common Christadelphian view. Let me briefly refer to a few *mixed* marriages that readily occur to one familiar with the Bible record. By the way—how are we to look upon the marriages of the "sons of God" beginning with Seth? Can we be quite sure he and the other men of faith always married "in the Lord" when they took to wife daughters of Eve? What evidence have we that Joseph's wife was ever converted to his religious persuasion before he took her unto himself? It would seem to me as if the probability of her being a convert was very slight indeed when her parentage is taken into consideration. The legal status of her children, however, is not called into question, because we find them heads of tribes of Israel. God wrought a mighty deliverance at the hands of Moses, and still another through the instrumentality of Esther. These both failed to marry "in the Lord." In fact anyone who wishes to follow out such a line of investigation will find plenty of food for thought in the first chapter of Matthew alone.

Then, again, we have the case of Timothy, spoken of in Acts xvi., whose father was a Greek. We know how well Paul speaks of Lois and Eunice in II. Tim. i: 5. The point I see in this is that Eunice must have married one outside Israel, either while she was a Jewess or after she became a Christian; in either state her "faith" would have suffered if the new test is so essential to good standing before God. The fact that Timothy attained to young man-

hood without being circumcised shows the strong domestic influence exercised by his father, and proves that his mother's life could not have been free from care, if her *faith* was "unfeigned," for "from a child" she had taught her son the Holy Scriptures, which are able to make wise unto salvation.

Moses is not the only case which it appears as if God "condoned." Deut. xxi: 10-14 leaves room for many such.

The mixed marriage prohibition was *not* universal for Israel. A reference to Deut. vii: 1-4 gives the names of those they were forbidden to marry, and the reason why such a law was necessary. But even when this *law* was violated God has not been merciless. Take the notable case of Uriah, the Hittite's wife: with her David committed adultery (II. Sam. xi: 4) and was punished. If the prohibition against the Hittites (Deut. vii: 1) held good in the time of David, Bath-sheba must have broken it, and then, on the apostolic principle laid down (I. Cor. vi: 16) what becomes of the lineal descent of the heir to David's throne when logically considered!

But I forbear further trespass upon your time and patience. I do not care to even appear to prove a position I don't deem expedient. I am quite well convinced there is no *LAW* against marriage with the alien, with the possible exception of that to the New Testament widow.

There was a called-out class in Corinth; they did believe the gospel; they were immersed; they were a recognized ecclesia: they did have questions arise about which they did *not* have a commandment; they wrote to Paul about the several aspects of the marriage question: of only *one* phase does he claim to have a *command* (I. Cor. vii: 10); in all the others, while expressly disclaiming the possession of *law* he gives his enlightened advice or judgment.

He does the same thing in almost the same language as concerning "giving," in II. Cor. viii: 8. We do well to take Paul's advice on questions of expediency, as he was a man in sympathetic touch with right things; but we do not do well when we claim *more* for his words than he did himself. I beg to submit then that we must discern between "law" which is imposed by God for obedience and loving advice which is most expedient always.

THE FREE-LIFE DISCUSSION IN POMONA, CAL.

A BROTHER writes us in regard to the object of our visit a few years ago to California as follows:

In the *ADVOCATE*, Vol. VII, page 32, in Pomona intelligence, the last proposition from which the brethren withdrew, and which is the sum of all the others, or their logical conclusion: "Baptized believers also pass out of Adam, freed from Adamic condemnation, and do not therefore die according to the original sentence pronounced on Adam." This is pretty near the present teaching of the *ADVOCATE*, and yet you went to California to take issue on those points.

THE MISTAKE CORRECTED.

It will not be unreasonable if we claim to know what points we took issue on in Pomona, and what we went there for. We went there in response to invitations to set forth the gospel to the world. The discussion was not the object. It was incidental and mooted and arranged for after our arrival in Pomona. Our brother's remarks caused us to look up the proposition and read part of the stenographer's report of the discussion; and we think a few extracts at this time might prove helpful.

Proposition: Do the Scriptures teach that Christ was born under the con-

demnation of death passed upon Adam and his posterity, and that he died to redeem himself as well as His people from the same?

Brother Williams affirm; Dr. Usher denies.

BROTHER WILLIAMS QUESTIONS DR. USHER.

Will you state why it is that man is a death-stricken being? What was the cause of it?—Will you define what you mean when you say man? There are two classes; one in Christ and the other out. If you mean those in Christ.

The man, whether in Christ or out of Christ, is death-stricken?—No, no.

Are they all subject to sickness, sorrow and pain?—Sickness, sorrow and pain—Yes.

What brought them into this state?—Man's—man's transgression.

Whose transgression first?—I cannot answer that question; I am not acquainted with him.

Don't you believe Adam's sin brought him and all his posterity under the penalty of death?—I believe the sentence passed upon Adam was passed upon him for eating of the tree. There is not one word about sorrow and sickness.

Does it not say, "In sorrow shalt thou eat of it all the days of thy life?"—Hesitation.

Question repeated.—Yes.

This came upon him from his having sinned?—Yes.

Then from *this* sin, sorrow and death he is finally to be redeemed is he not?—I don't know about that.

How do you account for the fact that man is a subject of sickness, sorrow and pain?—He is under the inherent natural laws.

Did nature's laws bring sickness, sorrow and pain before nature's laws were broken?—I cannot tell you sir.

Do you believe that sorrow and pain came upon Adam because of his having broken God's law?—Do I think it came

upon Adam? Indeed I am very certain it did not do it.

You don't believe that sorrow and pain came upon Adam for breaking God's law?—The Scriptures do not say anything about pain and sorrow being passed upon Adam.

I will quote the Scripture to you: "Because thou hast done this, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Then sorrow came upon him because "thou hast done this"?—It depends—I cannot tell what you mean by sorrow, but suppose it did.

Then it was through that sin that sorrow came into the world?—You said sin and sorrow.

Then was not sickness and sorrow the result of sin?—I do not admit for one moment that that was a part of the sentence. I do not contradict that after that came death.

God says, "because thou hast done this, in sorrow shalt thou eat of it all the days of thy life." Was not that a part of the sentence?—Yes.

Then sorrow has passed upon his descendants as a result of that sin?—I don't know, only I don't think—

You "don't think," when Paul says that "by one man sin entered into the world and death by sin, and so death was passed upon all men, for that all have sinned." Do you believe that death came upon man as a result of Adam's sin?—Most certainly.

Did not God pass the sentence of death when he said, "In sorrow shalt thou eat of it all the days of thy life"?—Yes.

Do you think then at that time and in that way the sentence of death was passed upon all men?—I don't know.

You said that you did not know he was a man of sorrow. You said a moment ago he was not a man of sorrow?—By no transgression of his did he know sorrow.

Do you still believe that?—Yes.

Christ, the Scriptures say, was a "man of sorrow and acquainted with grief?—He bear our sins—

Was Christ a man of sorrow and acquainted with grief?—Yes.

You stated there could be no sorrow unless there was sin. On account of whose sin did Christ suffer sorrow?—The brethren's.

Was Adam one of the brethren?—No.

Did not Christ belong to the Adamic family?—He was of the seed of the Father.

You have admitted that Christ was a man of sorrow, acquainted with grief, and said that if there were no sin there would be no sorrow. Was not Christ's sorrow and grief and suffering the result of sin?—No.

How then came he to be "acquainted with grief?—Because he was born under grief; because he bore our sins.

Don't you believe that he "bore those sins *in* his body to the tree"?—Yes.

How did our sins find their way *into* his body?—He purchased us by his own blood—that is the way he bore our sins in his own body. Our sins did not enter into his body.

Were not our sins in his body before he purchased?—Yes.

How then did our sins enter into his body so that He could "bear them in his body to the tree?—He died for us.

If our sins were borne in his own body, tell us how they could get into his body to be borne?—That is a mere figurative expression, to believe that they entered into his body as you say. Do you mean entered into his circulation through his blood? We must have an understanding as to what you mean.

I ask you how our sins were borne in Christ's body, and how could the sins that we had not then committed have been borne in his own body?—Is that what you mean?

I mean, what sin was it that found its way into Christ's body, producing a condition of sorrow, pain and death under physical law?—A man might transgress that law as an entire physical organism. Say he should go home and eat too much supper, he would transgress a physical law.

In that way would sin find its way into our bodies, producing certain results?—I don't think that would follow from mere transgression of the law. It would be—sometimes—

The Apostle says, "Sin that dwelleth in me," etc. Do you not think Paul told the truth when he said, "Sin dwelleth in me?"—It does not matter how he got it into the body. If he gave way to the lusts of the flesh, he sinned.

Did Adam suffer sorrow, pain and sickness before he sinned?—No. There is nothing in the Scriptures that he suffered sorrow and pain. Give the chapter and verse where it says he suffered sorrow, sickness and pain.

"In sorrow shalt thou eat all the days of thy life." Don't you think Adam's sin brought disease into nature?—No.

How comes disease in any man's nature?

—God left the body as it was, mortal and corruptible; God turned his face from Adam when he turned him out of the garden of Eden and excluded him from the tree of life and ordered him out of the garden.

Was he a man of sorrow, pain and death before he sinned? When he became disobedient was it not at that time his body became subject to disease and death?—I don't know.

When he sinned was it not then that its effect entered his body and diseased it and then it was in a very bad state instead of "very good"?—Adam had sin set before him.

Was it not sin that brought to us every pain?—Yes.

And is not that a very bad state—the diseased state?—I don't know whether Adam had the measles or any other disease at all. I will admit that Adam sinned, and that Adam's sin brought death into the world, when, no doubt, he was sorry for what he did.

It was Adam's sin then that brought death into the world?—Into the world? what kind of death?

The death from which there is to be resurrection?—I do not understand what you mean.

Do you believe the sting of death is sin?—Do you mean by—you remember there are two classes, of the seed of the serpent and the seed of the woman. Do you mean that Christ was born into Adamic sin?

Is not the *physical* condition of man in Christ and out of Christ the same?—No.

Do not those who are members of Christ die as well as others?—That is ridiculous. Members of Christ's body fall asleep and do not die; simply fall asleep awaiting the prize sent of God. "He that believeth in him shall not die," etc.

Do you believe that Paul told the truth when he said of Abraham, Isaac and Jacob, "These all *died* in the faith?"—No; he meant they fell asleep.

Do you mean that he did not tell the truth?—He meant they fell asleep.

He did not say "fell asleep." Did he tell the truth?—No; he meant they fell asleep.

It is said that Christ "both *died* and was *duried*?"—He told the truth as far as you said.

Was not that *death*?—I wish you would express it so that I might understand.

DR. USHER QUESTIONS BROTHER
WILLIAMS.

Can you give me one verse, from Genesis to Revelation, where it is said that Christ died to redeem himself?—

I can; turn to Hebrews, please, ix: 11 —"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, *having obtained eternal redemption.*"

Go on. In what passage does it say he died for himself?—In this it says he shed his blood in order to obtain eternal redemption.

For himself? It does not say so. You mean—I don't put any dependence upon that. Do you quote that to me to prove that Christ had to die to redeem himself?—He shed his blood that he might obtain eternal redemption before he could go into the holy place.

I will give you another chance if you want it. Give me that proof that Christ had to die to redeem himself from the Adamic condemnation.—I have answered that question.

Take the 15th verse of your own chapter. Take the context from this and you will find out what that death took place for?—For the redemption from the transgressions and that all might receive the promise of eternal inheritance.

To redeem himself was not the cause of his dying. He never transgressed the first covenant. The first covenant—the Mosaic covenant—Christ only died once. He died and what did his death take place for?—Ask questions, please, not make speeches. I answer, he died as a means of redemption from the transgression of Adam.

Christ did not allude to it. Can you read between the lines any place where it says Christ died for that purpose?—No, but I can read in the lines that Christ entered into the most holy place, *having obtained eternal redemption* by his own blood (Heb. ix: 11, 12).

Did he enter the most holy place

with Adam's blood?—No, but by means of having shed it.

This death having taken place, Paul tells us that it was for our own redemption from those transgressions under the law?—Yes, he did, that is true, but not all the truth.

Did he mean by that that he had redeemed those who had transgressed the law?—Yes, as well as himself, from Adamic law of death.

Himself? Had to redeem himself too?—As a matter of course.

Did he say this?—He did.

Did he not keep the law from the cradle to the grave?—Yes.

And he came under the curse in order to redeem them from under the curse of the law?—Yes.

He was cursed for them?—Certainly; he had to be under the curse to be redeemed out from under it.

In what way was he made accursed?—By being born under the curse, Adamic.

And he laid down his life, that no man could take from him, for himself?—Yes.

Laid down his life for himself?—Yes.

You say Christ was under the condemnation. Will you give me one verse where it says he was under the curse?—Yes; Heb. v: 7—“Who in the days of his flesh, when he offered up prayer and supplication with strong crying and tears unto Him that was able to save him (out) from death, and was heard in that he feared.

That does not say he will save from death even the children; and does not say anything about having died to save himself. That is a mere assumption that Christ died to redeem himself and that he was under the condemnation and had to die for himself. God could have saved him from death. There is not one single syllable that Christ died to redeem himself—nothing that Christ died to redeem himself at all. He

merely came to do God's will. He cannot bring up anything in the Scriptures that says he died to redeem himself?—The Scripture says that he prayed with strong crying and tears to be saved from death *and was heard*.

Does he say to be saved from death?—Yes, and he prayed to God to “let this cup pass,” but he had to drink it and was then saved out of death—his prayer was thus heard and answered. There is not a word about having to redeem himself. There is not one syllable that he had to die for himself. Do you believe Daniel when he says he was cut off, but not for himself. Daniel says he was cut off, but not for himself. Does not Daniel say the Messiah was cut off, but not for himself?—Daniel used different words from what we have. “The Messiah shall be cut off and shall find nothing in him,” and Pilate “found no fault with him.”

Why did he have to die for himself? Those words Daniel never used. That is merely because it favors your theory. I am asking you not to give your theory?—You will not accept that translation?

No?—“Shall find nothing in him” is the proper translation, and in harmony with the fact that Pilate says he found no fault with him.

Pilate is no judge of God's word. You base your contention about his having entered the most holy place. I ask you if you base your belief that Christ died for himself on that verse which says Christ entered the holy—the most holy place and by his own blood obtained eternal redemption?—Yes, and on other testimony. Take Heb. ix: 16, which shows He had to die to bring the covenant into force before he could have his part of the inheritance.

Is it that. Do you base your theory on that?—I give that and other quotations from the Scripture to prove it.

We deny that there is one word about

Christ dying for himself, not one syllable. The Maker made an instrument of Christ and he died as God's representative. Now you say you base your assumption on this verse, that Christ had to die for himself?—The Covenant could not be brought into force without his death.

Does that prove that he had to die to redeem himself; does that have anything to do with Christ's dying for himself?—Certainly, the covenant was made for Christ as well as to us; it would be of no force until the death of the victim. He had to die to bring the covenant into force. There would have been no salvation or redemption for Christ or anyone else if Christ had not died.

He would have gone on living?—Then he would have been subjected to death the same as anyone else without resurrection.

You say he was under the Adamic death, and that is a temporary death?—I never said anything of the kind, that it was a temporary death.

It was a death from which there was no awakening was it?—That would be the consequence if God had not brought Jesus from the dead through the blood of the everlasting covenant.

Is there any salvation for anyone outside of Christ?—No.

Is there any resurrection?—That depends upon what you mean by "outside of Christ."

I ask you if there is any salvation for anyone outside of Christ?—There is no salvation out of Christ since Christ died, the term "in Christ" being only used since his death.

Chairman Clark called the meeting to order, and read the proposition: "That the Scriptures teach Christ was born under the condemnation of man, which was passed upon Adam and his posterity, and that he died to redeem him-

self as well as the people from that sin.

Mr. Williams affirms; Dr. Usher denies."

The Chairman informs Dr. Usher in regard to the rules of debate and said: "I will say for the benefit of the doctor, when the fifteen minutes for questions come, that you must confine yourselves strictly to questions, and not argue in regard to the subject."

BROTHER WILLIAMS QUESTIONS DR.
USHER.

Do you believe that the children of Israel were made legally and physically free from the Adamic condemnation when they came under the covenant at Sinai?—Legally and physically—let me see—legally and physically?

The Adamic sentence was that they should return unto the ground; that was the sentence of death. Were they free from that sentence?—Yes, yes.

In sorrow man was to eat bread by the sweat of his brow. Did they do so after they entered the covenant at Sinai?—They did.

Why did they suffer if they were physically free from Adam's condemnation?—They were free from the Adamic condemnation.

Did they continue eating bread by the sweat of their brow? What is your answer to that question?—The Doctor hesitates.

Now the children of Israel having been made free from the Adamic condemnation at Sinai, do you think that that freedom was transferred to their children from generation to generation?—Decidedly.

They were baptized into Moses and made free from the Adamic condemnation; the children of Israel were?—Yes.

Do you think that our children are born free?—No.

Why?—It takes individual baptism; the other was national.

Was the other national and indi-

vidual freedom, and do you think that every individual was born free by reason of the individual freedom of the father in Israel?—Yes.

By individual freedom you mean that everyone was born free?—Yes.

Is that how you think Christ was individually free?—His mother was free, therefore he was individually free.

If you were baptized into Christ, would you be individually free?—Yes.

Would your children be born individually free?—No.

If Christ was born individually free, why not?—Because we are not all God's people, as were the children of Israel. We must, as a class, be all God's people as the children of Israel were. That is the reason.

Do you believe that Adam would have died had he not partaken of the forbidden fruit?—I don't believe he would. Never.

Then he brought death upon himself by eating forbidden fruit?—He brought death on himself by transgressing God's law.

That's the same thing. If Adam would not have died except for his own sin, do you think it would have been just for God to have taken his life before he sinned?—He would not have taken it if he had not sinned.

Very well, now Christ, you say, was born in the same condition that Adam was before he sinned. Why then did God require his life?—You have altogether a wrong idea.

Did not he arrange in his plan from the foundation of the world that Christ was to be a "lamb that was to be slain"?—I suppose it is true that he did.

Did not God command Christ to die?—Perhaps he did—No.

You have said before that Christ was obedient unto death?—No.

How could he be obedient unto death if he was not commanded to die? He

laid down his life freely as a gift.

Answer my question (repeats the question)?—God did not command death.

How then could he be obedient to a thing he was not commanded?—It was simply a plan of salvation that God laid down. It was never commanded of him.

When you quoted John xii: 24 did you mean by that that had Christ refused to die he would have lived alone eternally?—I don't like the way you put the question—refuse. What do you mean to say; that if Christ abided alone he would have died?

I want my question to be answered before I put another?—I believe that God there intended to teach the need the necessity for his people by the grain of wheat that falls into the ground and abideth alone. He died to bring forth much fruit.

How long would a grain of wheat abide alone?—Until there was a crop of wheat after it.

Is a grain of wheat incorruptible?—I could not say.

Is that the best answer you can give?—Yes.

Does not the Saviour say in the same connection, "He that saveth his life shall lose it, but he that loseth his life shall find it"?—In the same connection? No.

Does the Saviour say that anywhere?—Yes, sir.

Repeats question?—No, he never said it as a rule.

He never said it?—Not as a rule.

Did he say it at all?—Not as a rule.

You say "as a rule." I ask you if the Saviour said, "He that saveth his life shall lose it, but he that loseth his life shall find it"?—Yes.

Now then, if the Saviour had saved his life, by that rule would he not lose eternal life?—No: that does not apply to him.

Please turn to Heb. ix: 11. Who is the testator in this case?—God.

To whom did he bequeath the estate?—That is quite a problem. I suppose it was Christ.

Does not God bequeath to his son the estate?—Yes.

Does not Paul say that a testament is of no force until the death of the testator?—Yes.

Could that testament of inheritance to God's son ever come into force without death?—No, of course not.

Then Christ individually would have to suffer death in order to make the testament good, would he not?—We believe that it was absolutely necessary that he should die.

Answer my question, please. Could he come into possession of the inheritance without death and was not death necessary for it?—Death in whose name?

Whose death is it speaking of?—God's.

Who died?—Christ.

Could Christ ever have had his inheritance if he had not died?—Well, now, you see that —

Answer, yes or no?—I don't know. I don't know the mind of God.

When God said that the testament was of no force without death, do you believe that?—Yes.

It could never come into force until Christ died could it?—No.

Then Christ's bequest would have no value till redemption was gained by the blood of the covenant would it?—He could have lived on.

In that case would Christ have had any part in the inheritance?—Any part—Yes, he had already gained life.

Do you not understand that when God bequeathed to Abraham, Isaac and Jacob the inheritance of the land that they were also promised eternal life?—Yes.

Is not that the covenant or the testament?—Yes.

Could Christ have obtained the life of this covenant or testament if that testament had never come into force?—I say yes, decidedly yes.

Then he would have benefitted by a testament that had no force?—So far as life is concerned, yes.

Are you thoroughly satisfied with that, and do you think that everyone should be? Do you believe Paul when he says that Christ, with strong crying and tears, prayed unto him who was able to save him from death?—Who said that?

Well, whoever wrote Hebrews. Do you believe that in strong crying and tears he prayed unto him who was able to save him from death?—Yes.

Then does not that prove that he needed to be saved from death?—No.

Then when he cried to be saved did he cry to be saved from that from which there was no necessity to be saved?—Put the question again.

Question is repeated?

That is not in the Scriptures; I did not say anything of the kind.

You said that Christ, in strong crying and tears, praying unto him who was able to save from death, did not prove he needed to be saved?—Yes.

How is it that he should pray him who was able to save from death if he did not need salvation from death?—Salvation from death? I don't know.

Did he pray God to save him out of that from which he was already saved?—Allow me to make an explanation.

You can make the explanation in your address; you know you should not evade the answer. It is my time now, and you may make your explanation when it is your time to make your address?—I know it is.

I will ask you further, do not the Scriptures say that Christ, for the joy that was set before him, endured the cross?—Decidedly he did.

Could he have obtained that joy with-

out enduring the cross?—What do you mean by that, the joy that was set before him?

Everlasting life and eternal glory?—You mean—the Almighty gave him life?

Would it have been taken from him after he had given it to him?—That life was earned under the law.

How did he get it?—The Father gave it to him.

Did the Father give him eternal life?—No.

Do you say he gained eternal life?—Yes.

Was that eternal life a part of the joy that was set before him (Repeats the question)?

—Possibly, yes.

Could he have gained that without suffering death on the cross?—Yes.

Does not Paul say that for the joy that was set before he endured the cross? Do you believe that?—Yes.

Do you believe that he could have obtained that joy that was set before him if he had not endured the cross?—I cannot answer that; he did not have to endure the cross before he gained life for himself.

Are you well satisfied that that answer is all right? Do you believe that if Christ failed to obey in refusing to die on the cross that he would have obtained eternal life and glory?—If he had ever come under the law, yes.

THE BIRTH OF THE SPIRIT.

DEAR BROTHER WILLIAMS:

I have just read the *ADVOCATE*, and of the fourthly in Bro. W. W.'s "Sevenfold Walk" we will say yes, he is a "little too premature." If he had used the word begotten he would have been nearer right than to say we are born of the Spirit now. How the unjust can be punished, seeing they are born of the Spirit, I cannot

see. They cannot die any more if they are born of the Spirit.

W. S. COCKE.

REMARKS.

Brother W. seemed to anticipate objection to his statement, and we thought it would come when we read what he had to say on present birth of the spirit. It will not do to place too much reliance on the word used, and the use of the word "begotten" instead of "born" will not help the matter. The Greek word in this case is another illustration of the fact that the context is a safer guide to its meaning than philological technicality. It is the same word as occurs in I. John ii: 29; iii: 9; iv: 7, and other places where the word born is given in the A. V. The R. V. gives "begotten" in these cases and "born" in John iii: 5. There is no reason for this; for the use of the word in the Epistle of John cannot be confined in its meaning to our idea of begettal without birth; for the facts declared of those spoken of show that they are in the born state. The first passage referred to says, "Ye know that every one that doeth righteousness is born of God." Confine the word here to our meaning of the word "begettal" without birth and we should have the absurdity of one begotten but unborn "doing righteousness." If in Christ we are "new creatures" and thereby responsible, we must have been born as well as begotten. Of course the word in these cases is figurative, but yet it must be used consistently. We are therefore driven to the acceptance of the word "born" in the passage referred to.

Perhaps Brother W. and Brother Cocke will wonder why we thus elaborate, and we will thus explain. There are some who deny that we are yet born and claim that only begettal has taken place, and that the birth is not till we are changed to immortality. By this they seek to prove that we

are not yet children of God and therefore not brethren of Christ's—Christadelphians.

Now from the Epistle of John it is clear that we are now born from above, but what does this figure of speech mean? It can only mean that we have been constituted children of God by the law of the spirit of life, which is "from above." In this sense only can we apply the words "born of God," or "born from above." And here we are compelled by the facts in the case to confine the "birth to the production of a "new creature" MENTALLY and MORALLY. This new mental and moral creature is not of the flesh, but of the spirit.

This, no doubt, is the meaning Brother W. has in view when he claims the right to say we are now born of the spirit. It is rather dangerous ground, in view of the "orthodox" theory of "birth of the spirit," which we have to guard against. The phrase "born of the spirit," as used by the Saviour in John iii: 5-8 evidently applies to the physical change at the resurrection, as will be seen by the words, "So is every one that is born of the Spirit."

EDITOR.

BY NATURE CHILDREN OF WRATH.

A BROTHER writes as follows in regard to Eph. ii: 3:

"I see that in the 'Truth Gleaner' you explain Eph. ii: 3 as a matter of birth. It is the same word (PHUSIS) that is annotated in the Diaglott on Rom. ii: 14. Of this verse (Eph. ii: 3) Parkhurst, who is quoted from in Diaglott on Rom. ii: 4, says, 'Natural disposition enhanced or aggravated by acquired habit.'"

ANSWER.

If the word PHUSIS means natural disposition enhanced, etc., it must be natural disposition before it is "enhanced or aggravated." And if it is

natural disposition it must be a matter of birth. It cannot be what we sometimes call "second nature." So it must be first nature, and that comes by natural birth. However much this "natural disposition" may be enhanced or aggravated the fact remains the same that it was there to be enhanced and aggravated. It is therefore still true that we are "by nature children of wrath" before we by action "enhance and aggravate" it. In the "Truth Gleaner" we showed that Paul, in verses 11 and 12 of this chapter, declares that the reason why they were without Christ, aliens, etc., was because they were "Gentiles in the flesh," or naturally. This was surely a matter of birth.

It is not long since one who partly believed the Truth but clung to infant salvation came to us and asked, "What have these little ones done?" Yes, truly, we answered, what have they done to obtain redemption from the condemnation passed upon all in Adam under which they were born? We then read Eph. ii: 11, 12 and asked, "Was there ever a time when you were not in this hopeless state?" Is there one who is enlightened in the Truth who would say yes? If so, then he would encourage infant salvation. If he would say that we become children of wrath by our "habits," then before we formed habits we were not "children of wrath," "Gentiles in the flesh, without Christ, aliens," etc.

Many who deny that the phrase "children of wrath" applies to what we are by nature or birth fully believe that we are born under condemnation. Now was it not the wrath of God that condemned the race in Adam? If we are born under condemnation and condemnation is the expression of just wrath how can we be children of condemnation and not be children of wrath? The Saviour says, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the

wrath of God ABIDETH on him"—John iii: 36. It is a question of whether we shall be redeemed from under this wrath that came upon the race or will it ABIDE upon us. So it is a question whether we shall be redeemed from under the condemnation or will it abide upon us?

The word PHUSIS, rendered nature in Eph. ii: 3, is used in the following passages: Rom. i: 16; ii: 14, 27; xi: 24; I. Cor. xi: 14; Gal. ii: 15; iv: 8; Eph. ii: 3; II. Pet. i: 4. It would require considerable ingenuity to make any of these mean action or habit.

The championship of a cherished unscriptural theory has caused some to try to readjust this question. It is not held fast to as it used to be because it does not accord with a theory recently made much of. The view taken of it till recently is clearly expressed by Dr. Thomas in "Revealed Mystery," which we have quoted before but it may be well to quote it again. Here it is:

"All mankind are born of corruptible parents into a STATE OF SIN. By this natural birth they become members of this sinful and evil state, and heirs of all of its disabilities. By virtue of this birth they are "CONSTITUTED sinners" though they could not help, and had no hand in the matter. * * * It was "through the disobedience of one (Adam) the many (his descendants, babes and adults) were CONSTITUTED SINNERS." * * * In this life, then, there are two states in relation to God and the children of Adam—the one a STATE OF SIN, and the other a STATE OF FAVOR; the former is occupied by "constituted sinners" of all ages, from the babe to the old man, of every shade and variety."

To show what change takes place and how it takes place the doctor says. "The being begotten and born of the water by the word is passing from the sentence of death to the sentence of life, which says that such

an one shall not suffer the condemnation of the second death. He who has thus passed from death to life becomes by the transition a sheep of the flock of the Great Shepherd; one of the people of God; a well-doer; a subject of the author of eternal salvation. * * * None have any part or lot in this salvation but true believers; all others are excluded, physically, circumstantially, or by their own volition." EDITOR.

"THE GOOD CONFESSION."

IN thinking over the recent innovation and the claim that third-class resurrection has always been considered part of the one faith and a basis of fellowship we have tested the claim in every way we could think of. The result shows how easy it is for the "wish to become father to the thought" when it is supposed that the "circumstances alter the case." We have made a comparison of what has recently been written with writings of earlier days; and while third-class resurrection was in those days referred to it was incidental, and those who differed on it were told it was a matter of no concern so far as affecting salvation. If the matter is so important as is now claimed it surely ought to have been dealt with in making the good confession of faith preparatory to baptism. "The Good Confession," the copy of which we have, is dated as late as 1892. third-class resurrection is not only not mentioned, but it is entirely excluded by the phraseology used. On page 28 the subject of resurrection and judgment is dealt with as follows:

157.—*Are all who take on the name of Christ by belief of the truth and baptism destined to be saved? No. only those who are faithful and bring forth fruits into eternal life. Some walk after the flesh and some after the spirit.*

158.—*How will the two classes be dealt*

with? Those who are pronounced acceptable will receive eternal life, and be made to inherit the kingdom of God, and those who are found unfaithful will be rejected and given over to destruction.

159.—*When will these divisions be enforced?* At the coming of Christ. He will gather *his household* (Italics ours) to judge them, and to give to every man according to what he hath done, whether good or bad.

160.—*When you say that do you mean to include the dead?* Certainly; it is testified that he will judge the living and the dead.

161.—*Then is your belief that all amenable to his judgment, whether faithful or unfaithful, living or dead, will stand before him for judgment at his coming?* That is my belief.

This is and always has been our belief. Let well alone.

EDITOR.

BRO. J. J. ANDREW EXPLAINS.

To the Editor of

THE CHRISTADELPHIAN ADVOCATE:

Dear Brother Williams:

Having read the correspondence between Brother Roberts and yourself, together with the letters, etc., relating thereto, I ask permission for a brief explanation in reference to the fellowship aspect.

In the October number Brother Morrison, of Auburn, speaks of my having made the responsibility question "a test" in connection with "my views on the atonement."

Letters from others in the November number treat the matter as if resurrection to judgment were the sole question at issue.

In the December number Brother Roberts says, "It is not I who have made this question a test, but Brother Andrew" (p. 288).

You very correctly say that my

"action was aroused by a return to free-lifeism"—as explained by me—"to sustain the theory of resurrection out of Christ, more than by a desire to make the responsibility question a test of fellowship" (p. 284).

The efficacy of Christ's sacrifice was glaringly perverted, and, as time went on, it became more so. This it was which roused me to pursue the matter further. It was, however, those who withdrew from us who took fellowship action, and they did so avowedly on the ground that we would not affirm belief in the resurrection of enlightened rejectors—as recorded in "The Christadelphian" of 1894. This withdrawal was approved by Brother Roberts, and therefore it is futile of him to say that he has not made the responsibility question a test.

Unfortunately the perversion of Bible teaching on Christ's sacrifice has not come to an end. It is still contended that baptism into Christ is not for "condemnation in Adam" (the "Christadelphian," Oct., 1896, p. 382), and that we are not by the same ceremony clothed with the righteousness of Christ.

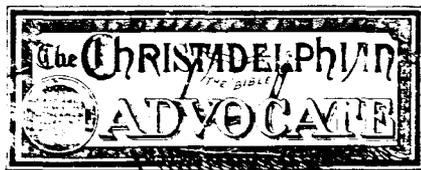
These denials strike at the root of the tree of life; they dishonor Christ and rob his brethren of a vital part of their birthright. If baptism into Christ is not for "condemnation in Adam" the sacrifice of Christ is powerless to remove it; and in that case its removal is due solely to the faithfulness of the accepted. The imperfect obedience of Christ's brethren is thus substituted for the perfect obedience and sacrifice of their Elder Brother. "Another Jesus" is preached than that which Paul taught, and a defective justification is substituted for one that is "complete"—Rom. v: 1; Col. ii: 10.

These are the main points at issue between Brother Roberts and myself. They first showed themselves in private communications between us; they became more pronounced in the

responsibility debate; and they have been repeatedly exhibited in the pages of the "Christadelphian" during the past three or four years. It is because of these vital matters that the ecclesia, of which I am a member, has deemed it necessary to take a fellowship stand. The question of resurrection to judgment is a subordinate item. Our basis of fellowship has been altered, not only in regard to resurrection, but in respect to condemnation in Adam and justification in Christ—in the sense of making it more emphatic—because some who have left us denied that it embodied these two truths. If, however, the Scriptural teaching on condemnation in Adam and justification in Christ were fully and openly recognized we should be prepared to consider any reasonable proposal for adjusting the resurrection question. But in the face of existing perversion of vital truths we cannot—whatever others may do—occupy an attitude of indifference.

Fraternally yours for Christ's sake,
J. J. ANDREW.

26 Douglas Rd., Canonbery, London, Eng.



JANUARY, 1897.

THE swiftness of time becomes more and more real as we find ourselves wending our way towards the end of life's rough and tiring journey. Here we are wishing each other a happy new year again, when it seems but a short time since these words of good cheer were ringing in our ears the dawn of "the year of our Lord," 1896. Those who have passed the meridian of

mortal life are made to realize that the foundation is slipping from under their feet, and, in the event of the Lord's absence, death's grasp is soon to be felt and the yawning grave to be their dismal abode—for a time. Suppose this were all, that death's grasp and the grave's dark abode were to be eternal, no hope beyond; nothing but darkness, death and oblivion in the countless ages of the future. O dear! should we not cry out in that bitterness of soul that gave utterance to the words, "Why died I not from the womb? Why did I not give up the life and no eye had seen me?" Where is the man who can believe that this fleeting and trying life is for itself only? They that do think so "are like the beasts that perish," and "like sheep they are laid in the grave, death shall feed on them." To them the loss of the life that is possible is no loss; for minds that never rise above the groveling present cannot be touched with the sparks of thought which come from a realization of a life transcendent and divine. Not so with those whom the light of heaven has illumed and whose hearts have been made to throb with the love of God. How terrible it must be for a piece of bread to be snatched from the lips of a starving man? Those who are spiritual have tasted the love, goodness and wisdom of God. In a measure they have lived the future in the present—"tasted the good word of God" and in mind and heart "the powers of the world to come." Snatch the bread of eternal life from their lips and of all men they would be the most miserable. "If ignorance is bliss 'tis folly to be wise;" for wisdom brightens the eye and sharpens the appetite of expectation to a degree that makes disappointment overwhelming. But the future is sure, for God's promises cannot fail. The "world to come" will come. The life promised will be given—

given, however, to those only who "continue to the end." Instead of the gloom and despair that must darken the steps of every sensible man who, without the hope of a beyond, realizes that "this life of mortal breath" is soon to pass away, those who have set to their seal that God is true can face the grim reality of death and the dense darkness of the grave with a courage and consolation that can see eternal victory in temporary defeat. With a burning hope and expectation they exclaim:

"Come Lord and tarry not
And bring the looked for day."

But if this is not to be realized before dimmed eyes must be closed in death, calm resignation solemnly says:

"Then welcome harmless grave!
In thee to rest I'll go!
My Lord from death shall save
At final trumpet's blow."

The new year has arrived and the old one is gone. Will 1897 bring the "looked for day" and the sound of the "trumpet blow?" Whether it be no or yes, "occupy till I come" is the command. Let us count up our faults and failings of 1896, and form new resolutions for 1897, and bid each other a happy new year—happy either in that present "peace of God which passeth all understanding," or happier still in the realization of the long deferred but certain and everlasting hope.

We heartily thank those who have promptly renewed their subscription for the *ADVOCATE*. Indications are that the office will feel the pinch of these "hard times." Quite a number have been compelled to discontinue, assuring us that only stern necessity is the cause. A few have declared the *ADVOCATE* to be an unwelcome visitor on account of its attitude on Adamic condemnation and the responsibility question. This we expected; but regardless of results we

have a duty to perform, painful though it be sometimes. Had we remained silent, we should not have a "conscience void of offence." A sense of duty demanding that we speak, how otherwise could we speak, except as conviction dictated? When we are forbidden this freedom, or when such freedom fails to find sufficient support to keep the *ADVOCATE* alive, we shall lay down our pen and seek other spheres of usefulness. If this ever come to be it will be because we are vanquished; as for retreat, we have no such thought. A number of the faithful friends of the *ADVOCATE* have anticipated financial loss and have liberally contributed beyond their own subscriptions to help supply the *ADVOCATE* to those unable to pay and to keep the work going. We heartily thank these brethren and highly appreciate their kindness and liberality.



The present status of the Eastern Question is very interesting and promising for Zion's watchers. It is pretty well assured that England, France and Russia have agreed to compel the Sultan to change his cruel habits and grant reforms to his down-trodden subjects. The hope, of course, is not in his fulfilling any of the promises he might make under the heavy pressure, but in either his refusing to comply with the demands of the powers or in his total failure to do what he promises.

While it is claimed that the powers are acting in consort, there is a well-founded suspicion that Russia is "running with hare and holding with the hounds." She is, no doubt, playing the game to suit herself—that is her interests so far as her leaders can see; but they know nothing of the terrible defeat that is to

befall them on the mountains of Israel when the highest of their ambition has been reached. The following newspaper clippings will show the drift of things to be indicative of a crisis that seems bound to bring very soon the hoped for settlement of the world's perplexing problems:

THE POLITICAL SITUATION.

"The political situation in Constantinople remains virtually unchanged since a week ago. Prince Bismarck has inspired the Vienna "Neue Freie Presse" to declare the web on which Russia, together with the other powers, is publicly engaged—namely: the work of reforms—is secretly undone by her day by day. The Turk knows Europe is not united and acts accordingly. The whole is a comedy, in which the dupes are not even duped, because every cabinet in Europe knows that Russia is insincere. She will at the right moment land troops on the shores of the Bosphorus to force a protectorate upon the helpless sultan, and then close the doors of the straits, putting the keys into her pocket, and, being secure against surprise from that side, devote all her energy to the furtherance of her Asiatic schemes.

It is unlikely that England will object by force, because she could count upon military support neither from Austria, which already has concluded a compact with Russia on the model of that signed at the Reichstadt with regard to the occupation of Bosnia and Herzegovina, nor from Italy, which, statement to the contrary notwithstanding, has a treaty with Russia. The upshot of it all will be that Constantinople will become Russian with the rest of the Turkish Empire, except that portion allotted beforehand to Austria—namely: Salomca and its neighborhood.

The "Neue Freie Presse" does not

specifically state that its informant is Bismarck, but its source of inspiration is well understood to be Friedrichsrube, and many people, therefore, are disposed to attach paramount importance to the foregoing summary of the situation.—Chicago Tribune, Jan. 3.

PHASES OF THE EASTERN QUESTION.

Our Vienna correspondent sends us a very significant piece of news from the Balkan peninsula. We have been expecting it for some time, and at last it has come. Prince Nicholas of Montenegro, he tells us, has concluded at Belgrade a convention with King Alexander, pledging Serbia and Montenegro to act as one against Turkey in certain eventualities, and these are so vaguely outlined that almost any subject can be included within their scope. Serbia and Montenegro hate Austria quite as much as they hate Turkey, therefore this convention faces both ways.

Its importance does not arise, however, from the two contracting states themselves. Montenegro is brave, but small; Serbia is big but feeble. But Prince Nicholas would never dream of taking an international step unless he were assured beforehand that it would be agreeable to Russia. Will Bulgaria join this convention? If so, then big events are not far off. There remains Roumania. She, by far the most civilized and powerful Balkan state, is virtually within the triple alliance, and remembers keenly that her help of Russia in 1877 cost her a province. Her support of Austria and the western powers is a certainty.—London Chronicle.

The Use of the word Theory.

Bro. H. Cole, of Doon, Ont., calls attention to *The Slain Lamb*, a lecture given by Brother Roberts in 1873, published in the "Christadelphian" of that year, on page 435, in which the now much talked-of word "theory" is used as follows: "I will, to-night,

place the theory of the truth side by side with the theory of this error, and I will explain the theory of the truth in the language of the Spirit." The question with Brother Cole is, How did the use of the word here escape the notice of those who have been so busy circulating a resolution of division partly because in 1895 the same word was used in the following manner?—"The Truth is a theory, but it is more than that. It is a thing to be believed and to talk about. But if the belief and talk are not strengthened by solid bones of practice all will end in disappointment."

LETTERS MISCELLANEOUS.

KEEP STILL! KEEP STILL!

In the late controversy some have been telling us to keep still, keep still. Don't say anything about these questions and they will die out. This would be all very well if all would keep still; but when danger threatens and is very busy trying to carry its points it is not the time for the defensive to keep still. Sometimes—and we have found it so in this case—some who cry keep still are the busy ones in their way, trying by tongue and pen to proselyte. If our friends think we say more than is necessary, or allow echoes of the battle to sound longer than necessary, we kindly ask them to allow us to view the field as we see it. Every enemy, in whatever form of attacking the truth or the welfare of the one body, must either be disarmed or defeated—at least every effort must be put forth to that end. If it fail duty will have done its part and our Great Captain will see to the ultimate outcome.—EDITOR.

DOON, ONT., Nov. 4, 1896.

DEAR BROTHER WILLIAMS:

I see there has been a great contention in regard to the responsibility question.

The Doon ecclesia are still of one mind. We will not allow a division on that question if we can avoid it. We have had letters to that effect, one from Toronto, which we treated with silent contempt. We are of one mind with you in the stand you have taken. You have stood by the Truth, not teaching one doctrine one time and then turning and throwing it over and teaching another. We remain yours in the one hope of Israel,
H. COLE.

KANKAKEE, ILL., Nov. 7, 1896.

DEAR BROTHER WILLIAMS:

The ADVOCATE with supplement for Nov. came duly to hand. I have read and reread it, and think the publishing of correspondence between you and Brother Roberts will show the brethren who is responsible for the estrangement, if there is any between you and Brother Roberts. I learned the truth, with the help of others, from "Twelve Lectures" and other works, and until recently no writings that I can call to mind ever taught the wicked out of Christ are to be gathered to the judgment-seat of Christ. If this is to be made a test of fellowship, and none have the truth but those who hold it, we in this section will be left out, for none of us ever believed such teaching. Now Brother Roberts claims to have known the true meaning of the word "responsible," but to us the word meant RESPONSIBLE BRETHREN.

I certainly approve of your course, and believe the brethren will try to hold up your hands. We have enough to contend with without falling on one another. So I say, Brother, go on as you have been doing and the God of Israel bless you and cause his face to shine upon you in the day when He makes up his jewels. Your brother in the hope of eternal life.

WM. P. POTTENGER.

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.

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| <p>1.—Answers must be in your own writing.</p> <p>2.—Write on one side of the paper only.</p> <p>4.—Answers must reach the examiner, Mr. Leask, by the 20th of each month.</p> | <p>3.—State which class you belong to, and give your age on each paper you send.</p> |
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Below is given the result of examination of answers to questions appearing in December ADVOCATE :

CLASS NO. 1.

Mabel Clarke (12), Irvington, N. J., 100; Norman Tolton (12), Galt, Ont., 100; Ezra Cocke (12), Creal Springs, Ill., 100; John H. Brice (9), Galt, Ont., 100; Chas. M. Brice (8), Galt, Ont., 100; Homer I. Byrnes (12), Sedan, Kan., 100; Bessie Cocke (9), Creal Springs, Ill., 100; Elsie Hahn (13), Riverside Ia., 90;

CLASS NO. 2.

Maria Laird (11), Innerkip, Ont., 100; Daisy Franklin (13), Elgin, Ill., 100; Rosina Reynolds (13), W. McHenry, Ill., 100. Bessie Williams (14), Chicago, Ill., 95; Charles Mason (15), Erie, Ill., 95; Harpending Eblen (16), Robards, Ky., 95; Maude Cocke (17), Creal Springs, Ill., 90; Ethel Cocke (15), Creal Springs, Ill., 85.

The answers in Class No. 1 this month were all so good that it was difficult to make a selection for publication.

JAMES LEASK, 532 62d St.

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.

ANSWERS.

BEST PAPER, CLASS NO. 1.

- 1.—Israel passed through waters miraculously divided under Moses and

Joshua. Proof—Exodus xiv: 21, 22. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided and the children of Israel went into the midst of the sea upon the dry ground"—Josh. iii: 1. "And Joshua rose early in the morning and they removed from Shittim and came to Jordan, he and all the children of Israel, and lodged there before they passed over."

2.—The waters are called the red sea and river of Jordan. Proof—Josh. iii: 14-17, "And it came to pass when the people removed from their tents to pass over Jordan, and the Priests bearing the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground until all the people were passed clean over Jordan."

3.—The reason the ark was not carried through the Red sea was because it had not yet been made until they were in the wilderness. Proof—Exodus xxv: 10; xxxvii: 1.

MABEL CLARKE.

SECOND BEST PAPER, CLASS NO. 1.

1.—Moses and Joshua led them through the waters. Exod. xiv: 21, 22; Josh. iv: 22, 23. "Moses led the children of Israel through the Red Sea on dry land."—Exod. xiv: 21, 22. Joshua also led the children of Israel through Jordan. "The Lord God dried up the waters of Jordan until they were gone over"—Josh. iv: 22, 23.

2.—The waters were called the Red Sea and the River Jordan. The ark of the Lord was carried through the River Jordan—Josh. iii: 14, 15.

3.—The reason that the ark was not

carried through the waters of the Red Sea was because it was not in existence until Israel received the law.—Exod. xxv: 10-14. NORMAN TOLTON.

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?

ANSWERS.

BEST PAPER, CLASS No. 2.

1.—It was the River Jordan out of whose bed Joshua commanded the twelve men of the children of Israel whom he had prepared out of every tribe a man to take twelve stones according to the tribes of the children of Israel—Josh. iv: 1, 5. The stones signified that the waters of Jordan were cut off before the ark of the covenant of the Lord when it passed over Jordan, so that Israel came over the Jordan on dry land. And the stones were to be a memorial of this miracle to the children of Israel forever.—Josh. iv: 7, 8; iv: 21, 22.

2.—The land taken by Joshua was divided by lot between nine and one-half tribes and they all received their possession west of the Jordan—Josh. xiii: 7. The twelve tribes of Israel did not all receive their possession west of the Jordan, because Moses had previously given two and one-half tribes their possession east of the Jordan.—Numb. xxxii: 32, 33; Josh. xii: 8-32.

3.—The children of Israel are reckoned as thirteen tribes. "Unto twelve tribes Moses and Joshua gave landed inheritance, but unto the tribe of Levi no landed inheritance was given, because the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord to stand before the Lord to minister unto him and to bless in his name unto this day. Wherefore Levi hath no part nor inheritance with his brethren. The Lord is his inheritance according as the Lord thy God promised

him."—Deut. x: 8, 9; Josh. xiii: 14-33.

MARIA LAIRD.

SECOND BEST PAPER, CLASS No. 2.

1.—We read in Josh. iii. and iv. that God, who was with the children of Israel, divided the waters of Jordan when the priests that bare the ark dipped their feet in the brim of the water. And after they had all passed over God commanded that one man from every tribe should take a stone from the bed of the river which would signify the crossing of the children of Israel over Jordan on dry land and be a memorial to them forever.—Josh. xlvii: 22, 23.

2.—"The land taken by Joshua was divided among nine tribes and a half and they all had their possessions west of the River Jordan"—Josh. xiv: 1, 2. "For Moses gave two tribes and the half tribe their inheritance on the east side."—Josh. xiv: 3.

3.—There were thirteen tribes with the tribe of Manassah and all had landed inheritance with the exception of the Levites, whose inheritance was the priesthood of the Lord, and the only part they obtained was cities to dwell in with their suburbs or their cattle and substance.—Josh. xviii: 7; xiv: 4.

DAISY FRANKLIN.

LESSON No. 46, CLASS No. 1.

QUESTIONS.

1.—What did Joshua send two men on an important errand for?

2.—Where did he send them, who received and hid them from pursuers, and what was the reward for doing so?

3.—How many men were sent on a similar errand on a previous occasion and were they all faithful?

LESSON No. 46, CLASS No. 2.

QUESTIONS.

1.—Opposite what famous city did Israel cross the Jordan?

2.—Besides the twelve stones set up in the river, what was done with the other twelve?

3.—What feast did Israel keep after crossing the Jordan and where did this feast originate?

INTELLIGENCE

ADELL, WIS.—We accord with you in all your proceedings with the responsibility question. The truth will live always in spite of everything. We are waiting for the great day.

JOS. D. BATES.

ALPHA, IA.—I have been a reader of the different works on the Bible for a good many years.—the *Gospel Banner*, published by B. Wilson, then the *Christadelphian*, by R. Roberts; also Dr. Thomas' *Eureka*, *Elpis Israel*, and nearly all his smaller publications; also the *ADVOCATE* and *Gleaner* and your smaller publications, and have taken a great deal of comfort and done all I could for the Truth for over thirty years, being now seventy-four years old. I assure you I would not like to be cast out on the responsibility question. Better leave something for Christ to do when He comes.

Your brother in Christ,

JAS. CLARK.

BALTIMORE, MD.—I hereby inform you that the Baltimore ecclesia has resolved, "not to make the responsibility question a test of fellowship." On behalf of the ecclesia.

L. YOUNG, Rec. Bro.

CHICAGO, ILL.—At the annual meeting of our ecclesia for the election of serving brethren for the ensuing year and such other business as was brought before the meeting, the name of Sister Foster was dropped from our roll on account of non-attendance at meetings. Bro. H. Arvin was withdrawn from for neglect to comply with the requirements of the law of Christ in regard to personal grievances. Bro. and Sister Jas. Patterson were also withdrawn from on account of embracing the immortal emergence heresy and some ideas bordering on the free life theory. These brethren have been labored with to bring them into a recognition of their duty and efforts made to lead them back to the truth but without avail, hence it became our duty to take the only course left open for us to follow. This is not intelligence of a cheering character, but faithfulness calls for a record of sorrows and disappointments we meet with as well as the joys afforded by bringing those from darkness into the glorious light and liberty of the gospel. It is some consolation to know that there is ever a door of repentance open for all who turn from the error of their ways, and let us hope that in some of these cases at least use will be made of this door ere the Master returns to take account of his servants, both faithful and unfaithful.

JAS. LEASK, Sec.

COLBERT, IND. TER.—I have received the December number of the *ADVOCATE*. We are having hard times here, having had two failures of crops. I hope you will still be able to publish the great truths of the gospel. I admire the way you stand for the truth. I hope the brethren generally will not let the responsibility question make any division among them. If we will only study the things that concern ourselves we will do well.

With love to you and those of like precious faith, I remain your humble brother,

M. C. CORDELL.

CREAL SPRINGS, ILL.—The time has come again to renew for the *ADVOCATE* as this year, 1896, will soon end. It has been to me one of great sorrow the greatest I ever passed through in my life. We hope 1897 will not bring us so much sorrow and grief; but if so may the Lord give us strength to bear it. Sometimes we feel almost like despairing, and then again we remember "that it pleased God to make the Captain of our salvation perfect through suffering." So we will try to cheer up, but, oh, how weak indeed is the flesh. We cannot think of doing without the *ADVOCATE*, and we are sorry to think that there are some who claim to be brethren of Christ who would like to see the *ADVOCATE* stop. The *ADVOCATE* has always been a great source of instruction and comfort to us, and now in my lonely condition I feel more concerned about its welfare than ever, so in sending my subscription for it I send ——— extra as a free-will offering, and we hope others will do the same. Anxiously awaiting our Lord's return,

I am your brother,

B. G. COCKE.

ELMIRA, N. Y.—This ecclesia was made stronger in the faith and encouraged to fight against the powers of sin in this place by the visit of Bro. Williams. The use of the W. C. T. U. hall was obtained for the evenings of Dec. 1st, 2nd and 3rd, and our brother spoke to a large number of interested aliens on "the great unfinished work of Christ in the earth."

Our band of fifteen is setting forth the truth and we hope soon to have some with us who are already almost persuaded to accept it.

G. HIGGINS.

HAWLEY, PA.—To the brethren scattered abroad in Christ. Greeting.

Our ecclesia takes great pleasure in trying to let our light shine as opportunity offers itself.

We held our last tea-meeting the first Sunday of the month, Oct. 4th, at the home of Bro. J. F. Garing, Hoadleys, Pa., and we had a most enjoyable meeting in exchanging words of exhortation and comfort in the building one another up in the most holy faith. The members of our ecclesia were all present, fourteen, in all, besides the following invited brethren: Bro. and Sister Vanaken, of Lackawaxen, Pa.; Bro. Randolph, of Dunmore, Pa.; Bro. Rich-tiner, of Scranton, Pa.; Bro. and Sister David P. Aston, formerly of Wales, but now residents of Moosic, Pa. We all realize that it is now high time to awake out of sleep, as our salvation is nearer now than when we first believed, as the sign of our Lord's coming has already appeared in the political heavens.

Our ecclesia were so highly pleased with the resolution adopted by the Chicago ecclesia, as appeared in the *ADVOCATE* in regard to the responsibility question being a test of fellowship, that our ecclesia adopted the same in full; you may insert if you wish. Realizing how essential it is for us to take heed to the exhortations of our dear Lord and his beloved apostles, in being diligent that we may be found of him in peace, and being at peace among ourselves, with our kindest regards to lovers of the truth and in the hope of eternal life,

We remain yours,

J. K. TERWILLIGER, Sec.

HENDERSON CO., KY.—We have lately had the pleasure and the benefit of another visit from our beloved Bro. Thos. Williams. His public work this time comprised eleven lectures, delivered at the several places in the county where we usually labor for the enlightenment of the alien.

While the audiences were not on all occasions as large as they generally are, owing, do doubt, partly to the fact that at this time the frenzy over the political situation had attained to its highest pitch, yet they were not disappointing, the attention always being profound, and as Bro. Williams was in excellent health the lectures were delivered in a manner rarely ever equalled. We trust our labor will not be in vain.

At this writing several of our members are seriously ill, and we are in constant fear that the great enemy will soon claim other victims from our ranks.

We wish to announce to the brethren everywhere that our position on the responsibility question is the same as it ever has been, viz: That we do not and will not make the technical issue involved a test of fellowship among the brethren, and that we deeply deplore the action of any brethren or ecclesia that have been so misled as to adopt such a test. We are an ecclesia of over sixty members, and different views on this question have been held for many

years with no thought of brother being severed from brother. Also for many years we have been standing upon the Birmingham statement of faith, and have never so misread any of its paragraphs as to suppose that the question of punishment of the enlightened alien at the judgment of the household, or otherwise, was, or intended to be, a test of fellowship.

W. J. GREEN, Sec.

HAMILTON, ONTARIO, CAN.—We are glad to announce that the following brethren and sisters have united with us: Bro. Ellam, Bro. Hannaford, Bro. Barlow, Bro. Harry Styles, Sister Ellam, Sr., Sister Ellam, Jr., Sister G. Bosley, Sister Styles, Sr., Sister Francis Styles, Sister Wyatt. They having been separated from us in the past on a slight misunderstanding. By the union our number has been increased to thirty-six, and it has also strengthened our Sunday School, which is held every Sunday morning at 10 o'clock and our meeting for breaking of bread at 11 o'clock, in Oddfellow's hall, King Street East. The brethren and sisters of this ecclesia extend a cordial invitation to any brother or sister who may come this way.

Yours in the faith,

WILLIAM W. PATERSON.

HESS, GREER CO., OKLOHOMA.—I wish to say through the *ADVOCATE* that we are yet trying in our feeble way to hold forth the word of life. B. T. W. Colbath was baptized into our number on Sept. 27th, and now rejoices with us in the hope of the soon coming of our Elder Brother and Lord, who says, "Behold I come quickly and my reward is with me." May it be yours and ours to hear that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of the Lord."

Yours in the one hope,

W. H. WHITE.

HESS, OKLA.—Dear Bro. Williams, beloved of all the faithful brethren in western Oklahoma.

My dear friend and brother in Christ, as you have publicly defended the truth in an able manner a few of us ask you to once more defend the truth in a written discussion with one Mr. J. D. Zant, Campbellite preacher. He has challenged the world to debate. He says he will debate with you or any man. He wants to discuss the subject of the kingdom of God, as spoken of in Dan. 11:44, and the church question. He says the church to which he belongs is the pure apostolic church by faith and practice. He will help bear the expense of publishing 1,000 copies. We want some copies here in Oklahoma and I expect also in Texas, as Mr. Zant is well known there. With love to you and all the faithful in Christ, I remain

Your brother in the one hope,

W. H. WHITE.

[If the gentleman is anxious, let him make

himself known to us. We have met men of his church better known than he. Is he a representative man?—ED.]

KINGFISHER, OKLA.—It is a pleasure to report that one more has come out from alienation and has put on the only saving name by which we can be saved. After having given evidence of an understanding of the gospel of the kingdom and the things of the name of Jesus Christ, Philip Heartman (16) was baptized July 13th.

D. HENRY.

LONO, ARK.—By the request of the brethren of our ecclesia I write, as it is near the close of the year, giving a short history of our work in these parts. Bro. J. W. Teas, of Conway, Ark., sowed the good seed here in 1853. The result was, that Bro. B. T. Ellis put on the sin-covering name the second Sunday in June, 1852. He was formerly Baptist. By a lecture from him occasionally others have been enlightened. Bro. and Sister S. and S. J. Stiles were baptized July 17, 1893. The next was Bro. J. Heard, who had for some time partly understood the truth. He was baptized May 17, 1896, and the writer one week later. On Oct. 18, 1896, Sister Limons, wife of Bro. J. J. Limons, was inducted into the sin-covering name, by Bro. B. T. Ellis. Our ecclesia is doing all it can to let its light so shine as to encourage others to come out from the darkness to the light. We now meet on every third Sunday to break bread and to worship our Lord in the appointed way. We would be glad to meet any brother or sister that may pass this way. We enjoy the visits of the ADVOCATE. It cheers us onward in the way of eternal life.

Yours in the only hope of Israel,

JAS. L. LIMONS.

MOUNT VERNON, ME.—It is needless to say the ADVOCATE is highly esteemed by me and my Sister wife. It is a source of much comfort and edification.

Sister Leighton, who has been accustomed to meet with us nearly every first day to partake of those emblems which point back to Calvary, is now unable to meet with us, having received a stroke of paralysis last May, and she has been unable to stand alone ever since. Her affliction is hard to bear, but in the midst of the troubles of this sad life it is a comfort to be able to look unto him "who endured such contradiction of sinners against himself lest we be weary and faint in our minds."

We had a very pleasant visit from Sister Corney and Bro. James Smith, of the Boston ecclesia.

On Oct. 1st Bro. James Smith and our daughter, Sister Lillian Carr, were united in marriage at our home. They intend to reside in Boston, both being members of that ecclesia.

We extend a cordial invitation to any true Christadelphian who may be passing this way to give us a call.

With best wishes to you and Sister Williams, we remain faithfully yours,

BRO. and SISTER CARR.

PROVIDENCE, R. I.—It is my pleasing duty to report two additions to the household of faith in this city, namely, Mr. James Henry Bishop (31), also his wife Mary Jane Bishop (22), who were formerly Presbyterians, residing at Prince Edward Island. After making a good confession of the faith they were immersed, according to their request, in the Providence river, on Nov. 29th.

Your brother in Christ,

JOHN PRIDE, Sec.

REDLANDS, CAL.—As the year '96 is drawing to a close and our Lord has not yet made his appearance, we need all we can have to encourage us to hold on faithfully until his return. I would like the ADVOCATE one year more, hoping I may be refreshed with its contents as I have been for the twelve years past.

For about seven months past I have been at Pomona and Chino. At Chino I have been with Bro. and Sister Elam, on a beet ranch where, in beet harvest, it is topping and hauling beets from Monday morning early to the next Monday morning, hardly giving time for daily reading and digesting the bread of life. But it did not affect those of the one faith. We took our time to procure the necessary food for the spirit man; but could not attend to our breaking of bread as we wished. With much love to yourself and Sister Williams and all the faithful in Christ,

Your brother in waiting the Lord's return,

C. LEWIS.

RICHMOND, VA.—While the brethren have not taken any formal action here on the responsibility question, they are agreed that it should not be made a test of fellowship.

May the blessing of God our Father and of our Lord Jesus Christ be with you through the coming year.

J. W. PENNELL.

ROCHESTER, N. Y.—Kindly please inform the household through the ADVOCATE that another soul has entered the narrow way to eternal life. On Nov. 7, 1896, Elsie Slipper (27) was immersed into the sin-covering name in the Genesee river, having taken ample time to "count the cost." She passed a very intelligent examination and obeyed under the clear conviction that love must be the motive power, and a knowledge of the things of the kingdom of God and of the name, to suitably induct one into the family of God. It was a clear autumnal day in a lonely quiet place; a stony path down

a hillside of some 250 feet, in full view of the death of nature, the trees having taken on their accustomed tints and hues, which are very marked in this section from the early frosts. All of this caused the little company of believers present to realize the peculiar fitness of our surroundings to the symbolic dying to sin before us, a burial in water and rising out of a watery grave to walk in newness of life.

Bro. Thos. Williams delivered a course of lectures from Dec. 4th to 9th, inclusive, in our public meeting-room, to quite a number of what seemed interested strangers, who not only returned a vote of thanks for the lectures, but also by vote invited the lecturer to return and deliver more lectures another time. But the fruits of this seed-sowing we wait, for we know full well from past evidences that even the seed of the kingdom, sown in prejudiced minds, germinates slowly.

I remain yours in Israel's hope.

J. D. TOMLIN, Sec.

SANSABA, TEX.—We have lost five by removal, namely, in Aug., Bro. and Sister Thos. Farr and Sister Perves to Alvil, Tex., and in Oct., Bro. and Sister Samuel Farr, destination, Alvin, but we have not heard where they have located yet. They all leave us in good standing. Bro. H. Keele and family left us in Oct. for the same point. They were of the eastern (or non-present officiating priest) side; but of noble character. May they see the truth of the statement that *we have* such an high priest, which does not mean an inactive one by any means. These removals leave only four here. We greatly miss them, but they went to find employment, as there was not much to do here on account of the drouth. There were some disappointed at Lampasas in not getting the report of the withdrawal in time. I am sorry for this.

We want to try and have a fraternal gathering at Lampasas or some other place next year; but we first want an understanding as to whether the brethren feel able or not. We can find out by corresponding. Several have already expressed themselves, and they want to put forth a better effort, as they realize the benefit of meeting. So if the Lord delay his coming beyond that and the brethren feel able, we will try to have a meeting next summer or fall.

Yours in Israel's hope,

JOS. GREER.

SHALLOW LAKE, ONT.—May the ADVOCATE continue its usefulness in its usual spirit of straight forwardness and honesty until the end of our hopes in Christ are reached. There is a small community of us here trying to uphold the truth with some small success. Perhaps we are not the most apt of teachers, but

we all try to do the best we can to set forth the teachings of the scripture regarding man; but, taken as a whole, this world is too well pleased with itself and the old Babyionian system, both Protestant and Catholic, to care much for the truth as it is in Christ. It likes humbug, and kiss me and I will kiss you. "Are they not all God's and will they not all ascend to the throne of Deity?" So they say, but as the saying is, "Man proposeth but God disposeth," and the gates of the grave will not open for them in the day that God has a regard to the work of His hands.

I am very much pleased with your "Problem of Life;" but, say, Bro. Williams, why did you not include your solution of the *rich man and Lazarus* difficulty in the end of it? Please to put it in the next lot you publish of "The Problem of Life," supposing it does make it dearer, and that little work will be just perfect. If some are so blind that they cannot see the plan of salvation in "The Great Salvation" it is because they must be trying to read with their eyes shut.

Yours in Israel's hope,

W. D. HARRIS.

SOPRIS, COLO.—It still falls on me to be correspondent. Well, we wish our subscriptions renewed. We are all at Sopris now, the first time since we have been in Colorado. Bro. Pritchard moved over a few weeks since. I expect you wonder what is "ours," but I suppose I must tell you, Bro. Smith and myself became one last April. (Our best wishes to you—Ed.)

We sympathize with you in all your troubles, but glad you are still valiant for the truth. It looks like the struggle will soon be over for the household, so we must patiently wait. With love from all.

Faithfully yours in Christ,

ANNIE SMITH.

[Thank you for your warm invitation to visit you on our California tour. As things now appear our tour will be postponed. When opportunity affords we will take pleasure in responding to your kind invitation.—Ed.]

SWOFFORD, WASH.—Since our last report this ecclesia has sustained a loss by removals of five members. In May, '96, Bro. and Sister W. H. Magill removed to Chino, Cal., and in Dec., '96, Bro. and Sister S. M. Magill and family, including Bro. Hugh, left us and went to reside at San Antonio, Tex. We miss them sadly, but remember that sad partings must continue to be borne until the world's affairs are changed from the present chaos into perfect order. We have reason to hope that one or two of our neighbors will soon cast in their lot with us.

S. W. SEAGOE.

..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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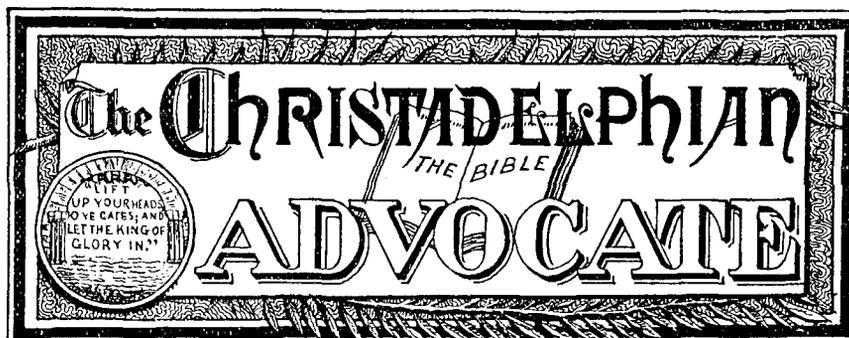
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THE COMING TIME OF TROUBLE.

DR. THOMAS ON THE SUBJECT.

WHE development of Russia as the great controlling power among the nations is now an admitted fact, as seen by the various extracts from newspapers given herein under the heading of "The Signs of the Times." The extent of her success and her ultimate downfall at the hands of Him who will come "in the greatness of his strength" "speaking righteousness" and "mighty to save" are subjects intensely interesting at this time, in view of the facts of Russia's remarkable military and diplomatic progress. Following is a vivid description by Dr. Thomas concerning the

POSITION OF THE RUSSIAN AND BRITISH FORCES AT THE ADVENT.

The termination of the King of the North's career is one of the great events of the crisis. Having been stirred up to fury by the defiance hurled against him by the Anglo-

Tarshish power, and in consequence invaded the Holy Land, he will take up his position "between the seas in the mountain, the glory of the holy;" * * * Thus he will be like a cloud preparing to cover the land marked out, between a distance of seventy miles from Jerusalem to the rear of his position, and about thirty-five miles from sea to aea. Within this area is included Jezreel and the plain of the ancient city Megiddo, celebrated in Jewish history for the great lamentation caused in Judeah and Jerusalem because of the overthrow of their forces, and death of Josiah there at the hands of the Egyptians. As this was a noble national mourning, it is cited by Zechariah as an illustration of a future national lamentation at the time when "all nations shall come against Jerusalem" (Zec. xii: 9-11), especially as they will overspread the field of Josiah's disaster. The whole area that will be occupied by the King of the North is represented in the Apocalypse by this celebrated section of it, and styled ARMAGEDDON, OR THE MOUNTAIN OR

HEAP IN THE VALLEY OF JUDGMENT.

On this area Daniel says the "King of the North shall plant the tents of his camp." He will then be at the head of the armies of all the nations of the Gogian confederacy gathered against Jerusalem to battle, as Zechariah and other prophets have foretold. Well garrisoned and defended as the Holy City no doubt will be by the Anglo-Tarshish power and the Jews, the city will nevertheless be taken, but not destroyed; though great calamities will be inflicted upon the inhabitants. Jerusalem being taken, there is reason to believe that the war will be continued on the other side of the Jordan in that part of Ammon which does not escape out of the hand of the King of the North. This will extend the seat of the war to Eastern Idumea or Edom in the region of Bozrah; while South Edom, Moab, and the major part of Ammon escape its ravages. This will be the position of the two armies; Gog's extending from Egypt to Mount Carmel and the sea of Tiberias northward, and from the Mediterranean to the Dead Sea; and from Carmel across the Jordan to Bozra eastward; while the Anglo-Tarshish forces, cut off from the Mediterranean and their western fleet, will face the enemy in the northern part of Ammon; their communication with the ocean being maintained by the Red Sea.

This being the final position of the hostile armies, the reader will see the force of Isaiah's inquiry of the blood-stained traveller, "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, advancing in the greatness of his strength?" The army contending for the possession of Yahweh's Land is therefore Yahweh's enemy. In holding South Edom, the capital of which was Seir, Moab, and the major part of Ammon, etc., to Khushistan, Anglo-Tarshish will occupy a part of the territory covenanted to Abraham and Christ;

while Gog at the same time holds the rest. To say nothing of "their wickedness," which "is great," he is, because of this invasion, and coveted appropriation of the land, the enemy of Yahweh and His King; as it is written, "Edom shall be a possession, Seir also shall be a possession for his enemies."

Edom, then, may be styled the front of the Gogian armies; and therefore when Yahweh goes forth to fight them, "as when he fought in the day of battle" in old time, *He strikes the first blow at Bozrah.* And a terrible blow it will be, as may be conceived from the answer to another question by the same prophet, saying, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?" "I have trodden," says the advancing Hero, "the winepress alone; and of the people there was none with me; for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in my heart and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation to me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth"—Isa. lxiii: 1-6.

From this we learn that when Isaiah sees him coming towards Jerusalem a blow had been struck, and that others remained to be inflicted; and that the Jews and their British protectors had afforded no effective co-operation in the overthrow. But who was this conquering Hero from a far country whose appearance is attended with such sudden destruction? He answers the question by saying, "I that speak in righteousness, mighty to save." Or, as it is Apocalyptically expressed, "The Faithful

and True One, who in righteousness doth judge and make war; clothed with a vesture dipped in blood, whose name is called the Word of God" (Rev. xix: 11-13). Daniel styles him "Michael the Great Commander of Commanders," which is equivalent to "King of kings and Lord of lords." Hosea calls him Jezreel. Ezekiel terms him Adonai Yahweh; Isaiah, "the Name of Yahweh coming from far, burning with his anger;" and Paul, the Lord Jesus revealed from heaven, taking vengeance, consuming and destroying with the brightness of his coming.

The means by which, in the absence of all co-operation, His own almighty brings salvation are terrific. The following testimonies will exhibit them: "Yahweh shall cause the glory of his voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hailstones; for through the violence of Yahweh shall the Assyrian be beaten down which smote with a rod. For Tophet is ordained of old; yea for THE KING it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of Yahweh, like a stream of brimstone, doth kindle it (Isa. xxx: 30-33).

"When Yahweh shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall fall together. For thus hath Yahweh spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he shall not be afraid of their voice, nor abase himself for the multitude of them. So shall Yahweh Tz'vaoth come down to fight for Mount Zion and for the hill thereof. As birds flying, so will Yahweh Tz'vaoth defend Jerusalem; defending also He will deliver it; and passing over he will preserve it. In that

day every man shall cast away his idols of silver and gold. Then shall the Assyrian fall with the sword, * * * and his princes shall not be afraid of THE ENSIGN, saith Yahweh, whose fire is in Zion, and his furnace in Jerusalem (Isa xxxi: 3-91).

And again, "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of Yahweh is upon all nations, and his fury upon all their armies. He utterly destroys them, he hath delivered them to the slaughter. * * *

In the valley of Jehosaphat will I sit to judge all nations round about (Joel iii: 12); and I will execute vengeance in anger and fury upon them, such as they have not heard (Micah v: 15). In that day, saith Yahweh, I will smite every horse with consternation, and his rider with madness (Zech. xii: 4.) * * *

This will be the Image smitten, the Little Horn of the East broken without help, and the King of the North come to his end with none to help him—a catastrophe in which the struggle ere long to begin among the nations of the Old World will be sure to end.

TEACHERS.

BY SISTER O. L. TURNEY.

HOW beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."—Paul.

"Would I describe a preacher such as Paul, were he on earth, would hear, approve and own, Paul should himself direct me. I would trace his master-strokes and draw from his design. I would express him simple, grave, sincere; in doctrine uncorrupt; in language plain, and plain in manner; decent, solemn, chaste and natural in gesture. Much impressed himself as conscious of his awful

charge, and anxious mainly that the flock he feeds may feel it too affectionate in looks and tender in address, as well becomes a messenger of grace to guilty men. I seek divine simplicity in him who handles things divine. As God's messenger the grand concerns of judgment and of mercy should beware of lightness in his speech. So did Paul."—Cowper.

"Disdain hatred; hear both sides and delay judgment until reason has had time to resume her sway."—Carlyle.

"Give every man thy ear, but few thy voice. Take each man's censure but reserve thy judgment."—Shakespeare.

"Who overcomes by force hath overcome but half his foe."—Milton.

"Courage from hearts and not from numbers grow."—Dryden.

"It argues a poor opinion of ourself when we cannot admit of any other class of merit besides our own, or any rival in that class."

Would God we had one such as the prophets of old for a little time. They did not stop to discuss much any subject but made direct statement that it was so. To proclaim plainly, that truth is truth, is not that enough? "The Lord he is God; the Lord he is God." You see they were convinced. The fact was demonstrated past questioning. Is there not danger in too much argument? Is not the trying to prove and prove in some sense weakening? Does it not treat a strong matter as problematic the rather than indisputable fact? If we come to think of a thing as a mere problem may we not come to doubt it? Deity's word is in our hands. The truth therein palpable to reason and common sense. Then why such an effort to prove that truth is true? We must expect to encounter difficult passages. The danger is, criticism too often takes liberty to wrest and in trying to explain resorts to shifts. This blunts the keen edge of the "sword of the

spirit" and is fruitful of unbelief.

It seems to me General Grant's famous words, "unconditional surrender" is the thing required. In the Bible not only is there plain doctrine within our reach, but also great and mysterious things—"God's ways past finding out," and all we can do is to believe, and not try to prove them. Who or what made Deity? There is insanity in the question. What human mind can conceive of this wondrous circle without a beginning and without an end, and yet is the beginning and ending of all things. Turn to the questions the Lord asked Job if you want to feel your own littleness.

No, in plain, scriptural practice and duty any true believer can point the authoritative finger. It needs no explaining, save a "thus saith the Lord." To "fear God" makes righteous; but to stop and question if there be God makes atheists. "It is the glory of God to conceal a thing." "Nevertheless the foundation of God standeth sure." "The fear of the Lord is the instruction of wisdom; and before honor is humility."

"I am the truth," said Jesus. There it stood embodied in its most refined and perfect manifestation. He seems to have been a meditative man standing apart from others. John Stuart Mill called him (as a mere man) a genius. He must certainly have been the most finely organized of human kind; and there are indications that he was to some extent swayed by moods, as genius is. His great nature was perfected in growth by that which was within him. It is only the lower order of beings who permit their characters to be entirely shaped by circumstances. The Christ stood alone. What cared his people for the lofty aspirations that were the very care of his heart. He was a Jew, had circumstances controlled him he must certainly have been a patriot. He was a public speaker, yet never once did he appeal to his

nation with patriotic eloquence. Why should he? He knew as no other did that the end was nigh. The end of that old-worn world was at hand, and he himself was the beginning and head of a new order of things. Yet methinks it must have been a temptation at times. The land of his forefathers—the land of all the glorious promises, was overrun by the ruthless invader. Rome's iron heel, and mailed hand was crushing out the national life. Throughout the province (for that was all it was to great Rome) were populous cities filled with luxuries whilst the downtrodden and desperate people were ground down by extortion, unjust taxation and even torture to wrest money from them. Insurrections for betterment were cruelly stamped out. There were tumults, and dissipated luxuriousness, and prodigal wastefulness, all of which wrought anguish to the people. Yet how wholly apart from all this was the life-work of Jesus. His history scarce hints of it. He was in the midst of his own a stranger. He spake as never man spake and all the nation paused to listen. The common people (so called) heard him gladly; but not so the rulers. They wanted a Messiah to deliver from immediate oppression. The multitude of poor that rushed after him in the hope of being fed or healed listened wonderingly, for he taught as one having authority. They called him Rabbi, that is, a learned teacher. He taught the old national faith in its inmost fiber, but at the same time denounced the traditions of the elders with the force of one of the old prophets—more with the God-like port of divinity. He became a stumbling-block to those who followed these traditions. He turned aside their evil insinuations with the simple, unanswerable declaration, "I say unto you," making his word equal, and in some instances higher than the Mosaic law. He seldom stopped to reason. He gave not usual proof.

Why should he? He himself was living proof for every word he spoke.

When seeking the mountain solitudes to pray, the hidden depth of his nature, the lofty abstraction of mien must have made sacred his privacy. But on the other hand, when denouncing evil, what an eye he must have had. Its power to pierce the outer mask must have been past resiting. Then his manner, how it must almost have appalled with its impressiveness. What was his attitude? Majestic simplicity. His eye, his gesture, his very silence breathed power. A secret power of restraint that quelled the fury of mobs, whilst he with calm composure passed from among them. A divine insight that read their hearts and answered their unspoken thoughts. But withal he was "meek and lowly of heart." What love, what tenderness, what compassion, when the healing hand was stretched forth, and he said to the loathsome leper, "I will, be thou clean."

The rulers of the people disdained the thought of a sorrowing Christ, wanting an all-conquering, triumphant Messiah. They were forgetful that "before honor was humility." They fully realized that they had to do with no ordinary man. One so earnest yet so tender; so inspired with love, simplicity, and help; whose thrilling word so touched the great throbbing heart of the people could not be set aside as naught. But why should the Scribes and Pharisees have so opposed him? Was it that they loved the people? Was it their great regard for the Sabbath? No, it was neither. It comes plainly out that it was their love of power. They sat in Moses' seat, and had "lade men with burdens grievous to be borne" and would not touch the burdens with so much as one of their fingers. It is seen in all history that no party will yield power willingly, and least of all a religious party. Must they give place to this poor

working man who associated with publicans and sinners? No matter how great in antecedents, in natural parts, in mighty works—never! When men become corrupted by false doctrine—the traditions of men—their passions become inflamed tenfold. Gibbon says, “Of all our passions and appetites the love of power is the most imperious, since the pride of man requires the submission of the multitude.” Moreover, when it comes to a contest, he continues, “The ardor of contention, the pride of victory, the despair of success, the memory of past injuries, and the fear of future danger, all contribute to inflame the mind and to silence the voice of pity.”

(To be Continued.)

THE POMONA DISCUSSION.

EXTRACTS FROM THE EDITOR'S
SPEECHES.

I QUOTED those portions of Scripture to show that human nature became sin-stricken through Adam's sin; and that if Christ partook of the nature common to the race in the sin-stricken state, we can account for his being “a man of sorrow and acquainted with grief” stricken with death. From the doctor's standpoint it was unjust for Christ to suffer these things. He lays great stress upon the words, “The soul that sinneth it shall die”; He agrees that it would have been unjust to have taken Adam's life before he sinned, yet he is bound to admit that God required that Christ should die. Now with this and the texts quoted before us how are we to account for the death of Christ? He did not sin, yet He died and “the wages of sin is death.” He did not sin, yet God demanded his death, and yet it is “the soul that sinneth shall die.” The only way to clear the difficulty is by accepting the fact that the results of Adam's sin passed upon

the race, of which Christ was part.

That part of the sentence passed upon Adam, “In sorrow shalt thou eat of it all the days of thy life” was experienced by Christ; therefore He suffered that part of the sentence, and the facts show that He suffered all that came by reason of the condemnation passed upon Adam. Unless we connect Him with Adam's sin in some way we can never see the justice of His sufferings and death.

“We do not deny that Christ was of Adam's condemned flesh,” says the doctor. Have I mistook him? I understood him to say that he did not deny that Jesus was of Adam's condemned nature. He was this by birth, and if so He must have been born under Adam's condemnation. The apostle says “He took part of the SAME; if He was a partaker of the same nature that the children are He must have been born under Adam's condemnation, as our proposition affirms.

Then the doctor tells us that the death which passed upon Adam would have been final had not God made provision for redemption. But he has been claiming that the sentence upon Adam was eternal death. That would necessarily have been final, and God in that case could not have made provision for redemption. If Adamic death was intended to be by the terms of the sentence eternal death and Christ had been born under that sentence He could never have redeemed Himself nor us. If God had said to Adam, “Because thou hast done this thou shalt die eternally” that would have been a sentence of eternal death; that would have been final. One cannot suffer eternal death twice. You know the unjust are to suffer the “second death.” If the first death had been eternal a second death would have been impossible. The fact that one is redeemed from the first death proves that it was not eternal. I think I can see where the doctor fails to discriminate. He sees

that those who died under the Adamic sentence unredeemed will never come out of the dust and therefore their death is eternal. But this is a consequence and not the sentence itself. The fact that a way was opened to escape this consequence is proof that the sentence was not one necessarily involving death eternal. The sentence was, "Dust thou art and unto dust thou shalt return," the way being left open to admit of God's love interposing for redemption to eternal life. If God had said, "Dust thou art and unto dust shalt thou return eternally," and then promised resurrection, there would have been a contradiction.

Now in relation to the death of those in Christ, there is an attempt to make a distinction without a difference. So far as the process of death is concerned there is no difference. Death is death, regardless of what position or relation the victim may be in. When the righteous man dies he dies the same as the wicked man dies. He dies from the same causes and during death remains in the same condition. There is, however a vast difference between the two in relation to resurrection. The wicked man dies without hope, while the righteous man is the subject of resurrection. The Scriptures say that the faithful of ancient times "DIED in faith." Is a righteous man dead or alive when he is dead? What is the use of trying to make out that he is not dead? The Saviour did say that Lazarus sleepeth, but He explained this afterwards by saying, "Lazarus is dead." So it is true that Christ died, and this in no way proves that there is a difference between the DEATH of a good man and that of a bad man. The difference is in the relation to resurrection from death.

Now we are told that Christ gained life for us and that that life was eternal life. Granted; but do you believe that He had to gain eternal life for himself as well? He was not

naturally in possession of eternal life, and its possession was beyond the cross, on the other side, as it were, of the valley of death and hades. So you must see that it was necessary for Him to die for Himself. His nature was in the unredeemed state, and His death was a necessity for redemption out of that state. The Scripture way of expressing it is that He endured the cross, which means death, for the joy that was set before him. If He could have obtained the joy without dying why did He with "strong crying and tears pray to Him who was able to save him (out) from death" in which prayer He "WAS HEARD?" It was impossible that the cup should pass from him; for it was the Father's will that He should drink it; and this, too, notwithstanding that He had been perfectly obedient up to the time of the offering of that prayer. Thus you see God required His death before the joy of life and glory could be justly given Him. He must be "THE WAY, the truth and the life;" and in this He was our "fore-runner." * * *

Again we are reminded by the doctor that it is "the soul that sinneth shall die." He does not see the dilemma this puts him in. Look at it again for a moment. According to the texts only souls that sin ought to die. Did Christ die? You answer, Of course he did. Then we have to account for the reason why He died, seeing He never committed an act of sin. You see the rule expressed in the words, "The wages of sin is death" must be accounted for in viewing Christ's death; for in His death He is necessarily connected with sin somewhere. Disconnected from Adamic sin would not Christ's death have been an injustice? Since He did not sin and yet died He must have been connected with sin in some form or other. This was by His descent from Adam, and His work was to bring redemption for Himself and us through the blood of the ever-

lasting covenant * * * *

The doctor has introduced the illustration of a mortgage, a mortgage that is upon the whole Adamic race, from which, he claims, Christ was born free. If Christ was not under this mortgage, why did God accept payment from Him? Did God demand of him payment of that which he did not in any sense owe? That would be unjust. But if Christ was under the condemnation with the race of which He was part He was under the same mortgage and indebted for its payment. In that case, when He rendered satisfaction for the mortgage, God would justly accept it of Him. Satisfaction was rendered by the blood of the everlasting covenant. That paid off, as it were, the mortgage which Adam had forced upon his descendants, Christ included. What brought the mortgage upon us? Disobedience. What paid it off? Obedience. By obedience there is freedom for Him first, who found Himself under the mortgage which came upon Him through no personal fault of His. It was, as with all the race, an inherited mortgage, and payment was received from one personally concerned in it; to have accepted it from an angel, or one in no way affected by it, would have been an injustice; and for God to justify he must be just. So much for the mortgage theory of the doctor.

Now I have answered all that was said relevant to the issue. You will remember that a great deal was said that did not bear on the question.

The doctor has quoted many portions of Scripture to show that Christ died for us. No one denies the truth of the texts; and it does not conflict with the other truth—that Christ obtained eternal redemption for himself by the blood of the everlasting covenant. Since He was saved out of death through the blood of the everlasting covenant the question arises, How did He enter into death? How did death come upon

Him? It came by sin, as death came upon us all. "By one man sin entered into the world and death by sin; and so—in this way, from this cause—death passed upon all men, in whom all have sinned." You see that little children die who never sinned. How do you account for this? Where do you find the cause? It was caused by the one sin of the father of the race, which passed upon all from generation to generation, and came down to us and is upon every infant.

Christ came and by obedience purchased redemption and became the Captain of salvation. So when we are baptized we are made free from the law of sin and death. Still our bodies continue suffering the effects waiting, as the apostle says, for "the redemption of the body." Because we say that when we are baptized we are free from the LAW of sin and death, it does not affect the result of the condemnation in our PHYSICAL nature. We shall never get rid of the curse in this sense until our vile body is changed. Christ has made us legally free from the condemnation of Adam, but we still retain the physical results in our nature, which is termed sin's flesh.

THE EASTERN QUESTION

IN THE LIGHT OF PROPHECY.

ARTHUR W. DAY.

(1). *What is the Eastern Question?*

The question of the future of the Ottoman Empire. It assumed its present shape at the epoch of the Crimean war. Before then, Europe had come to no definite decision in the matter of Turkey's future and allowed the process of decay and dismemberment to go on almost unchecked. A time came, however, when fears entertained by England and France of Russian aggran-

dizement out of Turkey's ruin led to the Crimean war, and after that war the treaty of Paris (1856) laid it down that, in the interests of European peace, the Sultan's government must be maintained, a friendly supervision being exercised by the joint Powers.

Thus the Crimean War marks a new departure in the history of the Eastern Question, and it also marks a new departure in the relations of England and Russia, which then came into conflict for the first time.

(2). *Is there any prospect of the plan of maintaining the Ottoman Empire being successful?*

Ten years after the Treaty of Paris 6,000 Christians were massacred in the Lebanon, and ten years later came the Bulgarian atrocities, for which Turkey, refusing amendment, was punished by the loss of half her European territories. And now have come those deeds of darkness which have made the Ottoman Empire a hell upon earth.

In short the plan embodied in the Treaty of Paris, which was supposed at the time to be a final settlement, has proved a failure. "The authors of the treaty," to quote Lord Salisbury, "had attempted what in the nature of the case it was impossible to achieve. They thought that Turkey would reform herself, and long experience has proved that Turkey will not reform herself."

(3). *Why is it reasonable to suppose that we should find the Bible throwing some light upon the Eastern Question?*

Because Constantinople is the chief seat of Islam, and Islam is a politico ecclesiastical system which (a) has been the greatest avowed foe of the Christian faith, and (b) has been "the gaoler of Palestine," and the down-treader of all Bible lands.

(4). *How does the Bible throw light on Islam as the chief open enemy of Gospel truth?*

The Apocalypse speaks of a persecuting power which would arise and continue for forty-two months, "The holy city shall they tread under foot forty and two months"—(Rev. xi: 2), and as long ago as the Crusades this was understood of Islam. When the Reformation came, the Christians of the West realized that there was another persecuting power nearer home. It struck them that the Papacy had arisen in the West and Islam in the East at about the same time, and they expected that as each was to continue for the same period they would come to an end at about the same time.

So far as the Papacy is concerned, their interpretation has been justified by history, for Papal Rome *did* lose the last vestiges of her temporal (*i. e.* persecuting) power almost at the time expected.

But we have here to do with Islam, which arose after the Papacy and accordingly has retained persecuting power longer. Now as our chief authorities on Islam, Sir William Muir and Canon Malcolm MacColl, tell us, the systematic oppression of Eastern Christians began in 637, the date of the infamous Edict of Omar, 1260 years from that date would bring us to 1897. So we may look next year for some decisive event which, if not in itself the end of Turkey's persecuting power, will immediately lead to it.

(5). *How does the Bible throw light on Turkey as the "gaoler of the Holy Land?"*

The Lord said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—Luke xxi: 24.

Jerusalem had already been trodden down by three of Daniel's four World Powers when these words were spoken—Babylon, Persia and Greece,—and was even then being trodden down by the fourth—Rome.

Rome lost her power over Palestine

and Jerusalem through the Moham-
medan conquests under Omar, in A. D.
636-637, and if we measure from the
time when the Jews first became tribu-
tary to Babylon in B. C. 626 up to A. D.
636 we find that 1260 years or $3\frac{1}{2}$ "times"
was the duration of the ascendancy of
Daniel's four World Powers in Pales-
tine.

To them succeeded Islam, and next
year (1897) the dominion of Islam will
have continued 1260 years more; *i. e.*,
the same period as that which measured
the ascendancy of Babylon, Persia,
Greece and Rome over Palestine.

It seems reasonable therefore to sup-
pose that the whole week of "seven
times," which is made up of these two
periods of $3\frac{1}{2}$ "times" are nothing else
than the "times of the Gentiles" to
which the Lord refers. If so, we may
expect that next year will see the end
(or the beginning of the end) of Islam's
hold of Palestine, and thus usher in
the restoration of the Jews.

Before leaving this part of the subject
we may mention another prophetic
number which has bearing on the East-
ern Question. Bickersteth and others
have pointed out that 2300 years from
the period of the Restoration under
Ezra and Nehemiah bring us to the
period of the Crimean War, which we
have seen was so momentous. The
Treaty of Paris was, in fact, signed on
Passover Day, exactly 2300 years after
Artaxerxes' edict permitting Nehemiah
to rebuild Jerusalem.

In conclusion it is important to note
two things. (1) As Dr. Guinness has
pointed out, we must look to *periods*
rather than to single *dates*. The ex-
tinction of Turkey's power need not
necessarily take place fully and finally
at a given moment, but we may be sure
that the present year or the next, will
witness a marked *stage* in that extinc-
tion.

(2) Our "historical" use of the pro-

phetic numbers, though warranted by
Scripture, based on analogy and justi-
fied by experience, must not be regarded
as their full and final use. Sir Isaac
Newton, though he wrote at great
length on the "historical" interpretation
of prophecy, believed that at the time
of the end there would be a final and
literal fulfillment, and this was unques-
tionably the belief of the early Chris-
tians, and has of late years become the
belief of an increasing majority of those
who study prophetic truth.—*The Jewish
Era*.

LIGHT PROMISED FOR SUPPOSED BIBLE TREASURES.

KING MENELIK, of Abyssinia,
has promised that, as soon as
peace is restored within his
dominions, he will permit a commis-
sion of European scientists to make
an exhaustive examination of the
vaults of the cathedral church at
Axum, where the monarchs of
Ethiopia have been crowned from
time immemorial. A widespread
tradition of the Moslem world asserts
that it is within the ancient vaults of
this structure that the Ark of the
Covenant is preserved, along with the
tables of stone containing the Ten
Commandments, which Moses brought
down from Mount Sinai.

The seven-branched candlestick of
gold, which figured in the Holy of
Holies of the temple of Solomon at
Jerusalem, is said to be immured
in these vaults, which are also known
to contain a mass of ancient papyri
and other manuscripts that are in an
excellent state of preservation, but
have never been translated or anno-
tated.

It is no mere vague tradition
handed down from father to son
which transmitted to generations of
Abyssinians the story of how these
priceless treasures came to repose in
the Cathedral of Axum. The story
of their procurement by the rulers of

the country and of their being deposited within these sacred vaults is specific, particular and detailed.

There is no difficulty in believing this, inasmuch as the seven-branched candlestick afterwards taken to Rome, and which may be seen pictured on the Arch of Titus to-day, was, of course, from Herod's temple. Treasures which were in Solomon's temple had been dealt with long before, by Shishak, king of Egypt, and afterwards by Nebuchadnezzar.

The founder of the present dynasty was, according to Abyssinian tradition and history, the son of the Queen of Sheba, and was brought up in Solomon's court at Jerusalem.

It is positively asserted by Abyssinian tradition that he carried back with him the tables of stone, the Ark of the Covenant, and the seven-branched candlestick. These he deposited in the interior of that huge granite pile which constitutes the pedestal of the ancient Abyssinian temple of Axum, long antedating the Christian era, and where the rulers of Ethiopia have been crowned from the earliest times.

The present Cathedral of Axum is built on the summit of a species of granite pyramid, the remnant of a heathen temple that formerly occupied this site. It is within the interior of this pyramid that the vaults are situated which King Menelik has now promised to throw open.

Not since Napoleon invaded Egypt, taking with him a corps of archæologists and orientalist, whose work there revealed for the first time the stupendous historical importance of that land of romance, has a disclosure of antiquities of equal magnitude been promised. The Cathedral of Axum is but one of the repositories of Biblical treasures which Menelik offers to open up to the modern scientific world for investigation.

It is believed that he will open up for the first time the priceless treasures that have for thousands of years

been jealously preserved on the Holy Island of Debra Sinan, located near the center of the great inland sea or Lake of Zuoi, in the southern portion of the kingdom of Shoah. This island is reputed sacred, not only among the Abyssinians themselves, but also throughout the Moslem world, and it is to this probability that must be attributed the fact that notwithstanding the innumerable wars that have raged in Abyssinia for at least 1,800 years past, the sanctity of the island should never have been violated by either Christian or infidel.

This island of Debra Sinan, the Abyssinian rendering of Mount Sinai, is inhabited and guarded entirely by monks, as ignorant and fanatic as are all the Abyssinian clergy, but who, when once they take up their residence on the island, are never permitted to leave it again. In fact, the soil of the island had never been trodden by foot of any layman until two years ago, when Emperor Menelik himself, attended by a few of his principal ras, or generals, and escorted by a strongly-armed body-guard, crossed the waters of the lake and landed on its shores, the body-guard remaining in the boats ready for emergency.

According to the dusky monarch's own account, the vaults of the monastery, which is of enormous size and built upon rock, are filled with papyri and parchments and books of every description. The books are believed to have been sent thither at the time of the Mohammedan invasion of Abyssinia, in the sixteenth century, but the parchments are declared to hail from the world-famed library of Alexandria, which was dispersed in the seventh century by the Mohammedan caliph, Omar.

The papyri evidently date from a much earlier era and probably relate to that period when the Emperors of Ethiopia ruled not only over Abyssinia, but also over Egypt, their domination of the latter country

being pictured by many a sculpture and painting on the pyramids and temples in the land of the Nile.—
Jewish Era.

THE CHILD OF THE BULRUSHES.

Dr. John H. Barrows, who was president of the Religious Congress of the World's Fair, is travelling in the East, and is at present in Egypt. In one of his letters, a series of which he is sending weekly to the "Chicago Record," he writes thus of the River Nile: "I thought of the Pharaohs, Ptolemies and Caliphs. Thought of Cheops and Sesostris, Abraham, Joseph, Cambyses, Alexander, Caesar, Cleopatra, Athanasius, Omar, Napoleon, Livingstone, Gordon. But the river has upborne nothing more fateful to humanity than the papyrus boat to which a captive Hebrew mother intrusted her firstborn son. The fragile ark of reeds, in which the life of the infant was saved, was the ark of the world's hope, more precious to the highest interests of our race than the granite indestructible monuments by which Egyptian monarchs overawed their own and later generations. The little arms raised in helplessness were yet to hold the rod of God's wrath over the throne of the people of the Pharaohs, and they were yet to carry the tables of God's law down the red steeps of Mount Sinai."

This is well said; but has the doctor forgotten how he winked at the blasphemy of heathen sorcerers in Columbia hall, Chicago, in 1892? Moses, Christ and the Bible were then challenged by ignorant odities whom no one pampered and flattered more than did this same Dr. Barrows. But then the most sacred men and things had to be sacrificed upon the altar of pride and pomp, in order that the World's Fair might be a "success."—
EDITOR.

Love suffers, but it never forsakes.

PUBLISHERS AND SUBSCRIBERS.

In England it is the custom with periodicals to stop their visits as soon as the subscription expires. This is safe for the publishers so far as financial loss goes; but really it isn't nice. The custom in this country is different. As a rule, when a subscriber orders his name entered in the subscription list he becomes one of the family, as it were, and his name is retained till he orders differently. The law is that a delinquent subscriber is a debtor for every paper he receives or that goes to his address without notification to discontinue, and he cannot demand his name cancelled till all arrears are paid up. It is very seldom that this is enforced, the rule being to cancel such names as for a long time forget or disregard their obligations. On this subject the "Literary Digest" says, "We find a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year."

If this can be done with a secular paper, where the publisher is not supposed to be so closely in touch with subscribers, surely it can with the *ADVOCATE*. This has been our plan for a number of years. It is right, however, that every delinquent subscriber should be heard from, so that a memorandum might be entered as to his wish or promise. No delinquent subscriber should be so ungrateful as to allow a paper to remain dead at the post office.

The man who gets rich in a hurry generally becomes poor with the same rapidity.

In trying to keep all he gets, a stingy man steals from himself.

THE NEW COSMOGONY.

IN the "Chicago Tribune" for Sunday, Nov. 22d, appears a lengthy, seriously written article on a new theory of the world on which we live. It is the world, as we have viewed it, turned inside out—or rather its inhabitants turned inside of it instead of being on the outside. That the new theory is quite revolutionary and will not only affect present theories of the present life, but will seriously disturb internal, eternal hell-fire claims will be seen by the following burlesque from the pen of the editor of the "Chicago Record:"

THE KORESHAN ENDERWORLD.

The African latter-day Copernicus who asserts "the sun do move" is likely to be rivaled in fame of Dr. Teed of this city, according to whose new cosmogony this earth is an eggshell of some 100 miles in thickness, and the surface, instead of being convex as Copernicus, Gallileo, Newton, La Place and more modern and ill-informed astronomers teach, is in reality concave. In other words, we are living on the inside of the shell, and all the universe besides is also inside, making the whole affair quite measureable and comprehensible, except as to the point which once troubled a king of England when shown an apple dumpling—namely, as to how the apple got inside. Thus at one stroke Chicago science has solved the riddle of the world with simplicity that always characterizes great discoveries.

True, Capt. Symmes seems to have had an inkling of the eggshell truth when he proposed to bore through the shell and see what the folk on the underside were doing. The valiant captain did not dream that he was already there, and that the stirrings within him to break the shell were rather those of the fledgeling who feels cramped in his quarters than of one already out trying to get in.

Julius Verne, also, once upon a time amused himself and his readers with a pretended voyage of discovery to the underworld, and never suspected that truth is, indeed, stranger than fiction, and that instead of getting inside the shell he ought to have been devoting his attention to getting out, if he really wished to accomplish anything novel and noteworthy in romantic fiction.

This startling discovery also upsets a good many other notions that have accompanied the old and incorrect cosmogony. We have heretofore had a vague notion that a certain uncomfortable and unmentionable hot place was in the center of the earth—that is, below the surface in which we stand. But if Dr. Teed be correct, and it is not for us to challenge this new Columbus of the eggshell, we are already in the place we have heretofore dreaded, and Dr. Teed says it is impossible to get out. However, the doctor is to make some observations down in Florida this winter, and all further speculations upon this extraordinary discovery as to where we 'are at' would be premature at present.

THE WATERS ABOVE THE HEAVENS

—PS. CXLVIII: 4.

DEAR BROTHER ———

The following is in fulfillment of my promise made a week ago. You are aware of the answer I should give were I interrogated as to the "waters that be above the heavens," but I am presuming you are acquainted with it only as an assertion unaccompanied by proof.

In Gen. i: 8 we are informed that God called the firmament heaven. The waters above the heavens are therefore the waters above the firmament, and not above that unknown region in which "the Lord hath prepared his throne." The word firmament comes from the Latin "firma-

mentum," which was used by the ancients to designate what they conceived to be a firm, solid, crystalline and incorruptible surface. But the Hebrew word "raqia" conveys no such notion. It is derived from the verb "raqa," to spread, and hence is more correctly rendered expansion, as in the margin of Gen. i: 6. Webster defines firmament thus, "The region of the sky or heavens. In Scripture the word denotes an expanse, a wide extent, for such is the signification of the Hebrew word, coinciding with regio, region, and reach. The original therefore does not convey the sense of solidity, but of stretching, extension, the great arch or expanse over our heads, in which are placed the atmosphere and the clouds, and in which the stars appear to be placed and are really seen."

According to the nebular hypothesis, which is generally accepted as the most reasonable "scientific" explanation of the origin of our globe, the earth was at one time a ball of molten fire, surrounded by a dense atmosphere of metallic vapor and sulphurous clouds, through which the light of the sun never penetrated. A process of cooling went slowly on until at last a solid crust was formed, and the vapor no longer issued from the molten interior, but, in obedience to natural laws, ascended to the firmament above. Here it cooled, then descended as rain, and again became vapor. This process is, as I understand it, described by Moses as the work of the second day or period, and, in the comprehensive language of inspiration, resulted in the waters under the expanse being separated from those above. In this way the Scriptures assign to the aqueous vapors we term clouds an importance which only the comparatively recent discoveries of science have demonstrated. Gaussen says it has been calculated that the force annually employed by nature for the formation of clouds is equal to an amount of

work which the whole human race could not do in 200,000 years. I apprehend that the most serious difficulty in the passage—the apparent unsuitable comparison between ocean and clouds—is thus removed.

Trusting the above will be a sufficient ground for my confidence rightly to explain the passage, I remain, faithfully your fellowservant,

JAMES C. BRUCE.

THE TROUBLE WITH BROTHER TEAS SETTLED.

MORRILTON, ARK.,

JAN. 11th, 1897.

Dear Brother Williams and all the faithful in Christ:

There was a conference held here to-day composed of Brother John W. Teas, of Conway, Ark., and brethren E. H. Miller and J. D. Martin, of Martinville, J. M. Lively, W. W. and J. J. Scroggin of this place. The object of the meeting being to bring about harmony between ourselves and Brother Teas. After hearing brother Teas we are fully satisfied that he is willing to right all the wrongs that have been done in this matter, and we have received Brother Teas back into full fellowship with us, and recommend that other brethren do the same as we think he has shown himself worthy of the same. (We refer to the Jacobs trouble with all other things that have followed it.) We herewith enclose a statement from Brother Teas which speaks for itself. Now if we have done anything in the whole matter that has offended Brother Teas or any other brother or sister we ask forgiveness and brotherly love.

J. J. SCROGGIN.

W. W. SCROGGIN.

J. M. LIVELY.

N. B.—Brethren, I was not present at the above mentioned conference, but

I want to say that I fully and heartily endorse the action of the above named brethren. Your brother in Christ,

JOHN L. WALSH.

STATEMENT FROM BROTHER TEAS.

Dear Brother Williams and all the faithful in Christ Jesus.

While I do not regret having gone to Chicago as I went there with the best of motives, yet I realize that I made a grave mistake in breaking bread with those brethren identified with Brother Jacobs, and regret having done so and will not do so again knowing what I do now; and I hereby ask the forgiveness of all those to whom my action gave offence. JOHN W. TEAS.
Morrilton, Ark, Jan. 10th, 1897.

This will be good news to the brethren generally, and especially to those who were more nearly in touch with the trouble and its cause. The secretary of the committee that had the first interview with Brother Teas wrote that Brother T. was advised not to lecture till he investigated the Jacobs theory and made up his mind on the subject. This Brother Teas denied, and some misunderstanding has resulted. Brother Walsh asks us to explain the matter. As we see it, the misunderstanding is on the question of whether the request was made officially. It was made, and in saying so Brother Miller was right. But it seems it was not made in strictly an official sense, and in that sense Brother Teas could deny that it was made. Brother Walsh says he was the one who made the request, and adds, "While the other brethren agreed with me I do not think they said so." Brother Teas says that "he did not understand that I was speaking for the committee." Well, the matter is settled now and this technical difference can be dismissed with all the rest.

EDITOR.

LETTERS MISCELLANEOUS.

SPOTTSVILLE, KY., Jan. 18, 1897.

DEAR BROTHER WILLIAMS:

The year of 1896 is past, and I extend to you and family my best wishes for the coming year; and what are they? even that the Lord may appear and you all may be accepted of him "at his coming."

There has been some confusion in the camp of the Lord. Much has been said and done against the peace and dignity of the commonwealth of Israel. Who is to blame for this? Christ will decide. As for the doctrine of the responsibility of the alien, it seems to me this is nothing to us. We all realize that baptized ones are responsible. Of course, truth is truth, but it is that which affects *our* standing that we are chiefly concerned about. As to the doctrine of "Adamic condemnation" and its non-removal in baptism, I admit it is an error of a more serious nature. But, dear brother, in all that has been said I could not justly censure you, for even in your words that some have thought "harsh" I cannot see anything to hurt anyone, except those that might need it; and that not to harm them, but for their good, "for the weapons of our warfare are not carnal;" nor have you used them otherwise than for the "casting down of imaginations" and "bringing into captivity every thought to the obedience of Christ." This is faithful service, and if in so doing you have brought upon yourself the frowns of some you have proven yourself a better friend than to have impressed a kiss of deceit. In this kind of warfare may God strengthen you. There is much need for earnest contention for the truth, even in these latter days. Diabolos is yet disputing about the body of Moses (antitypical), and will "deceive the very elect, if possible;"

but, following angelic example, we will not "bring against him a railing accusation."

I am hoping that some who have been throwing stones at you are considering what they have done. It is evident they have not answered many questions you have urged, and far more evident they never will. I am glad they have stopped throwing anyway.

The signs of the times are bright and cheering truly, but the attitude of some have the reverse effect.

Praying for peace to be restored and earnestly trying to patiently wait the coming of the Lord, and with love to all, I am yours in the hope of a resurrection from among dead ones.

R. C. GREEN.

ELMIRA, N. Y., Nov. 15, 1896.

DEAR BROTHER WILLIAMS:

It is with much grief of heart I write you because of the situation of affairs as concerning the truth in America, and, in fact, in all the world.

The attitude Bro. Roberts has assumed is very surprising to me. I am grieved at heart to see on his part so little manifestation of that charity that should characterize one walking in the spirit.

The course you have pursued towards him is commendable to all truth-loving brethren. Dear brother, we can leave it to the one who sees not as man sees. You have the prayer of all true brethren.

Paul requested the prayers of the brethren in his day, and I believe you are conscious of the weakness of the flesh, and rely on the sustaining strength of our Lord—given when we see the need of it and ask for it in faith.

The household may be developing now into a situation or state *that is required* to reveal the "ten virgins" situation.

The truth to be believed and obeyed for salvation is the same now as in the apostolic time. Let us hold fast to our "first love" and not depart from it.

You will see by the letter our corresponding secretary, Brother Higgins, wrote you, the position the ecclesia, meeting in Knights of Honor hall, have taken, and we hope other ecclesias will do the same. Your brother in Christ,
N. N. SPENCER.

SEDAN, KAN., Nov. 16, 1896.

DEAR BROTHER WILLIAMS:

Although I do not agree with you on the responsibility question you have my heartfelt sympathy in the cruel and unbrotherly treatment you are receiving from Brother Roberts. What reason had he for saying what he did in notes on cover of November *Christadelphian*, telling the Tottenville brethren to "bear," as though your brotherly warning in the *ADVOCATE* was an attack from an enemy, and insinuating that you believe like Brother Browning, that there should be no withdrawals except for immorality. If such is your belief I would like to know about it. I have been a subscriber ever since the *ADVOCATE* was started and I have never read any such teaching in its columns. Brother Roberts could not condemn what Brother Sweet wrote "without injuring a faithful brother of long standing in the truth," but he can circulate false statements about you and your writings when you also are a faithful brother of long standing in the truth. But, be patient, Brother Williams, "the coming of the Lord draweth nigh," when all these wrongs will be righted. As Brother Laird wrote in Oct. *ADVOCATE*, "We are all watching you," and also anxiously praying that you may be enabled to keep down all resentful feelings and stand approved at the last day. Brother Laird expresses my

thoughts and feelings exactly in his letter in October *ADVOCATE*, first paragraph on page 242. Hoping that our warfare will soon be accomplished and we may be found worthy of the crown of life, I will close. Your brother in Christ,

A. M. BYRNES.

KANSAS CITY, MO., Oct. 12, 1896.

DEAR BROTHER WILLIAMS:

I feel surprised and am sorry for Brother Teas, knowing it will be a source of depression to those he has been instrumental in bringing into the truth. For his own sake and sphere of usefulness and for theirs, he should promptly reinstate himself in the confidence of the brethren. Darkness and light cannot fellowship.

The views of the brethren on unity, expressed in this month's *ADVOCATE*, are very refreshing. Brother George Washburne especially speaks right to the heart. I wish the *ADVOCATE* was big enough to contain many such letters from the brethren. Though situated far from each other they draw us nearer together.

There is no doubt Brother Tomlin is correct about the term immersion as a translation of *Bapto* and *Baptidso*. One wishes the Greek words had been translated instead of anglicized. But they were not. Words are simply expressive of thoughts, and sacred associations often cluster around a word, making it precious to us. Take the words of Jesus Christ for instance, a mere anglicism of Greek but giving no case ending. A Greek would hardly know the name in its English dress. But the thought must be the same in all languages. God's Saviour anointed. What will the name be in the resurrection? As a command *Baptidso* is active not passive. Here again we English speakers are at a loss. We must call it passive by saying "be baptized" or "be immersed." Whereas it is a command

I must obey and not a something done for me. The Greek form is untranslatable, and yet the thought is perceived. And we get at the thought as we do all thoughts by effort of mind under instruction.

The Romish idea that the ceremony must be performed by a properly ordained officer is not in the Greek at all. It is my act of obedience, and the agent who puts me under the water is merely my assitant. * * * Baptism is a burial and a resurrection into the death and life of Christ. Entire consecration of self is in it. The old Adamic life is abandoned and the new life through faith in Christ begun. This is not a mere form but a reality, as real as our own true obedience. Our stay in the water is only transient, but our immersion into Christ in the putting him on must endure till he calls us and finds us truly in him who is our only ark of safety. As I before stated, sacred associations cluster around words become precious to us by use. "Home, sweet home" would not sound as sweet to us with any other tune or sung in any other language, and so with Bible words.

I thought original sin only concerned those who believe in a personal devil tempting Mother Eve. As regards tendency to disobey, How do we account for it in a babe who cannot walk and yet is disobedient by nature? Obedience is a creature of education. Self is first in formation. Self-will must be repressed through fear or through love to the will of another. Is this original sin? The tendency in childhood to disobey is too much for human philosophy. God has undoubtedly created man a free agent for man's greater happiness and God's greater glory, wherever the will of man is brought into subjection to the divine will. Man is out of the earth and naturally gravitates to it. Divine

thought must sustain us through the probationary period for the divine will to establish us permanently. As regards imputation, how could it be otherwise, with man already a condemned creature? We will have to get a different Bible to get away from the pertinancy of the thought of a covering for sin, and also a covering for righteous law. "By grace ye are saved." "Blessed is the man to whom the Lord will not impute sin." Why is our baptism into Christ necessary? In Adam representatively we are included in the one act of transgression, and mortality ensues. We are sinners a thousandfold more, but God simply consigns us to dust according to his first decree.

Surely we have no reason to complain if God in mercy overlooks our multitude of personal sins by including us in the first Adam and his transgression. Especially as by this rule of action he places us also representatively in the obedience of the second Adam the moment we come willingly into that required relation. We lose nothing, we escape much, and we gain all by the arrangement through His sovereign grace. Christ is as necessary to us as the ark was to Noah. We are very weak and frail at best. Like Peter, we would like to walk on the water with Jesus, but we begin to sink and cry out for salvation. We have every reason for faith in God and Christ, and much reason to doubt our own strength and lean upon one mighty to save. Yours in the hope,

J. T. BROWNING.

HOBOKEN, N. J., Nov. 9, 1896.
DEAR BROTHER WILLIAMS:

A word about your correspondence with Brother Roberts. He deserves plain dealing. Too long have you borne a burden not your own. It is quite time the brethren knew where to put the blame for this unhappy contro-

versy. We have had so much insistence for a "pure" fellowship, and have had so many things foisted upon us as necessary thereto as to almost preclude the possibility of ever breaking bread again in harmony.

Let any reader of the New Testament look closely as to the character of the first century ecclesias, and then ask himself if we are not, as a rule, in a better moral and doctrinal condition than were they, and he must answer in our favor, I think.

They enjoyed Divine favor and rejoiced in the truth; why should we be forbidden the same benefits? Purity in faith and practice is most desirable; we long for it constantly; we almost despair when we witness our shortcomings; but we might work together in love and harmony in the bonds of the gospel while striving to attain to the object of our hope! You may rest assured of the support of the brethren. While few will care to call Brother Roberts' honesty of purpose into question many will decide against his way of treating you in this whole matter. He ought to know the weight of his influence through the *Christadelphian* and be careful of such men as Brother Sweet. It is not fair to inflict such contributions on those who pay their money in support of the truth as a system, and the truth as a mode of thought and speech.

With much love to Sister Williams and your own good self, I am again, my dear brother, yours in the Lord of glory.
GEO. T. WASHBURNE.

MOFFAT, MINN., Nov. 9, 1896.
DEAR BROTHER WILLIAMS:

Supplement containing correspondence between yourself and Brother Roberts carefully read and reread. Thank you for this favor. The real point at issue now seems to be the time

and manner of the judgment of those made responsible by divine light. We are not the judges of the degree of light necessary in the case, we can fix this in our own individual cases only. But when will this judgment take place? Answer—At his appearing and his kingdom, when He shall be revealed from heaven to take vengeance on those that know not God and obey not the gospel of our Lord Jesus Christ.

This, of course, applies to Paul's man of sin, but who shall say that it does not apply to all that the man of sin represents from its development twelve hundred and ninety years ago, or from the time when the mystery of iniquity began to work? If so it would necessitate resurrection, and if resurrection is necessary to God's purpose who shall dogmatically assert that it will or will not transpire with the resurrection of the unfaithful servants having done *evil*; or who shall positively assert that it will or will not take place at the end of the thousand years, when the rest of the dead shall come forth to a resurrection of condemnation. "Rest of the dead" would seem to include at least some that are already dead when the first resurrection occurs.

There is scope for honest views not in strict harmony with each other. Who shall decide?

Withdrawal from a brother that persistently walks disorderly does not mean disfellowship of any who agree on fundamental truth, and who are delving into these difficult problems. I hope Brother Roberts won't push this matter to his own hurt.

My views accord with his probably as nearly as they do with yours, but I can see no excuse for disfellowship on such slight grounds. Perhaps this state of things is to be for a trial of faith. May God guide us into wisdom and patience. Yours in love and hope,

E. J. TOWN.

SAN SABA, TEX., Nov. 6, 1896.

DEAR BROTHER IN CHRIST:

May the mercies of God be unto you and all the faithful in Jesus' name from our heavenly Father and from our Lord Jesus Christ.

I very much regret the way matters have gone between you and Brother Roberts and Brother Andrews. I don't think the responsibility question should of itself be made a test of fellowship, though I believe light brings responsibility at the judgment of Christ. We do not fellowship rejectors, they do not offer to fellowship. Why should we divide over what we believe God will do with them? I don't see that what He does with them will change our relations unless we throw stumbling-stones in the way, and thus prevent their obedience to the truth. Let us quit agitating the question. Let others do what they may, but let us press forward to the high-calling. Your brother in hope of life eternal,

JOS. GREER.

"NEVER MIND."

What's the use of always fretting,
At the trials we shall find
Ever strewn along our pathway?
Travel on, and "Never Mind."

Travel onward; working, hoping;
Cast no lingering glance behind,
At the trials once encountered,
Look ahead and "Never Mind."

What is past, is past forever;
Let all fretting be resigned,
It will never help the matter,
Do your best and "Never Mind."

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven, and "Never Mind."

Friendly words are often spoken,
When the feelings are unkind,
Take them for their real value,
Pass them by, and "Never Mind."

Fate may threaten, clouds may lower,
Enemies may be combined,
If your trust in God is steadfast,
He will help you, "Never Mind."

—Selected.



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FEBRUARY, 1897.

WE are now well out on the ocean making our voyage of 1897.

We started in rough waters and we may not expect smooth sailing as we plough the waves of deeper seas. We are making our voyage, as it were, when equinoctial gales must be expected, and so our craft must be prepared to encounter the rough winds and angry waves which the prophetic calendar foretells for these times. The roughness of the voyage must be expected in many and various ways. There will be a raging deep beneath and an angry sky above. There will be short rations and hard work on board, and the crew might not maintain good order in the discharge of its duties. It will be necessary for the sober-minded to muster all the energy, tact and general ability at their disposal. Look out for breakers ahead. Look port and starboard for approaching gales. Look up for angry and dark clouds about to belch forth their destroying contents. Keep firm hands to the helm, moved by steady heads, and let not our craft

be caught off guard and wrecked by the many threatening dangers. Let every one, old or young, weak or strong, do his duty and do it well.

In a sense we can say of those who have espoused the cause of the truth upon its latter day revival, "Ye did run well; who did hinder?" We fret and lament the hardships of our task and the adversities we have had to encounter in the world without and in the one body within. But what does it amount to when compared with what has gone before? When the apostle Paul declared that "We wrestle not against flesh and blood, but against principalities and powers in high places," the hardships and sufferings of God's people far exceeded anything we have experienced in the nineteenth century. The cruel and bloody hands of the destroyers of the faithful, that were ever busy in their wicked work, have in our day been hand-cuffed, and the wild beasts of the amphi-theatre have been chained and caged. Comparitively, "lines have fallen to us in pleasant places in Christ Jesus." We really have not known what it is to suffer for the truth's sake to any extent compared with what our brethren of historic days have endured.

What then, if "hard times" are upon us, and we are called upon to endure hardships as good soldiers of Christ, let there be no faltering, no grumbling, no cowardice, and as for retreat, banish forever the thought, and let the name be useless in our language.

"Oft in danger, oft in woe,
 Onward! brethren, onward go!
 Fight the fight, maintain the strife,
 Strengthened with the bread of life."

The terrible plague in India is causing great alarm in Europe. How terrible it is! Plagues of every form now are upon the world of humanity. They are the result of sin. Natural or physical evils are always the re-

sults of moral evils, approximately or remotely. If there had been no sin there would have been no disease. But sin has cursed the earth and all upon it and in it. There is no release till the "Lamb of God shall take away the sin of the world." When the cause is removed the effect must follow. Adam was the first cause of evil, Christ is the first cause of the remedy. We wait in longing hope and expectation.

We have received two letters from Jerusalem with the same sad story of distress among the Jews and terror among all by reason of the wicked Turks. It seems that the needs of the poor of the world have reached such proportion as to be beyond the means of help at the disposal of those willing to help. There is enough money and perhaps enough provisions to prevent starvation of any, but most of the world's products are in the hands of heartless revellers and so the cry of the poor is unanswered. Our brethren, in the better times that are past, have done considerable to help the poor Jews in Jerusalem, but now they find all they can do to help the poor Jews (spiritual) at home. Under the circumstances we make no appeal for the Jews Fund, deeming it advisable, indeed necessary, to confine what few resources we have to the help of the needy at home who are suffering the hardships of the times. From personal knowledge we thus write.

There is a small balance in the Jews Fund, which we will send on its way to do what little it may in the wide-spread suffering and distress.

We have received an announcement of the death of Brother J. R. Pedder, son of Brother and Sister Pedder, of Doon, Ont. When in Doon last month we met with a few at the bedside of our now deceased brother to partake of the emblems of the Lord's death and His return to earth. It

was sad to see a bright young man so stricken down in the bloom of manhood. Death now holds him till the trumpet shall sound. Brother Pedder and family have our deep sympathy in their sorrow.

During the month we have received many cheering letters and we feel much encouraged to press on. As it now appears it is a question if the ADVOCATE will suffer severely from the adverse circumstances of last year. While some have withdrawn their support others have filled their places, and the liberality of some, among whom may be mentioned specially the brethren of Creal Springs, has been an encouraging surprise. There are some yet to hear from, but a fair estimate indicates that our list will be nearly as large, if not equally so, as last year. We return our hearty thanks to all, and will reciprocate the good will and the liberality as far as it is in our power. The ADVOCATE will this month again contain eight extra pages, and its improvement in the quality of paper will give it a more respectable appearance.

No one but an editor can tell what a strange experience it is to daily open letter after letter, one commending, another condemning; one finding fault with this, another with that; and in many instances what one finds fault with another fully approves and vice versa. These facts show how differently different minds view things from different standpoints. All that can be done is, give due consideration to all, and average up things as nearly right as we can and press on.

As an illustration of what we have just written, here are two specimens of letters we have received in relation to the R.-W. correspondence: "I have read carefully the correspondence and regret that I cannot approve of your course. To me it does not manifest the spirit of Christ. * * * May I kindly tell you, Brother Wil-

liams, that your writing impresses me that your pen is dipped in gall." The other writes: "I think I can venture to say, you have the approval, love and affection of the ecclesia here, without an exception, of your course, your manner, your love and humility in handling the responsibility question."

The first letter is a specimen of three, while the second is that of hundreds. Were it the reverse we might despair.

The suspension of the "Truth Gleaner" is regretted by some, and inquiries have been made as to the cost of keeping it going. Considering the stringency of the times, and that we have planned much work in another direction, we think it best not to resume publication. The ADVOCATE will gain by it, and if we can carry out our plans the Truth will be served perhaps better.

The world's affairs continue interesting and very portentous. Remarkable things are occurring and wonderful developments may be looked for quite soon, as will be seen from the signs of the times following.



AT THE STEPS OF RUSSIA.

Russia's "paramount position in the East" has long been looked for by believers in the plain declarations of prophecy, but only the stubborn facts can awaken the European press to the reality. The following is a frank confession:

LONDON, Jan. 9.—It is curious to observe how gradually the European press is awakening to the knowledge of Russia's paramount position in the Eastern question. Yesterday, for in-

stance, the *London Standard* gave prominence to a communication from its Vienna correspondence in regard to what he describes as a new departure in the Austro-Hungarian foreign policy. The departure, in a sense, is new, but it was announced and described in this correspondence weeks ago. The *Standard's* correspondent, who has good sources of information as a rule, declares very truly that if Russian preponderance is to be allowed in any form whatever in Bulgaria or Constantinople, it will not be possible for any length of time to maintain Austria's supremacy in Roumania, Servia, and Greece.

"And on the eastern shore of the Adriatic, or Gulf of Salonica, it will in the end be cheated out of its share of influence in Constantinople, as well as of the compensation granted to it for silently looking on while Russia pockets the key to the East of Europe."

That process of cheating, or whatever other term may be applied to it, has gone already as a matter of fact within the knowledge of readers of the *Sun* a good deal further than the *Standard* seems to know. Russia, concurrently with direct operations in Constantinople, has been steadily working in Roumania, the smaller Balkan States, and Greece, and if a crisis should come to-morrow it would probably find all these arrayed on the side of Russia.

It is merely a case of worshiping the rising sun. Roumania for some time past has been the virtual ally of the triple alliance powers, but her attitude recently caused a great deal of anxiety in Vienna.

"Should it really prove true," said a conservative Roumanian statesman to the *Standard's* correspondent the other day, "that England and Austria have abandoned Constantinople as no longer defensible against the growing power of Russia in the Black Sea, we Roumanians should certainly turn Russian

from the King downward. With Russia supreme, in whatever form you like, in Constantinople, it would be suicide for us not to be Russian heart and soul."

WORK OF DETACHING ROUMANIA.

Russia has certainly taken earnestly in hand the task of detaching Roumania from the triple alliance and beyond doubt she will succeed. Her methods are but a duplication of those successfully followed elsewhere. Newspapers are springing into existence, the editors and contributors of which are men hitherto quite unknown, who are maintained out of funds of mysterious origin. They are adroitly edited, but insidiously anti-Austrian. In the villages Russian agents masquerade as Socialists, whose favorite demand is for universal suffrage, which, in the opinion of the statesman referred to, would result in the destruction of the constitutional political edifice painfully and laboriously reared by King Charles, and possibly of the dynasty itself.

AN OUT-BREAK THREATENED.

A private letter received from Constantinople this week says that in the opinion of lifelong residents there is certain before long to be an attempt of some kind by the ultra-Moslem fanatics upon the European embassies, which, of course, will precipitate a crisis. The Sultan himself has reason to entertain the same fear and by his orders the most stringent precautions are being taken.

The same writer mentions the most significant of all portents, in his opinion, is the fact that within the last six months the stock of every dealer in firearms and lethal weapons generally, has been cleared out by eager purchasers. Arms are not usually bought by Armenians or sober going Turks. The purchasers have been fanatical Mussulmans and Greeks, who evidently anticipate a period when arms of all kinds will be in demand.

NEWS AND NOTES.

ANOTHER MASSACRE PLANNED.

BRUSSELS, Jan. 10.—The Turkish Reform League has issued from Brussels an appeal to the people of Europe declaring that the Sultan has planned a massacre to take place during the approaching Renuazan fasts, and imploring the powers to interfere, depose the Sultan and proclaim Rechad Effendi his successor, with a council of state made up of equal numbers of Moslems, Christians, and Europeans—just the combination for a quarrel.

THE SULTAN OF TURKEY HUMBLLED.

A dispatch from Constantinople, Jan. 11th, says that an Italian subject was secretly shipped at Trebezond for exile to Erzeroum. The Italian ambassador demanded his return to Constantinople for proper trial, and threatened to send gunboats to enforce the demand. The Sultan had to comply. The incident caused a sensation at Constantinople because it seemed that Italy was backed by the powers. It is said that the Sultan has never had such a humiliation from an ambassador. A greater humiliation is soon to come.

NEWSPAPER GOADS FOR RUSSIA.

Some of the St. Petersburg papers demand "that Russia take possession of the Dardanelles at once, ere another power seizes the advantage. If the Dardanelles are held by the fleet of another country, Russia will be put back a hundred years in her development." Her "development"? Ah! That's it. Nebuchadnezzar "developed," but what after that?

BRITAIN'S PRESTIGE IN CONSTANTINOPLE LOST.

A Russian paper boasts that, "We have been successful in isolating Turkey

from England. British influence need no longer be feared in Constantinople, for Great Britain has lost her prestige. Russia now stands alone with Turkey. The Sultan will not find assistance from any European power. He must come to terms, and there is little doubt that he will fulfill our wishes."

RUSSIA AND THE EASTERN QUESTION.

The *Literary Digest* says, "The Eastern Question is a purely Russian affair, and the question of the Dardanelles concerns Russia only. A conference is useless to Russia, as it would lead to the partitioning of Turkey, which," says the *Novoye Vermya*, "we do not desire. What Turkey needs is the help of a strong power. Russia is that power. She must solve the question how Turkey's frontiers are to be arranged and how they must be guarded." This is "the spider and the fly" act and, no doubt, it will work. But when the fly is in the web and the spider exults, what then?

ENGLAND IN EGYPT TO STAY.

France is continually asking when England intends to evacuate Egypt, and Lord Salisbury frankly and firmly answers that "there is no intention on the part of Great Britain to give up a single acre of the ground she now holds." The ships of Tarshish have helped Israel and the latter-day Tarshish power has Egypt "for wages."

HUMILIATING TO FRANCE.

Dr. Barrows says, "France has the feeling that Egypt belongs to her. Her genius and money dug the Suez Canal, her language is widely spoken in the Nile valley, and it is not unnatural that during the British occupation she is restless and resentful." "Restless and resentful" the frog power must be. It is the part it must play in the drama of

latter-day politics; while England has Egypt as wages for favoring Israel.

TERRORS OF PLAGUE IN BOMBAY—THE CITY DESERTED AND IN WILD DISORDER BECAUSE OF THE DESTROYER.

BOMBAY, Jan. 14.—Over half the population of this city, estimated to amount to about 900,000, has fled from the plague, and the streets, docks and bazaars are not recognizable. The courts are deserted, and the judges and officials have gone to a healthier clime. Many of the native doctors, graduates of the college, have fled, and those remaining refuse to attend plague cases. The cemeteries are already filled to overflowing, and the wind is spreading the contagion. The nights are made hideous by cymbals and melancholy dirges. Often difficulty is experienced in burying the dead, friends and relatives refusing to carry the corpses. The official returns show that up to last evening there were 3,394 cases of bubonic plague and 2,356 deaths from that disease.

SPREAD OF INDIA'S AWFUL FAMINE.

Official reports show that the area of the famine district already includes a population of 81,000,000 and that the number of natives employed on relief works will soon exceed 3,000,000. The prices of imported food in Bengal are high, traders taking advantage of the chance to make private fortunes.

BLACK PLAGUE IS ALARMING.

To the famine is added the black plague, which has spread from Bombay to Poona and Kurrachee and many smaller places and thrown the native population into a frenzy of panic. Veterans of the British army, who know India, declare that the only practical method of fighting the plague is to isolate Bombay and then to burn the

houses in the pestilential quarter. This was the method by which the plague was stamped out in Hongkong after every other recourse had failed. Drastic measures have not yet been adopted in Bombay, and magnificent as is the charity fund raised in London, it counts for little in so appalling a situation.

YOUNG TURKS PROVE CAUSE FOR ALARM—ISSUE A MANIFESTO WHICH DECLARES THAT THE SULTAN IS MAD AND MUST DIE.

LONDON, Jan. 16.—The Young Turk agitation is spreading in the Balkan Peninsula. Placards posted on the walls of the towns denounce the Sultan in unmeasured terms. One placard which was torn down by the police of Philippopolis was printed in red ink. This has created a great stir and alarm among the Turks, as it is believed to indicate a determination to resort to violent measures.

The red printed placard read:

"Sultan Hamid is known to be mad, and our religion prescribes us to kill every mad dog. The young Turks, who have hitherto abstained from bloodshed, have now decided to assume the title of revolutionary, and in future will use arms against the Sultan and his followers. It is our duty now to kill, burn, and ruin everything connected with the Yildiz Kiosk. We shall blow it up."

The proclamation concluded with a call upon the Turks to seek revenge, informing them that the hour to strike has arrived, and adding: "Let every true Moslem do his duty."

The only goodness that counts is the kind that will not shrink when brought to God's standard.

No man has any mercy on his own besetting sin, when he sees it in another.

THE FUTURE OF PALESTINE.

BY A GERMAN SPECIALIST.

IT is easily possible that Palestine should now again become the "South" (the *Neged*), and the granary for the entire Southeastern region along the Mediterranean, and for Europe. In the country west of the Jordan the entire level district along the coast has the best of water-supplies and is capable of sustaining an immense population. The conditions there are such that oranges, cotton, tobacco, and sugar-cane could be raised easily and in great abundance. On the higher tablelands of the west Jordan districts nothing is necessary but the preservation of the quantities of water that accumulate during the rainy season and utilizing these during the dry months. The whole region would thus be admirably adapted for vegetable gardening on a grand scale. How readily this end could be accomplished can be seen from what has already been done in this line, chiefly by the members of the German Templar Society in Bethlehem, Nablus, Tshenin, and other places. The relatively poorer success of the Jewish agricultural colonies, which have been planted there by the dozen in recent decades, chiefly through the instrumentality of the Rothschilds and other Jewish magnates, is to be attributed not to the barrenness of the soil, but to the poor work of the colonists. But everywhere in this district it is possible by irrigation to raise the finest of oils, oranges, wine, etc., than anywhere else along the southeastern portion of the Mediterranean; and there would be no lack of markets, especially as Egypt is so near. The entire Ghor, or Jordan valley, could be converted into a tropical valley. The dates that ripen here are regarded yet, as they were in ages past, as the best that are known, surpassing

even those of Egypt. To this add oranges, cotton, sugar-cane, bananas, and especially fine vegetables raised during the rainy season, all of which grow here under most favorable conditions. Access to markets is easy. Jericho, by way of Salonica, only five days removed from Berlin and Central Europe, only a short distance from Jerusalem, and some degrees warmer than Cairo, could readily be made again what it was in the days of King Herod, a magnificent winter resort, whose attractions would be increased by the hot medicinal springs of Ain-es-Sultan and by the magnificent surroundings of the Dead Sea near by with its thermal fountains, *e. g.*, Ain Dsbidi, Hammanez-Zerka, the Callirrhoe of antiquity, and centuries ago a fashionable resort. The Jordan is rich in fish and could itself be an attraction for tourists. In fact, the entire valley could be made a health-resort.

The east Jordan country, in its whole length and breadth from Moab to Mount Hermon and the Hauran, is naturally one vast wheat field, than which none better can be found. These fruitful districts, which now, when the harvest is over at the end of May, become for the rest of the season a sun-scorched desert which the inhabitants must for the time being leave, could readily, by building reservoirs to receive the superabundant rains of earlier months and using these for irrigation during the dry season, be made inhabitable all the year round, and could also be cultivated with abundant success during this time. Such was its condition in earlier centuries before the Arabian Bedouins took possession, as is attested by the ruins of hundreds of villages and cities scattered throughout this territory. In fact nature herself suggests this remedy, for during the winter months in many places natural lakes are formed which fill up with

water. To the present day there are also many old cisterns, open and covered, which were used for irrigation purposes. This is particularly the case at Bosra, the converging point of a number of old Roman roads and at one time the commercial rival of Damascus. The ruins of an immense system of aqueducts can yet be traced, the chief of which, called that of Pharaoh, still has a length of 44 kilometers. The indications are that in the flourishing period of this east Jordan district an extensive irrigation system existed and was utilized to good advantage.

The cultivation of Palestine, surrounded on two sides by desert districts, is only possible by careful attention and under the protection of a strong hand. If these are absent the hopes that it may become again a land of milk and honey will be doomed to disappointment. At that time, when Palestine was governed with a firm hand it was a veritable garden of the gods. Under favorable circumstances it could become such again, could sustain millions of inhabitants and supply other lands with its superabundance. Whether or not this is to be realized depends on its political future.—*The Literary Digest.*

The Czar's Toleration of Jews.

The Czar of Russia, at his personal expense, established at St. Petersburg a school for infants to commemorate the birth of his daughter. The *Official Gazette* publishes the statutes of the school, in which are the following clauses:

Clause 3.—Children of both sexes are admissible without distinction of creed.

Clause 16—Children not of the orthodox faith shall receive instruction from representatives of their religion.

Clause 31—Children not of orthodox faith shall fulfill their religious duties conformably with the prescriptions of their respective creeds.



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 January ADVOCATE :

CLASS No. 1.

John H. Brice (10), Galt, Ont., 100;
 Mabel Clarke (12), Irvington, N. J., 100;
 Ezra Cocke (12), Creal Springs, Ill., 100;
 Homer I. Byrnes (12), Sedan, Kan., 100;
 Bessie Cocke (9), Creal Springs, Ill., 100;
 Minnie Norman (10), Chicago, Ill., 100;
 Chas. M. Brice (8), Galt, Ont., 95;
 May Spencer (12), Wauconda, Ill., 90;
 Mabel Field (12), Providence, R. I., 85;
 Elsie Hahn (13), Riverside, Ia., 85;
 Ernest Cocke (9), Creal Springs, Ill., 85;

CLASS No. 2.

Maria Laird (11), Innerkip, Ont., 100;
 Maude Cocke (18), Creal Springs, Ill., 100;
 Bessie Williams (14), Chicago, Ill., 100;
 Charles Mason (15), Erie, Ill., 100;
 Daisy Franklin (13), Elgin, Ill., 95;
 Harpending Eblen (16), Robards, Ky., 95;
 Ethel Cocke (16), Creal Springs, Ill., 85;
 Leah Epperson (16), Mossy Rock, Wash., 95.

JAMES LEASK, 532 62d St.

LESSON No. 46, CLASS No. 1.

QUESTIONS.

- 1.—What did Joshua send two men on an important errand for?
- 2.—Where did he send them, who received and hid them from pursuers, and what was the reward for doing so?
- 3.—How many men were sent on a similar errand on a previous occasion and were they all faithful?

ANSWERS.

BEST PAPER, CLASS No. 1.

- 1.—The important errand that Joshua sent two men for was to spy secretly and view the land. Proof—Josh. ii: 1.
- 2.—They were sent to the city of Jericho (Josh. ii: 1). They were received by the harlot Rahab and hid by her (Josh. ii: 3, 4). She was rewarded by being saved and all her father's household and all that she had when the city of Jericho was overthrown by the Lord at the hand of Joshua. Proof—Josh. xxii: 23, 25; Heb. xi: 31.
- 3.—There were twelve men sent on a similar occasion, one out of every tribe (Deut. i: 22, 23, 24; Numb. xiii: 2-17). No, only two, Joshua and Caleb, were faithful, the other ten brought an evil report of the strong cities and men of great stature. Proof—Numb. xiv: 6, 36, 37, 38.

JOHN H. BRICE.

SECOND BEST PAPER, CLASS No. 1.

- 1.—The important errand Joshua sent two men on was to spy the land. Proof—Josh. ii: 1.
- 2.—He sent them to Jericho and a woman named Rahab received them. Proof—Josh. ii: 1. And Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, "Go, view the land, even Jericho, and they went and came into an harlot's house named Rahab and lodged there." And in verse 6 we are told she brought them up to the roof of her house and hid them

with the stalks of flax, and was rewarded for doing so by her life being saved, also that of her family when the children of Israel took the city. Proof—Josh. vi: 23. And the young men that were spies went in and brought out Rahab and her father and her mother and her brethren and all that she had, and they brought out all her kindred and left them without the camp of Israel.

3.—There were twelve men sent by Moses to spy out the land on a previous occasion, of each tribe a ruler among them (Numb. xiii: 4-15), and they brought up an evil report of the land which they had searched unto the children of Israel—Numb. xiv: 6-7. Only two were faithful, Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land said, it is an exceeding good land.

MABEL CLARKE.

LESSON NO. 46, CLASS NO. 2.

QUESTIONS.

- 1.—Opposite what famous city did Israel cross the Jordan?
- 2.—Besides the twelve stones set up in the river, what was done with the other twelve?
- 3.—What feast did Israel keep after crossing the Jordan and where did this feast originate?

ANSWERS.

BEST PAPER, CLASS NO. 2.

- 1.—Israel crossed the Jordan opposite the famous city of Jericho.—Josh. iii: 16.
- 2.—The other twelve stones taken out of the river Jordan besides the twelve stones set up in the river Jordan were pitched by Joshua in Gilgal in the east border of the city of Jericho, to signify that Israel came over Jordan on dry land.—Josh. iv: 20-20.
- 3.—Israel kept the feast of the passover at Gilgal which was situated in the plains of Jericho on the fourteenth day of the first month, at even (Josh. v:

10). This feast originated forty years previously in the land of Goshen, in Egypt (Exod. viii: 22), and was instituted by Moses and Aaron at the command of God.—Exod. xii: 1-6; Deut. xvi: 1-8.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

- 1.—Israel crossed the Jordan opposite Jericho. Proof—Josh. iv: 19.
- 2.—Those twelve stones which they took out of Jordan did Joshua pitch in Gilgal. Proof—Josh. iv: 3, 20.
- 3.—After crossing the Jordan Israel kept the feast of the passover.—Josh. v: 10. As the children of Israel were about to be taken out of the land of Egypt the passover was instituted. Proof—Exod. xii: 3-10.

MAUDE COCKE.

ONE QUESTION FOR ALL.

Will every scholar of both classes please read on another page of this number of the *ADVOCATE* the short article headed, "The Child of the Bulrushes," and try to detect and correct an error of the writer in relation to Moses.

LESSON NO. 47, CLASS NO. 1.

QUESTIONS.

- 1.—By what means did Israel capture the fortified city of Jericho?
- 2.—How do you account for the walls of the city falling by the means employed?
- 3.—What was done with the inhabitants upon the capture of the city?

LESSON NO. 47, CLASS NO. 2.

QUESTIONS.

- 1.—Describe the destruction of Jericho on one page of note paper.
- 2.—What extraordinary person appeared to Joshua, and what was his mission?
- 3.—What command was broken, and what was the result to Israel and the punishment to the transgressor?
- 4.—What people made false pretenses to Israel and what was the result?

INTELLIGENCE

AKRON, O.—We do hereby tender our sincere thanks to Bro. Thos. Williams G. T. Washburne, and all others who have so nobly assisted us in establishing an Ecclesia in this place.

The Akron Ecclesia of Christadelphians.
THEO. JEUTSCH, Sec.

AKRON, O.—Bro. E. M. Adams sends a newspaper clipping which is headed "Christadelphians. Their annual meeting held and officers elected." * * * "Shanks, presiding brother; J. Barnes, S. Ellton and P. Winters, executive committee; T. Holderness, secretary; E. Adams, treasurer; A. Cleary and M. Adams, children's teachers Sunday School."

The trouble with those here represented is that some of them are advocates of the "free life" theory, and others compromise the Truth by fellowship with the immortal emergence theory. A personal interview at Springfield, Ohio, with Bro. Shanks and others developed this, and several attempts by Brethren Parker and Wood to clear the way for fellowship with those in Springfield, with whom Bro. Shanks formerly met, failed. The brother who is secretary appears in the last issue of the *Coming Nation* as an advocate of both the "free life" and the "two nature" theories.

Recently a few in Akron have left this body and formed a small ecclesia, (see Dec. *Advocate*, 1896). They have fully endorsed the Truth as set forth in the Birmingham and Chicago Statements. Much has been written by some of those they have left about the wrong doing of one of the leaders of those who have formed the new ecclesia. The wrongdoing has been reported as confessed and forgiven and there is a promise of reform. There has been quite an effort to make it appear that by our endorsing the new ecclesia we have winked at wrong-doing and attached more importance to doctrine than to practice. False doctrine can always be more clearly dealt with at a distance than bad practice. The practice of a brother is more of a local matter, and ought to be dealt with locally. While it is important that we look after bad practice, bad practice in one will never make bad doctrine good in another. Let all cleanse themselves doctrinally and practically and then there will be no need for two bodies in Akron calling themselves Christadelphians.—EDITOR.

BUFFALO, N. Y.—The little interest aroused among the alien, by Bro. Roberts' recent visit here seems to have entirely died out. It seems

useless to continue our efforts to enlighten the alien. But, however, as it is commanded, "Let your light so shine," it is our duty to continue in the work.

Christmas evening we assembled at the home of Bro. Strickler, it being the occasion of our annual entertainment, given by our Choral Class and Sunday School children. It was enjoyed very much by all, and conducted in an able manner, for which we are indebted to the untiring efforts and liberality of Sister Stickler, Sister Imogene Stickler, and Sister Sanborn.

Sunday, Dec. 27th, we held our annual election of ecclesial officers, resulting harmoniously to all, which condition all true followers of Christ should be thankful for.

Our Bro. Strickler leaves this week upon a lecturing tour to various parts of Canada.

Our visitors since our last report were as follows: Bro. A. Tolton, of Guelph; Bro. and Sister A. Cole, of Bradford; Bro. and Sister Charles Cole, of South End, Canada.

Z. A. Cook, Sec.

CAMPELLO, MASS.—I have the pleasure to report that our number has increased by the obedience of three, who, after a good confession, were immersed into the sin-covering name, thus entering the race for that life which is the prize we all desire to obtain. They are as follows: Mr. Joseph Huntress (25), previously Advent; Mr. Richard H. Slack (19), Salvation Army; Mr. Olof Ahnfeldt (23), neutral.

We are holding Swedish lectures every Sunday at 7 p. m. The lectures are delivered by the writer. The attendance is good and a great deal of interest is manifested by those who attend. There are nearly five thousand Swedish people in this place, and we think that the Lord desires to call some of them for his name.

Sunday, Dec. 27, '96, Bro. A. W. Carlson, from Worcester, Mass., and Bro. Holmberg, from Gardner, Mass., paid us a visit. Bro. Carlson lectured to the Swedish people in the evening, taking for his subject, "What must I do to be saved?" The other lectures have been as follows: Dec. 13th, "Jesus the destroyer of the devil and all his works," Bro. Wm. Hooper, of Cambridgeport. Dec. 20th, "The kingdom of God on the earth," Bro. J. F. Adams, of Quincy. Dec. 27th, "The King of the Jews," Bro. E. J. Johnson, of Campello. Jan. 3rd, "These men are not drunken as ye suppose, seeing it is but the third hour of the day," Bro. Walter Pinet,

of Quincy. Jan. 10th, "The Bible its own witness," Bro. R. Biggar. The attendance at these lectures has been encouraging, the average number of aliens being about ten.

The ecclesia is in a harmonious and peaceful condition, which we pray and hope will continue to the end, that we may be spared from *strife and controversy which are the cause of* so much disruption and trouble.

Hoping for the kingdom to come I remain yours in the one hope.

E. J. JOHNSON, Recorder.

DOON, ONT.—Sad is the intelligence I have to send you this time. It is that of the death of our beloved Bro. James R. Pedder, son of Bro. and Sister Pedder, of this place, who fell asleep early Sunday morning, Jan. 7th (age 28). The funeral took place the following Wednesday, when quite a number of the brethren and sisters, friends and neighbors, assembled at Bro. Pedder's to manifest the love and respect we had for our brother who has been parted from us from a while. Our deceased brother was a young man who was possessed of more than ordinary intelligence, and his prospects were bright for a successful and useful life, had he been spared to continue on in his profession as civil engineer. But the enemy of humanity has selected him as a victim, and Bro. Pedder, Jr., has gone the way of all flesh to wait until the hour when all those who will bear the voice of the Son of God shall live.

Our brother fell asleep with a bright hope that he would rise to eternal life at the resurrection, at the last day, when the earth shall forever give up the dead who have died faithfully in the Lord.

Bro. James Laird, of Innerkip, gave a very appropriate address at the funeral, showing that through the disobedience of our first parents sin and death came into the world, and that although sad indeed was the fact at present, yet sadder still would it have been had not our heavenly Father provided a way of escape from the power of death that we should not go down to the grave and forever remain there. God in his wisdom and mercy has provided a way of redemption through his Son Jesus Christ, who, as he said to Martha, "is the resurrection and the life, and that whosoever believeth in Him, though he were dead, yet shall he live." May this happy end be the whole aim of our lives while on probation, "that whether we live or die we may be the Lord's," and be accepted of him at his coming, is the hope and prayer of your brother in the hope of eternal life. J. G. COSENS.

GLASGOW, SCOTLAND.—I am enclosing herewith a sum of money equal in your currency of \$2.00 by P. O. O., the annual subscription for your magazine, THE CHRISTADELPHIAN ADVOCATE. Our business committee instruct

me to do so. We intend adding the same to the periodicals received by our ecclesial library in order that the brethren and sisters may be the better informed of what is going on in our own particular sphere in the truth. I am at the same time forwarding to you the last three numbers of *The Investigator*. I have the consent of my co-publisher to do so, and to ask you as a favor to notice the same in your next issue, and as my address is the despatch address it will not be necessary to give any other. You might state that I shall be pleased to forward a copy to any address.

I might state that *The Investigator* is the property of the readers. No individual having any pecuniary interest. It was re-started on this footing some six years ago. Prior to this time Bro. Nisbet, the editor, conducted it at his own risk. Of the first issues only some few sets exist, and these slightly damaged by water. Bro. Nisbet's office having been destroyed by fire and only some six feet of the flooring left where the *Investigator* happened to be stored and was left hanging in a corner, Bro. Nisbet and one of his workmen having to hurry down stairs to save their lives. They were working late and Bro. Nisbet had gone back to see about some plates he had left in water.

I have had a look at your paper through the kindness of Sister Granger, who is here on holiday. It seems you are at last meeting with the same obstacles that presented themselves when the *Investigator* was first issued. Bro. Roberts has never taken kindly to any one who has entered the field of literature, no matter how willing they may be to take him as their counsellor and guide.

I see from the *Sanctuary Keeper* that you have published a correspondence that has passed between you and Bro. Roberts. It would, no doubt, be interesting to see this. * * * You supply a want in your issue of a children's column.

Yours in the truth,

WM. PFTTIGREW,

74 Alexandra Parade, Glasgow, Scotland.

HENDERSON COUNTY, KY.—Since our last month's intelligence our hearts have been saddened by the death of our esteemed Bro. John M. Woods, which occurred Dec. 15, '96. He had been in feeble health for several years and last September was stricken with paralysis from which he never recovered. He was a lover of the Truth for many years, and for the past six years a faithful servant in its bonds. He leaves a sister wife, who has not now the comfort of any of her household in the Truth, to mourn his loss. Bro. R. C. Green conducted appropriate funeral service at his home and at the grave in the presence of many brethren and a large assembly of friends. We sorrow not as those without hope. W. J. GREEN.

KANSAS CITY, MO.—Bro. Daniel and myself have been exchanging reading of *Christadelphians* and *ADVOCATES*. His removal to Mexico, Mo., deprived me of the opportunity to read November number of *Christadelphian*. An allusion in *ADVOCATE* seems liable to cause a wrong impression of my views. Not that it matters if peace and unity on a sound scriptural basis can be established. I was moved to write by an intense desire for the unity of all the brotherhood. Our Lord prayed for the oneness of all in order "that the world may believe." There is an element of weakness in the household. "A house divided against itself cannot stand." To become a healthy power for good there must be unity. In my lonely condition here I sympathized deeply for brethren in like case. Those who enjoy the benefit of constant contact with brethren do not realize the amount of wrong done by withdrawals as roots of bitterness, and their tendency to retard progress. We are called into freedom. Can a brother think for himself without danger of isolation and withdrawals? Any brother should be encouraged to express himself without having to wish he had kept his views to himself. The wisest are liable to mistakes, for to err is human. We act in the name of the Lord, and whatever cannot be done in his name and for his glory should be left undone. "The wise woman buildeth her house, but the foolish one plucketh it down with her hands." At least nine-tenths of the brethren fail to perceive the nice distinctions and logical sequences that trouble us. It is painful and needs courage to call in question the actions of brethren of tried faithfulness. But the weak suffer the most and therefore have the greater right of protest. Even though it be but the "plaint of a sick child that needs nourishment." It is dangerous to exclude any of the little ones that believe in Jesus. Is there no room for growth? Error was common even in the beginning. It was only fatal through wilfulness. Instances of exclusion were *flagrant ones*. Incurable cases. Withdrawal was in order to repentance. One sincerely in error should be convinced of the truth. There is abundance of precept and example to meet any case of discipline in a scriptural manner. The withdrawals of to-day lack scriptural parallel. It was time to call a halt. My personal views are aside from the principles involved. Our esteemed brethren in England should set an example of reconciliation; eschew schism instead of trying to defend it. Example is a strong influence. Brethren generally would not be quite so hasty in taking action as a result. Let the forces be turned against enemies and not brethren.

Yours in hope, _____ J. T. BROWNING.

KEIGHLEY, ENG.—The time has again arrived for renewal of subscription for *ADVO-*

CATE. I am sorry that through continued sickness I have not been able to communicate with the *ADVOCATE* as I had intended. Even now I am quite unequal to the work of the truth. I have been much pained in reading of the correspondence between Bro. Roberts and yourself. Bro. Roberts' evasive tactics have been very distasteful to me, much as I have admired his work in the truth in times past. I am pleased to confess to you that so far as you have set forth your position on the responsibility question I am in full accord with you. However, I cannot say this in regard to your position on condemnation and some other matters you accept of Bro. Andrew. But this difference will not affect my desire to continue in hearty fellowship and co-operation in the work of the truth. Should it be necessary to see eye to eye upon every detail of truth in this present state, there would scarcely be found any with whom we could fellowship. But we must exercise forbearance, and "wherunto we have attained let us walk by the same rule" (Phil. v: 16). Whatever may be the opinion of Bro. Sweet concerning your book, "The Great Salvation," I can say that everyone here that has seen it has spoken very highly of it. You may remember that I brought twenty-five copies with me to the country, and all who are competent to judge have said it is the best thing of its kind they have seen, far preferable to the "Declaration." So, dear brother, press on, your work is highly appreciated by many, and you may be assured there will be no division on the responsibility question. The brethren here have expressed themselves unmistakably on this matter. Let us hope that all these jealousies, editorial or otherwise, will speedily be brought to an end by the return of our only Lord and Master, Jesus Christ. Should my health sufficiently improve I hope to return to Illinois. With best wishes for yourself and family and all the faithful with you, I remain

Your brother in the blessed hope,

JOSEPH SOOTHIL.

PITTSBURG, PA.—We are pleased to report the obedience to the truth of Mrs. E. L. Morris, of Gillespie, Fayette County, Pa., on Dec. 27th, 1896. She is a sister in the flesh to Sister Bower. Gillespie being some distance from Pittsburg we shall not have the pleasure of the company of Sister Morris very often, but she will meet as often as she can for breaking of bread with Bro. and Sister Bower, of Webster, Pa., that being the nearest point where there are any of like precious faith. Our hope is that the walk of Sister Morris may be such as to merit the Master's "well done" at His return.

On Dec. 26, 1896, twenty-two brethren, sisters and friends sat down to tea in the hall in which we conduct our Sunday meetings. Tea was on the table at 5:30. The meeting which followed commenced at 7:30 and concluded about 9:30

p. m. We spent an enjoyable two hours listening to words of exhortation from different brethren, interspersed with musical selections, hymns and anthems. C. W. HARDY, Sec.

SHREVEPORT, LA.—Owing to the continued drought in Texas we have been compelled to move to this place to find employment. We have been here since August. We are three in number here in the faith, Bro. McLennan, Sister Landrum and myself. We have not been able to witness for the truth but little as yet. We would be glad to have any brother or sister coming this way to call upon us. We reside on East Jordan Street.

We wish to say that we are in full accord with the *ADVOCATE* on the responsibility question, and we shall do all in our power to help hold up your hands, dear brother, in the good work you are engaged in. May we all strive to maintain peace and do our whole duty to God is my prayer.

Your brother in the one blessed hope,
W. R. LANDRUM.

VICTORIA, B. C.—The ecclesia now meet in the A. O. U. W. hall every Sunday at 11 a. m. and 7 p. m. Instead of at Bro. Dugsdale's house. This was deemed expedient in order to encourage more readily the attendance of those looking into the truth, two or three of whom now attend regularly and manifest more than a passing interest. We intend advertising the meetings by means of a card setting forth items of truth and calling attention to the place of meeting.

Since last report we have received into fellowship Mr. Peter Watson and wife and Miss Jennie Anderson, all of Tacoma, Wash., also William Graham. Bro. Watson's attention was first called to the truth by our late Bro. Heritage on a railway train, while Bro. Graham is the fruit of Bro. Roberts' meetings held here last July.

Taking advantage of the holiday on Christmas, the brethren and sisters, with their children, met at the house of the writer, and after a meeting devoted to Bible reading and explanation sat down to tea (provided by the sisters) after which the children were treated and formed into a Sunday School, numbering 12.

THOS. W. EDWARDS.

WILLOW VALE, OKLA.—I have been thinking for some time of writing to you. I have read the correspondence between you and Bro. Roberts and all that has appeared in the *ADVOCATE* on the rejector question and I can't see anything to cause division. I have been in the truth for twenty years, knowing there was a difference on the subject and have been in fellowship with brethren who differed with me. I believe in the resurrection of the rejector. I think there is a root of bitterness

somewhere. I hope you will stand firm to your convictions and I am ready to give you the band of fellowship. With best wishes to you I remain,

Your brother in hope of eternal life,

J. R. WHITE.

BROTHERLY LOVE.

The Rabbi, Judah, so the scribes relate,
Sat with his brethren once in a warm debate
About these things which each considered best
To bring to earth immunity and rest.

Then said the one requested to begin:
"Rest comes from wealth, if there be peace
within."

The second said: "It springs from honest fame,
And having all men magnify your name."

The third said: "Rest is being truly great,
Coupled with power to rule some mighty state."

The fourth said: "Such a rest as we persage
Men only reach in the extremest age,

When wealth and power and fame unite to go
To children—and unto their children flow."

The fifth said: "All these various things are
vain;

Rest comes to those who all the law maintain."

Then said the Rabbi Judah, grave and old,

The tallest of the group with him enrolled:

"You all speak wisely, but no rest is deep

To him who the traditions fails to keep."

Now spoke a fair-haired boy up from the grass—

A boy of twelve who heard these words repass,

And dropped the lillies from his slender hands:

"Nay, father, none among you understands.

True rest he only finds who evermore

Looks not behind, but to the things before:

Who, scorning fame and power and home and

self,

Loveth his brother as he loves himself."

—Selected by G. T. W.

AFTER ALL.

Despite the prayers and tears and earnest
pleading,

And piteous protest o'er a hero's fall,
Despite the hopeful signs our hearts misleading,
Death comes after all!

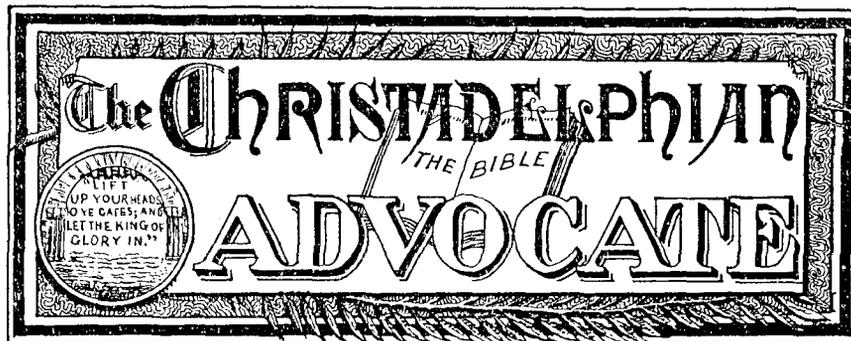
Over the brightest scenes are clouds descend-
ing;

The flame soars highest ere its deepest fall;
The glorious day has all too swift an ending;
Night cometh after all!

O'er bloom or beauty now in our possession
Is seen the shadow of the funeral pall;
Though Love and Life make tearful inter-
cession,

Death cometh after all!

—Selected.



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SUNDAY MORNING ADDRESS.

BY THE EDITOR.

THE chapter forming part of our lesson this morning (Rom. xi.) speaks of two Israels—the natural and the spiritual. The Apostle Paul offers himself as proof that God hath not cast away His people Israel. That they had been cast away as a nation is clear from verse 7—“Israel hath not obtained that which he seeketh for,” and verse 15—“If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?” The Apostle’s aim is to show that the national casting off of Israel was not a barrier to individual acceptance of the gospel, for his own case was proof that to as many as would believe on His name would be given the power to become the sons of God.

While this truth is kept closely in view, he is also careful to remind the brethren in Rome that the cast-off condition of the nation would ultimately end in their deliverance. “The receiving of them shall be life from the dead” (verse 15); and the “blindness in part which has happened to Israel is only until the fulness of the Gentiles be come in” (verse 25), when the “deliverer shall turn away ungodliness from Jacob” (verse 26).

Thus we have two Israels—one who “hath not obtained that which he seeketh for,” the other who “hath obtained it”; one who has fallen, the other to whom “salvation is come”; one cast off, the other reconciled; one a branch of the olive tree broken off, the other grafted in. Using the term Israel in the two senses, the Apostle says, “For they are not all Israel who are of Israel,” evidently meaning that there was a higher and lower, a natural and spiritual sense in which to contemplate Israel.

The distinction between the two Israels is an important one for us to consider; for it enables us to understand why the one is accepted and the other not so at the present time. The distinction is purely a spiritual one. That is to say, the Israel that is acceptable to God is so because it conforms to the spirit of the law, while those rejected and cast off stickled for the mere letter, and destroyed the life of the law by empty formality and ceremony. What might have been to the nation of Israel a healthy and glorious system of life-imparting power was reduced to a hideous skeleton. Right here danger lies in our path, the danger arising from force of habit.

Necessarily there must be more or less of ceremony in our service to God; but if it be ceremony only, our service will be no more acceptable than was that of Israel after the flesh. Baptism is a ceremony; but if it does not represent “an inward and invisible grace,” as the creed puts it, which is begotten in the head and in the heart by the power of the gospel, it is nothing but a meaningless formality devoid of any spiritual results. If the action is not impelled by intelligence in the fundamental principles of the gospel and a love of God and of Christ, from whom and through whom the unspeakable privilege of becoming children of God has come, then it is false and misleading.

Not only is this true of baptism, but it applies to our presence here at the table this morning. In the religious world there is much talk about “going to meeting.” If one has “been to meeting” on Sunday he is supposed to have done his duty. Now the danger of this superstition is not all outside the ecclesia of Christ. While it is our duty to “forsake not the assembling of ourselves together” we must be careful of the “going to meeting” habit, that our coming here might be for a higher and nobler and more spiritual purpose than simply to formally obey a command, remembering always that “the letter killeth, but the spirit (of the letter) giveth life.”

This necessitates forethought and preparation, a careful scrutiny of the thoughts and intents of our hearts and of our actions, and a bringing of our minds into oneness with God so that we may offer up praises and prayer that shall be acceptable at the throne of God's favor and love. What am I going to meeting for? is therefore a question to be asked

and answered in order to avoid the solemn possibility of eating and drinking condemnation to ourselves.

“Decently and in order” is the advice of inspiration for the conduct of our meetings, especially those for worship and remembrance of the cross and the crown. We have a standing appointment here every first day of the week, and that appointment includes being here on time. This is a duty. As Brother Spencer aptly put it one time, *It is our duty to be here every time except when it is our duty not to be here.* You all know what that means without comment from me; and it is very seldom our duty to be here when it is not our duty to be here in time.

Presuming we are all here and ready for our service, there must, of course, be formality in various ways, and here again there is danger and great need for wisdom and discretion; and these, remember, of a character that do not come involuntarily and momentarily, but from careful and diligent thought and preparation. The selection of the opening hymn requires knowledge and wisdom, so that it might be appropriate to the occasion. A hymn or an anthem for a public lecture, Bible class or Sunday school is not the one for the Lord’s table, and vice versa. In this some are very remiss. We are here to get the greatest good for the greatest number in the short time at our disposal. How necessary then that every detail be carefully provided for so that our peace of mind and solemn devotion be not marred. I do not mean by this that we must “pull long faces,” for that is generally a sign of hypocrisy. It was so with the rulers of the Jews, who made broad their philacteries and appeared to men to fast and to pray. Of all the people in the world we have reasons to be cheerful, our countenances lit up with the joy and gladness which our glorious hope only can inspire. But when our meetings are not conducted “decently and in order” real devotion is interfered with and the digestion of the spiritual man is impaired and precious time worse than wasted.

A man of tact and discretion when called upon to speak in public aims always to “speak to the point.” It is always refreshing. Now I think it just as desirable for a brother who leads a meeting in prayer to pray to the point. He is the mouthpiece of the meeting, and a prayer appropriate to the opening of the meeting is “vain repetition” when verbally or in substance repeated at the close or when giving thanks for the emblems. If a brother has properly invoked the Divine blessings and rendered the thanks that propriety dictates the opening of the meeting, it is an encroachment and a vain repetition for another brother who may be called upon to give thanks for the emblems to go over the same ground. We should not stereotype our prayers and feel that they must be repeated whether they fit the occasion or not. To learn how to

pray is a hard lesson, no doubt, and when the lesson is not learned there is often much verbosity that is destitute of spirituality and is really offensive. As much as possible, then, we must seek to avoid repeating ourselves and repeating others in our prayers. "God is in heaven and thou upon earth; therefore let thy words be few."

I fear that the responsibility of presiding at a Sunday morning meeting is not fully realized; and that it has assumed too much of the formal without the spiritual life that ought to dwell within and give forcible and profitable expression in the necessary formal aspect. Let the ecclesia be careful in its selections for this duty, and let those upon whom the duty falls fully realize that they are under great responsibilities. Have you crotchets or peculiar ideas of your own not shared and possibly not liked by those over whom you preside, the Lord's table is no place to air them. No man's tongue should be tied from fair, earnest and honest discussion of difference of doctrine and precept, but there is a time for this, and that time is not at the table of the Lord. By careful attention to these things we shall be able to infuse more real spiritual life into our devotional services and thus escape the fatal fall of Israel after the flesh and be the Israel of God in deed and in truth.

To accomplish this requires that we hold the reins well in hand. The natural mind is so fond of indulgence that whip and spur and tight reins are necessary to its control if the new man is to have healthy mental and moral scope for growth. We must never be caught off guard, but always be on the alert. The duty of the hearers is to keep their minds centered upon the object for which we are here. The duty of the one presiding or speaking is to look out for things, big and small, that may "create a sensation" that will switch the mind out of its proper devotional channel. The smallest things sometimes are troublesome in this direction. A speaker should remember that he is not engaged in a conversation, but that he is speaking to an audience, every member of which has a right to hear what he says—unless some of them have oddly taken seats as far back as possible when there are vacant ones nearer to the speaker. And here is where some often deserve rebuke. The audience doing its duty, it has a right to hear the speaker from the first to the last seat, and this is not often a difficult task for a speaker to comply with in our meetings. Still it is often neglected. When a presiding brother calls upon one in the audience to read a chapter or offer prayer and there is a looking one at another wondering who is meant, the presiding brother deserves to be rebuked, for such a sensation disturbs the meeting and mortifies the one to whom the request is made, sometimes to the extent of unfitting him for the duty demanded. Speak out. Speak plainly, and when you request one in the audience to perform a duty do not hang your head, but look at the one you are speaking to. Keep yourself on guard and let us in all things strive to be workmen that need not be ashamed.

THE BIBLE OUR ONLY SAFE GUIDE.

A CHAPTER FOR THE SEEKER AFTER TRUTH.

CHAPTER I.

THE GOSPEL FOR COMMON-PLACE PEOPLE.—SEEK FOR THE OLD PATH.—THE BIBLE THE ONLY AUTHORITY.—POPULAR DISPARAGEMENT OF THE BIBLE.—PREVAILING IGNORANCE OF THE BIBLE PREDICTED.—A WIDE-SPREAD APOSTACY FORETOLD.—THE WORLD NOT GETTING BETTER.—INCREASE OF CRIME—WORLD CONVERSION A FAILURE.—WORLD CONVERSION IS IN THE AGE TO COME.—THE GOSPEL IS NOW TAKING OUT A PEOPLE.—THE GOSPEL MUST BE BELIEVED AND OBEYED.—ONLY ONE SAVING GOSPEL.—THE SCRIPTURES NOT READ AND STUDIED.—ISRAEL COMMANDED TO READ THE SCRIPTURES.—THE WORD WILL ILLUMINATE —THE WORD IS PURE.—THE WORD IS PERFECT AND TRUE.—THE WORD IS POWERFUL AND EVERLASTING.—THE WORD DIVINELY INSPIRED.

DEAR READER:— If our appeal to you is earnest, it is because the subject upon which we address you is an important one. It is a subject upon which hangs our eternal destiny. The perplexities of the present evil world and the greed for gain of the temporalities of life so engross the minds of this generation that the great vital question of the life that is to come is thought but little of, and the masses are recklessly rushing headlong into perdition. You, like many others, will perhaps impatiently answer, "It is no use talking religion to me. Look at the confusion there is in the world. What is the use for me to trouble myself in trying to understand a subject that our wisest men cannot agree upon?" We confess your words have considerable force in view of the confusion there is in the religious world at the present time. The common people who, by the exigencies of an evil state of things, are kept busy

providing for the necessaries of life have little time to study the subtle and technical questions which divide and confuse the churches of christendom; and they are given to understand that these are matters to be left to the "clergy" while the "laity" are to accept the situation, asking no questions, but putting their trust in their leaders that in some way, they are not supposed to know how, all will end well. If you are disposed to think for yourself, you will not be satisfied to blindly follow the dictates of men, but you will want to know that you are upon safe ground, and that the road you are travelling will lead to the haven of rest which many weary travellers are earnestly seeking for.

THE GOSPEL FOR COMMON-PLACE PEOPLE.

Did it never occur to you that God in providing His beneficent plan of salvation so arranged it that it would

be more nearly within the reach of the poor and common-place people of the world than of the great and the learned and the opulent? Honor belongs to Him who is the Great Creator, in whom we live and move and have our being. Therefore the honor and submission given to the so-called learned leaders of men are misplaced. It would be strange, would it not, if God had revealed a plan of salvation which, by the very mystery of its nature, must necessarily become a monopoly in the hands of a few men who happened to be thrown into circumstances admitting of a technical theological education. This would have made the salvation of the masses dependent upon the few favored ones in a worldly sense. And since these few—few comparatively—seriously and sometimes violently disagree among themselves, what a hopeless plight we should all be in were we dependent solely upon them for guidance in the way of life. What is in our day considered learning is familiarity with the mysteries of the darkness of Egypt, Greece, and Rome. A man whose college education enables him to glibly talk of heathen gods and pagan myths is regarded as a "learned man." Is Egypt likely to be a good place to go to for heavenly light? Are the heathen philosophers of Greece to be supposed to be luminaries of divine revelation? Why should any one expect to receive the light of salvation from Rome, which, whether under pagan or papal power, has drenched her soil with the blood of the martyrs of Jesus? These are not the sources whence we may expect to derive saving truth, and the fact that preparation for the popular pulpit consists largely if not principally in the study of heathen "philosophers" is sufficient reason why you should turn from the highways of popular religion and seek for truth at the fountain head of the stream of life eternal.

SEEK FOR THE OLD PATH.

I am not presenting to you a new thought, nor advising you to pursue a new course, though to you, possibly, it may appear so. I am simply asking you to remember the words of the prophet who said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi: 16). To do this you must "not put your trust in princes nor in the sons of men, in whom there is no help" (Ps. cxlvi: 3), but you must realize that "not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence" (I Cor. i: 26-29).

THE BIBLE THE ONLY AUTHORITY.

There is only one authority for us all in relation to the problem of life; and, God be thanked, there is free access to that in our land and in our times for all who will avail themselves of the privilege. While the world's wise are disputing and fighting about the "wisdom of the world" let the humble seeker after truth search the old paths that lead to the grand old book of the ages, which has withstood the severe tests of times of darkness, wickedness and cruelty, and yet brightly burns as a beacon of light to every wayworn and footsore traveller. "Familiar spirits" have multiplied in our times because of the barrenness of Bible teaching. The prevailing ignorance of God's Word admits of their tricks and turns in deceiving the hearts of

the simple. Let me appeal to you, dear reader, not to allow yourself to be deceived when the warning so clearly and loudly cries out, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? Why should you seek unto the dead concerning the living (Septuagint rendering)? To the law and to the testimony; if they speak not according to this word it is because there is no light in them" (Isa. viii; 19, 20).

EVIL OF POPULAR DISPARAGEMENT.

To say that there is barrenness of Bible teaching may astonish you, in view of the boasted claims of progress in the study of Bible lore; but it is a sad fact that the boasted progress is rapidly reducing the Word of God to an object of contempt and ridicule. The very highest leaders of the schools are doing with God's Word what Judas Iscariot did with the Son of God. It is being sold to the enemy—infidelity—while its professed friends are impressing upon its pages the betraying kiss. The more flaws their flaunting "scholarship" can find in the Bible, the more they pretend to like it. What matters it to them if the Son of God himself sealed the divinity of Moses and the prophets with His life's blood, if they can persuade their dupes that through their deep researches (?) in the darkness of superstitious antiquity, and their masterful (?) detection of verbal peculiarities and imaginary distinctions they can pose before their admirers as men and masters of great profundity. The traps and snares that are being set for the young and unwary in the theological schools of our times are among the great evils of the century, and if we look not well to ourselves we shall be carried down to oblivion with the great destructive popular wave of scepticism.

PREVAILING IGNORANCE OF THE BIBLE PREDICTED.

Familiarity with the unerring predictions of the Word of God will remove any cause for surprise that there is such prevailing and widespread ignorance of the real teachings of the Bible. If it were otherwise prophecy bearing upon our times would be a failure. Let me quote here a few testimonies which you will readily see foretell the present state of things in relation to the subject in hand:

Amos viii: 11—Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

Luke xviii: 7, 8—And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he shall avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

II Thes. ii: 3-12—Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exulteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God. Remember ye not that when I was with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.

I Tim. iv: 1-3—Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

II Tim. iii: 1-7—This know also, that in the last days perilous times shall come. For men

shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

Verses 12, 13—Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived.

11 Tim. iv: 3-4—For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

A WIDE-SPREAD APOSTASY FORETOLD.

Now, dear reader, not only do these testimonies foretell a departure from the truth, but they show clearly that the apostasy would be wide-spread, and be the prevailing character of the latter times. The question asked by the Saviour, "Shall he find faith on earth?" referring to His second coming, warns us that the true faith would scarcely be found; and this agrees with what He says upon another occasion in the awful words, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii: 13, 14). And, again, "But as the days of Noah were, so shall also the coming of the Son of man be" (Matt. xxiv: 37).

THE WORLD NOT GETTING BETTER.

My object in dwelling upon this unhappy state of things is to remove the delusion which has largely led the people to believe that the world is getting better and is being "converted" through the agencies now at work. This claim is in direct opposition to the testimony of God's word and to the real facts in the case. The testimonies speak for

themselves and cannot be ignored nor gainsayed. If so-called Christendom is what it claims to be God's word in declaring a great apostasy has failed, and all the predictions and warnings have proven false. These testimonies of Holy Writ cannot be harmonized with popular claims. Which will you believe? If you believe the latter you must deny the former, and then you will surely be in the "broad way" that leadeth to destruction. If you believe the testimonies, then you must turn from the highways of popular so-called Christianity in order that you might enter the "strait gate" and the "narrow way which leadeth unto life." Are you still inclined to give credence to the popular claims of present world conversion, then look at a few facts that some of the religious periodicals are frank enough to publish.

INCREASE OF CRIME.

On the increase of crime we quote the following from "The Truth":

The San Francisco *Examiner* calls attention to the statistics of crime which the Chicago Tribune carefully collects and publishes every year. The record shows that murders are increasing far beyond the growth of the population, and that this so-called Christian country, with its boasted 20,000,000 of Christians, far surpasses Italy or any known heathen land in the number of its homicides.

The rapid increase of murder in the United States is one of the most distressing facts in our history. The figures are worthy of deep consideration by every man who is interested in the welfare of the country and his own safety. The recorded homicides for ten years run:

1886	1,449
1887.....	2,335
1888.....	2,184
1889.....	3,567
1890.....	4, 90
1891.....	5,906
1892.....	6,791
1893.....	6,615
1894.....	9,800
1895.....	10,500

This awful record of slaughter, a record that shows an annual loss of life by knife and pistol, equal to the loss by almost any of the

great battles of history, is an indictment of our civilization. It is a record that cannot be matched out of Armenia or the brutalized regions of Darkest Africa. There is no part of the civilized globe in which human life is so little regarded, and the taking of it so lightly condoned, as in the United States of America. Besides the annual murder record of 150 to 200 that is found in England, or even the 2,500 to 3,000 murders that are found in Italy, the record of the United States is a national disgrace and humiliation.

WORLD CONVERSION A FAILURE.

Some of the editors of religious papers are being compelled by the force of cold facts to confess that in the efforts to convert the world there is utter failure. Here is what the editor of "The Truth" says:

The ablest statisticians estimate that the Pagan and Mohammedan population of the earth has increased during this century 250,000,000. The number of professed converts to Christianity can be set down at 3,000,000. It is claimed that there are 20,000,000 of Christians in this land, that is, one out of every two or three of the adult inhabitants, whereas not one in ten ever attend church; but admitting the extravagant and foolish claim, there are 50,000,000 more remaining to be converted than at the beginning of the century. In other words, the increase of Christians does not begin to equal those who are not Christians; and at this rate, when will the world be converted? Many will reply that the result is sure according to the Word of God; but there is not a single promise that the end will be reached by the agencies, instrumentalities and means now employed.

WORLD CONVERSION IS IN THE AGE TO COME.

If God is not converting the world through the agencies now at work, what is his purpose in sending the gospel? you may ask. His purpose is ultimately to convert the world, that is, the world consisting of the survivors of the calamities of hastening vengeance to be visited upon the people of this ungodly age. But the honor and the power are His, and belong not to "man whose breath is in his nostrils" and who is puffed up with pride in his ability to form society here and society there for this and for that. When the appointed time arrives "The Lord will

make bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii: 10). It is when God's "judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi: 9). Not till then will the veil that has been drawn over the eyes of the people be torn off, and, coming to see how they have been deceived and deluded, the Gentiles will "come from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. xvi: 19). In the meantime, however, the door is not closed against any honest seeker after truth. The gospel is doing the work it was foretold it should during these dark days of Gentile times; for we are assured that God's word "shall not return unto him void, but it shall accomplish that which I please and proper in the thing whereto I sent it" (Isa. lv: 11).

THE GOSPEL IS NOW TAKING OUT A PEOPLE.

It is now clear that we must seek for the way of salvation, not in the popular systems of the world, but aside from these; and the "old paths" lead to the "strait gate and the narrow way," to walk in which requires that we be "converted and become as little children" if we would enter into the kingdom of God" (Matt. xviii: 3). To this end it is necessary that we come out from the world; for true disciples are those who are chosen out of the world, and are not of the world (John xv: 16-19). Hence the Gentiles are not visited by the gospel to be converted en mass, but through it God is "visiting the Gentiles to take out of them a people for his name" (Acts xv: 14); and when "the fulness of the Gentiles be come in" (Rom. xi: 25), Christ will "return and will build again the tabernacle of David, which is fallen down; and I will

build again the ruins thereof, and I will set it up." Then it is that the "residue of men shall seek after the Lord, and all the Gentiles upon whom his name is called" (Acts xv: 16, 17).

THE GOSPEL MUST BE BELIEVED AND OBEYED.

Since the gospel is sent out for this purpose, it must be evident that its conditions must be complied with by those who would share in the blessings it offers. Here is another growing evil in our way, in the delusive stupor that many honest people allow themselves to pass unto with the thought that it makes no difference what our belief is if we do our best. The greatest danger of this lies in its plausibility and in its adaptability to the likings of the flesh. Dear reader, deceive not yourself, but awake to the importance of seeking for life in the way—the only way—the wisdom and goodness of God have provided. You cannot hope to be much better in "doing your best" than was Cornelius of Cæsarea. It is testified that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts x: 1, 2). Notwithstanding this, his salvation depended upon a correct faith. The Apostle Peter is therefore sent to tell him what he must do before he can be saved. "He shall tell thee WHAT THOU OUGHTEST to do, says verse 6, and Peter tells him WORDS WHEREBY HE AND ALL HIS HOUSE SHOULD BE SAVED" (chap. xi: 14). This is in strict harmony with the commission given to the apostles, in the words, "Go ye therefore and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxvii: 19). The people must be taught the truth of the gospel; for it is "He that BELIEVETH and is baptized shall be saved; but HE THAT BELIEVETH NOT

shall be condemned" (Mark xvi: 16).

ONLY ONE SAVING GOSPEL.

This does not allow us to believe what we please or be indifferent as to whether we have any particular belief. When some in Galatia became "foolish" and "bewitched" in departing somewhat from the true gospel the Apostle Paul wrote them in the strongest terms of warning, saying, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto ANOTHER GOSPEL; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i: 6-9). The absolute necessity of believing the one true gospel and rejecting all others is thus made clear, and our duty to stand firm and earnestly to contend for the truth is further sustained by the following testimonies:

Isa. viii: 20—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

John vi: 45—It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Rom. i: 16—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

Rom. x: 17—So then faith cometh by hearing, and hearing by the word of God.

Heb. xi: 6—But without faith it is impossible to please God.

I Thess. v: 21—Prove all things; hold fast that which is good.

I John v: 10—* * * He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Jude 3—Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints.

THE SCRIPTURES NOT READ AND STUDIED.

It is a well-known fact that the Scriptures are read but very little these days, and as for a careful study of them it is out of the question. The example for this deplorable neglect of God's Word is set before the people by their leaders; for the Bible scarcely enters into modern popular sermons. A single text is sometimes quoted and then left, while the speaker rambles into the fields of politics, "philosophy" and fiction.

You may not be fully aware of the extent and evil of this departure from the reading and study of God's Word, and may shrink from believing that it is possible for the leaders of the people to be so remiss, but a glance over the customs of the so-called evangelism and revivalism of the day will show what little use is made of the Scriptures and what cunning devices men are resorting to to stir, not the sober intellectual faculties, but the impulses and excitement of the natural man.

It is not a new thing for the ways and traditions of men to supplant God's words. It was the crime of the first century, and from the predictions we have quoted it will be seen that it was to be that of the latter days of Gentile times. Let not, therefore, the fear and awe of pomp and flaunting "learning," nor pious pretences in high places daunt you nor deter you, dear reader, from resolving to turn earnestly and persistently to the reading and study of God's Word; for remember what is said in the "warning" of the first century, even to those who READ the Scriptures in a formal way more than their successors do now. Pause over the indictment of the "learned" in the following testimonies:

Matt. xv: 3—But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mark viii: 7, 9, 13—Howbeit in vain do they worship me, teaching for doctrines the com-

mandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. * * * (verse 13) making the word of God of none effect by your tradition.

Col. ii: 8—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.

ISRAEL COMMANDED TO READ THE SCRIPTURES.

The danger of neglect of God's word caused serious and imperative warnings to be given Israel as will be seen in the following:

Deut. vi: 7, 8—Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up. But thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Jos. iii: 9—And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

Ps. 1: 7—Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God.

Ps. lxxviii: 1—Give ear, O my people, to my law; incline your ears to the words of my mouth.

"The carnal mind is enmity against God," but when it is subjected to the spiritual mind, which can be done only by the power of God's word, then there is a real hunger and thirst for the Word, from which flows the utmost satisfaction and the sweet peace of mind "which passeth all understanding."

THE WORD WILL ILLUMINATE.

Ps. cxix: 105—Thy word is a lamp unto my feet, and a light unto my path.

Prov. vi: 23—For the commandment is a lamp and the law is a light; and reproofs of instruction are the way of life.

II Pet. 1: 19—And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of private interpretation (R. V.).

I John ii: 8—Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

THE WORD IS PURE.

Ps. xii: 6—The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Ps. cxix: 140—Thy word is very pure; therefore thy servant loveth it.

Prov. xxx: 5—Every word of God is pure; he is a shield unto them that put their trust in him.

John xv: 3—Now ye are clean through the word which I have spoken unto you.

THE WORD IS PERFECT AND TRUE

II Sam. xxii: 31—As for God, his way is perfect; the word of the Lord is tried; he is a buckler to them that trust in him.

Ps. xix: 7—The law of the Lord is perfect, converting the soul; the testimonies of the Lord is sure, making wise the simple. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether.

Ps. xciii: 5—Thy testimonies are very sure; holiness becometh thine house, O Lord, forever.

Ps. cxix: 138—Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

Verse 142—Thy righteousness is an everlasting righteousness, and thy law is truth.

Verse 151—Thou art near, O Lord, and all thy commandments are truth.

Verse 160—Thy word is true from the beginning; and every one of thy judgments endureth forever.

Prov. xxii: 20—Have not I written to thee excellent things in counsells and knowledge that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

Ecl. xii: 10—The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

Is. xxv: 1—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsells of old are faithfulness and truth.

John xvii: 17—Sanctify them through thy truth; thy word is truth.

John xvi: 24—This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true.

Rev. xix: 9—And he said, Write, Blessed are they which are called unto the marriage

supper of the Lamb. And he saith unto me, These are the true sayings of God.

Rev. xxi: 5—And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful.

Rev. xxii: 6—And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

THE WORD IS POWERFUL AND EVER-
LASTING.

Deut. xxxii: 2—My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

Is. lv: 10, 11—For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Jer. xxiii: 29—Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces.

Ps. cxix: 144—The righteousness of thy testimonies is everlasting; give me understanding and I shall live.

Verse 152—Concerning thy testimonies, I have known of old that thou hast founded them forever.

Is. xl: 8—The grass withereth, the flower fadeth; but the word of our God shall stand forever.

Luke xxi: 33—Heaven and earth shall pass away, but my word shall not pass away.

John x: 35—If ye call them gods, unto whom the word of God came, and the Scripture cannot be broken, etc.

I Pet. i: 25—But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

THE WORD DIVINELY INSPIRED.

II Sam. xxiii: 2—The Spirit of the Lord spake by me, and his word was in my tongue.

II Kings xxi: 10—And the Lord spake by his servants the prophets, saying, etc.

Neh. ix: 13—Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.

I Cor. ii: 5—And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of

power, that your faith should not stand in the wisdom of men, but in the power of God.

Verse 13—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.

I Cor. xiv: 36—What! Came the word of God out from you? or came it unto you only. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Gal. i: 11—But I certify you, brethren, that the gospel which was preached to me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

II Tim. ii: 16—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Pet. i: 21—For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.

I John v: 9—If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son.

Now, dear reader, we have given these selections of testimonies from God's word to offset the disparaging assertions of those who profess to be the friends of the Bible, but who, like the rulers of the Jews in the days of our Lord and his apostles, are making it of none effect by their traditions and vain philosophy. Ponder over these words of Holy Scripture, and, we beseech of you, make up your mind to thoroughly examine your faith in the light of Divine truth; and if you already are in possession of the one saving faith, you will be strengthened; and if not, God grant that the eyes of your understanding may be opened and your heart prepared to receive with meekness the engrafted word, which is able to save your soul. It is with this hope that we ask you to follow us in what we shall, the Lord willing, set forth in chapters to follow, carrying with us that unshaken confidence in God and in his word, which finds such forceful expression in the words, "For I am persuaded, that neither

death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii: 38, 39).

(To be Continued.)

TEACHERS.

BY SISTER O. L. TURNEY.

Concluded from page 38.

THERE was not much liberty of conscience in Christ's time. The truth he taught had not yet set free. Freedom for man in the highest sense is to be willing and able to live righteously, not because of outside pressure, but from inward determination. The Mosaic priesthood had schooled in doctrinal methods till all spontaneity had almost died out. In the midst of all this artificiality Jesus stood boldly out a freeman and called on others to be no longer slaves to men and sin, but to become free in him. He might have said, in the name of the Father also who sent him for "I, even I, am he that comforteth you; who art thou that thou shouldst be afraid of man that shall die, and of the son of man that shall be made as grass." Moreover: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart is departed from the Lord." Some Christadelphians rule their conduct entirely by what some prominent brother says or does. A scriptural command, never; but brother so and so. Let such beware. God is not mocked.

Jesus appealed to the reason as well as to the conscience of his countrymen. He confronts their law with his own personality, and asserts his own superiority. The law for ages had been leading up to him, and

he is the end of the law—the culmination. All fulfilled in him. “Ye have heard that it was said by them of old time.”—“but I say unto you.” What unpardonable presumption it must have seemed to those who wanted not to believe.

We know that Christ had a nature expressly prepared for the work he was called to do. Was it not also, in a sense, the same with the holy men of old? The great prophets of the law were almost all of them rugged characters. Oftentimes stern, severe, retributive; they stirred the conscience of the people profoundly at times. They too were inspirational sons of freedom.

In the language of our day Isaiah might be said to be an orator; Daniel a statesman; David a poet, etc. Their teaching was right, just, and merciful; yet at times it was necessary to be unrelentingly severe. Even love, when striving for the coronal wreath of life eternal, must fight the good fight of faith. Men who try to reform a corrupt age must strike as did the prophets. They were outspoken in their reproof, for they feared not the King, the priesthood or the people. Working with their own hands they were independent, with nothing to gain, and but their lives to lose. Moreover, they were teachers, and some of them rarely learned men, such as Moses, and Daniel, and Paul. Their discourse not studied but spontaneous, and impassioned, and full of zeal. They demanded liberty in belief and speech or nothing. They could not compromise, for they spake as moved by the Holy Spirit.

We now come to that last one of the Mosaic order, “great in the sight of God.” “Yea, among those born of woman there is not a greater prophet than John the Baptist.” “If ye will receive it this is Elias which was for to come.” They resembled and yet differed. Elijah fitfully came and went, his life tragic in the extreme. All was irregular and uncertain

as to the thing he would do next. He was gone, none knew whither, when suddenly he would rush down upon them like an overwhelming flood; sternly rebuking, upbraiding and destroying. Not much tenderness, but bitter grief. Not much pleading, but retributive justice. And why not, since he was God’s mouth-piece and avenger for the time being? It is positively nauseous to hear some talk that they cannot believe all the Old Testament because God’s people were ordered to destroy wicked nations. Yet, they are the very ones that are loudest in condemnation of the Europeans for not annihilating the “unspeakable Turk.”

But to resume. All regions round about had been thoroughly searched for Elijah. The King, but more especially the Queen, was his unrelenting enemy. He could not be found. When least expected he fearlessly stood before the king and demanded a trial of faith as to who was the true God. His logic was so convincing, his proof so indisputable that the people were carried away by it, and there was the glad shout, “The Lord he is God. The Lord he is God.” For many weary years this brave man made the strong fight of faith single-handed and alone. He sadly lamented his lonely condition; but not so John. He seems from choice to have chosen the rugged wilderness, and instead of mourning, seems to have become schooled and strengthened mentally by meditating in solitude. It no doubt was the befitting life for necessary spiritual growth before the grand sonorous voice of the wilderness could resound like a trumpet blast throughout the land. Christ was more than man, but what genuine human manhood in John. What vigor and power. What richness and depth of thought. What chaste, simple, sublime language, with every word fraught with meaning. In native ability he probably was greater than his powerful proto-

type. Each had his own rough-hewn, strongly characterized personality. They each gave free scope to all the best there was in them, undeterred by the conventionalisms of their widely divided times.

Throughout history great characters have had to have solitude—privacy. These two, like Christ, were set apart from the people. They were without sect or party. Single-handed and alone they appealed to the people direct. John was in the full vigor of his prime. A resolute man, earnest and downright were the blows he gave. He grasped men with a large, powerful hold, determinedly forcing repentance upon their guilty consciences. He was profound, for it was the voice of Almighty God that he had been listening to as it had spoken to Israel in all the past ages.

It touches one to realize that this mighty voice crying in the wilderness was but transitional. It was only preparing the way for a greater. There had been teachers and teachers, but John led up to THE Teacher. He was of the law and knew very little of the personal Christ. Of the law, yes, but mark the contrast between him and the Scribes, Pharisees and lawyers. All that they did was for to be seen of men, whilst this warning Voice was single-minded in the sight of God. They thanked God that they were not as other men, but he, how like a brother, instructing and directing the poor and lowly when they cried out, "What shall we do?" Outspoken and straightforward was this preacher. He knew not the gospel brought to light by Jesus Christ, in its amplitude, as we do. His work was a reformation, but instead of leading forward as Christ's did it looked backward into the more shadowy things of Hebrew Scripture. The Bible is so concise—says so much in the fewest words (years of history sometimes in a single verse) that one could actually almost weep

at times, because there is only such a faint glimpse given of intensely interesting things. It seems plain, however, that John saw that he was only leading up to Christ. That the mightier than he was the END. He was yet young. Had still a numerous following. Nothing was lost from his impassioned eloquence, but with the highest sense of altruism he effaced himself and encouraged his friends to turn away, to follow another. No wonder he was great in God's sight.

"Here indeed is true greatness. To endure is greater than to dare. To tire out hostile fortune; to be daunted by no difficulty; to keep heart when all have lost it; to go through intrigue spotless; to forego even ambition when the end is gained—who can say this is not greatness?" (in the abstract.)

Finally: "Thus saith the Lord unto the shepherds, Woe be to the shepherds that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool. Ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they became scattered, and were meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth and none did search or seek after them.

"Therefore ye shepherds hear the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and neither did my shepherds search for my flock but fed themselves. Therefore, thus saith the Lord: Behold I am against the shepherds; and I will require my

flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth that they may be meat for them.

“For thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his sheep, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture and there shall they lie in a good fold, in a fat pasture shall they feed upon the mountains of Israel. I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

“Seemeth it a small thing unto you to have eaten up the good pasture, and to have drank of the deep waters, but must ye foul the residue with your feet? As for my flock they eat that which ye have trodden with your feet, and they drink that which ye have fouled. Therefore will I save my flock and they shall be no more a prey. And ye my flock are men, and I am your God.”

QUERY—REDEEMED OR DESTROYED?

SOME appear to believe that the bodies of believers at baptism are not affected by the atonement and redemption which is by Christ—that only past sins are forgiven, and the body has still to be destroyed. I cannot so understand the matter, and think it a most serious error.

The apostolic doctrine has to do with “*the redemption of the body.*”

In Christ, the head and pattern, we see our nature, sin’s flesh crucified. He died *once* unto sin, and inasmuch as

believers at baptism are reckoned as crucified, buried, and risen with Him, death and the grave have no claim upon them, their “old man” nature is regarded as destroyed with Him. They are free and the sentence of death cancelled. They are redeemed and bought bodily, so that they are no longer legally considered in Adam; they are “not their own,” hence the commandment, “glorify God with your *body* and with your spirit, which are *God’s.*”

To say sins are forgiven at baptism, and the sinner himself is not a subject of atonement and justification and of legal release from “the law of sin and death,” is surely incongruous and out of harmony with what is revealed concerning the redemption which is in Christ Jesus.

That after baptism believers—who physically are sin’s flesh—sicken, die, and go to the grave through sheer weakness and helplessness of their nature, is nothing to the point, for the law of the spirit of life, under which they have come, provides for their resurrection or change at the time appointed.

If the uncircumcised, sinful flesh, conceived in sin and shapen in iniquity, of believers at baptism were not the subject of legal or ceremonial atonement and sanctification, how could we conceive of its being permitted to draw nigh to God, or to yield its members “instruments of righteousness?” “I beseech you,” says Paul, “present your bodies a living sacrifice, holy, acceptable unto God.”

Can we approach unto the “Holy One of Israel” if blemished, defiled and unclean?

Perhaps you will kindly give your scriptural understanding of the matter, seeing it is vitally important.

Praying we may be able by God’s mercy and favor to comprehend aright the way of salvation revealed in His beloved Son, Jesus Christ the righteous,

the perfect, the spotless one, and walk faithfully therein.

Yours truly, E.

REMARKS BY THE EDITOR.

The curse was pronounced upon Adam and all his "dominion." Even the "ground" came in for its share. God's attitude towards inanimate substance is shown by the cleansing, ceremonially, of all the vessels of the sanctuary. The writer of the Hebrews says, "Whereupon neither the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of covenant which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the shedding of blood is no remission"—Heb. ix: 19-22.

The vessels of the sanctuary were not allowed to be used in the sanctuary or, as it were, to be brought nigh to God until they had undergone ceremonial, or lawful, or legal, cleansing. The uncleanness attributed to them, which is clearly implied by this cleansing process, is traceable to the Adamic curse and to nothing else. The types in the case, then, show that the blood of the everlasting covenant would be for the cleansing of a defilement which had its origin in the Adamic curse. The cleansing did not change the form of the "book" nor of the vessels. It did not change their nature. If there was a defect in the mechanical work of either it was not mended by the ceremonial cleansing. It was purely a legal matter that changed the relationship between them and God, so that He could lawfully, consistently and justly

view them in a different light from that which preceded the cleansing.

This being the case with the "patterns of the things of the new heavenlies, the heavenly things themselves (must be purified) with better sacrifices than these" (Heb. ix: 23). Now does not a new-born infant stand in need of cleansing as much so as did the book of the law and the vessels of the sanctuary before there can be approach to God? Is there not an uncleanness attached to every child of Adam born, as much so as there is to every thing inanimate that comes out of the ground? Does not this uncleanness have its root in Adam? Is it not hereditary? Since the inferior sacrifices of the old covenant were for the cleansing of Adamic-inherited uncleanness, does it not follow that the "better" sacrifices and the blood of the everlasting covenant are for cleansing from Adamic-inherited uncleanness? Here is a new-born babe. Is the curse of Adam upon it? Does its inherited condition allow of it being brought "nigh to God"? Suppose it were miraculously transformed into a man equal to one forty years of age, would there be a barrier between this man, who has not committed a moral wrong, and God? Is he "afar off?" or is he "nigh?" Who will say he is "nigh?" No one, I suppose. Then by reason of what sin is he "afar off?" If he is "made nigh," by what blood is that change effected? Is it not by the blood of the everlasting covenant? What act brings him into contact with that blood so as to change him from "afar off" to the "nigh" relationship? Is it not baptism? Then does not baptism deal with the Adamic-inherited condition of the man? Does it not cleanse him legally from his inherited defilement as the blood of the old covenant did the book of the law and the vessels?

It may be said that we have supposed

an impossible case. In a sense that is true, but we have a case very similar. Jesus was born of a woman. Almost the next we hear of Him is at Jordan asking to be baptized of John. He is transferred from infancy to thirty years of age and has not committed a moral sin. Must He be baptized? Yes. Why? Is His baptism a farce? Some will answer that it was to appoint Him and anoint Him for his priesthood. Very well, did not the appointment and anointing of the priests cleanse, purify and fit them for closer communion with God? What is the original cause which made necessary the baptism of Christ? Not personal sin on his part. What is it? It must be sin; for John's baptism was for the remission of sin, and there is no record that it was for anything else, and no man has a right to add any other reason in conflict with this. What was the original cause for the baptism of Christ? Let the doubter answer this and forever stop doubting, and then he will see the real and primary aim and object of our baptism, and will see that if we could all live to thirty years of age without a personal sin baptism would still be requisite. And that because baptism represents death and burial, and our sentence of death and burial is older than we are and was fastened upon us before ever we committed a personal sin. If baptism does not deal with this, then how are we "nigh" instead "afar off"? We are washed and cleansed, so that we can and do, by baptism, enter the sanctuary, and God's attitude towards us is that of a father, and our relationship that of children. So far as physical defects are concerned they are not yet remedied, any more than mechanical defects were mended in the book and the vessels of the law. Even the book *inspired of God* was sprinkled with the blood of the old covenant, and yet some are shocked when they are told that the

Son of God's begetting and inspiration needed the blood of the new covenant to cleanse from the inherited legal defilement.

The claim that the mortal body is to be destroyed is based upon the phrase "that the body of sin might be destroyed." There must be common sense used in this. To teach the annihilation of the body is to go in the face of reason and revealed truth. In Christ we have an illustration of "the body of sin destroyed," but his physical body he inherited from David was not annihilated. He is still of the "fruit of David's loins," else his right to the throne might be disputed. The "body of sin" stands for the condition natural to all born of the Adamic race. When the "sting of death" is removed and our flesh and bones are vivified by the spirit of immortality the "body of sin" is no more, but we shall not have been deprived of our flesh and bones and transformed into immortal ghosts of pagan and papal myths. Speaking of this in its physical bearing, we are told that "He shall *change* our vile bodies," "Mortality shall be swallowed up of life." "Corruptible put on incorruptible," etc. Having been made free from the law of sin and death, by the law of the spirit of life in Christ Jesus, we are waiting for the *redemption* of the body. Just as a capital criminal is dead in the eyes of the law before he is physically dead, so he is, when reprieved, or pardoned, alive in and free in the eyes of the law before he is bodily released from prison. Legally he is redeemed as soon as the reprieve is granted. Physically or bodily he is free when he walks out of the prison. If it takes the papers a year to reach the Warden of the prison, the prisoner is one year longer unredeemed bodily than he is legally. If another prisoner happens to be nearer the place where the reprieve is granted and it only

takes a moment for the papers to pass from the Judge to Warden, the principle is the same. So if the Lord arrives not for a thousand years after the release of Paul from the *law* of sin and death, his physical release, which he calls "the redemption of the body," is a thousand years later than his legal freedom; and if the Lord arrives a moment after one passes from the *law* of sin and death, the time till his physical release will be proportionately shorter. Perhaps this illustration will help some to discriminate between the redemption into favor with God and the final redemption of the sin-stricken nature, the first taking place and becoming a fact at the birth of water, the second at the birth of Spirit.

There you are, at the same old subject of dispute again. Why don't you let it rest and not keep stirring it up, some will say when they read the foregoing. Our answer is, because it is a subject that will not rest and keeps continually stirred up and demanding treatment. There are many such subjects. We are at it all the time, and must not cease contending against the "Orthodox" traditions, and the reason is that they will not rest, but go on deceiving the people, and imposing obligations upon good soldiers to fight them to a finish. It does not matter whether the danger is outside the camp or inside, the duty of a faithful soldier is the same. "Hush! hush! don't mention that. You must not pry into such things," was the cry our ears rang with when we made our efforts to flee from Babylon. If we had continued to be charmed, or frightened, by such a cry we should be in Babylon still. When the question is decided and ceases to trouble the camp of Israel, the watchman's cry can be hushed; not before. We have just read a poem by Ella Wheeler Wilcox, which is to appear in

Mr. Bryan's new book, and it is so applicable to subjects of the Truth that we give it here:

POEM BY ELLA WHEELER WILCOX.

However the battle is ended
 Though proudly the victor comes,
 With fluttering flags and prancing nags
 And echoing roll of drums;
 Still truth proclaims this motto
 In letters of living light
 No question is ever settled
 Until it is settled right.

Though the heel of the strong oppressor
 May grind the weak in the dust,
 And the voices of fame, with one acclaim,
 May call him great and just;
 Let those who applaud take warning,
 And keep this motto in sight—
 No question is ever settled
 Until it is settled right.

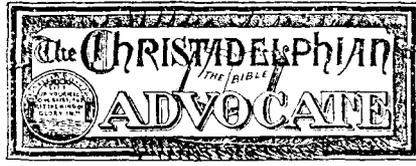
Let those who have failed take courage;
 Tho' the enemy seems to have won,
 Tho' his ranks are strong, if he be in the wrong
 The battle is not yet done;
 For, sure as the morning follows
 The darkest hour of night,
 No question is ever settled
 Until it is settled right.

O man, bowed down with labor;
 O woman, young, yet old;
 O heart oppressed in the toiler's breast
 And crushed by the power of gold;
 Keep on with your weary battle
 Against triumphant might;
 No question is ever settled
 Until it is settled right.

Another Rothschild Colony.

Baron Edmond de Rothschild has established another colony in Palestine. The new colony, which is situated in Galilee, not far from Damascus, consists of a village of 3,000 acres, with numerous springs and the sources of the river Jordan. This settlement, which will be colonized by 50 farm laborers of tried experience, will be interesting as an experiment in home rule. In the other settlements an administrator and a staff of officials manage the affairs of the colonists, but the new colony will regulate its own affairs.

Christ was the only teacher the world ever had who lived all he taught.



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MARCH, 1897.

EVER since sin has cursed the earth the world has been in trouble, and trouble is to be expected in the domestic and ecclesial families as well; the reason is that there are broken cogs and crooked and unlevel shafting in all the machinery of human life, causing friction, grinding, cutting, breaking and explosions, resulting in anxiety, alarm and grief of all concerned, and an intense longing for a better and more smoothly working state of things. The masses hope, and some among them strive, to improve it; but, alas! Those who accept God's word in its true light have no hope in the efficiency of present agencies; but they know the time is coming when all wrongs shall be righted by the Master hand of Him whose voice can still the raging sea and hush into silence the howling storm. He is not here yet, but He is coming, and He is not far off. We know He is coming. It is not speculation. He has been here, and left his foot-prints

imbedded in the sand, cemented into flinty rock that the storms of time and the rolling waves of a troubled and angry sea cannot efface. He HAS been here. The book we believe and reference declared He would come and He DID come. The same book says He will come again and He WILL come.

Yes, the trouble and confusion in the world without we expect, and are not so much surprised; but the troubles within the household are what oppress and grieve us. Is it not sad? Is it not indeed sad, to see the troubles arising here and there on this and that, sometimes from the most frivolous causes? It is, but what is to be done? Very little, so far as eradicating the evils from our midst, yet very much to be done individually in deciding and acting wisely in the face of stern facts intended to make us men and women of the right kind of experience. This is the Divine philosophy of all permitted evils: "Fret not thyself, then, because of evil doers, neither be thou envious against the workers of iniquity." Still, how can we help lamenting? It is true we cannot, but we can hold fast to our hope, anchored within the veil and look ahead. Though

"Bowed in sadness, bathed in tears,
 Lift thy head; for lo! the morning,
 Which shall end thy grief appears;
 Christ thy hope shall soon appear,
 He thy drooping heart will cheer."

OUR TROUBLES SEEN AND READ OF
 THOSE WITHOUT.

We should not feel our troubles so keenly were they not exposed to those not of us, by appearing in our periodicals and being talked of publicly, say some, having the cause of truth at heart. Perhaps we should not feel then so keenly, but that might be for the worse and not for the better. We must not hope and must not expect the internal affairs of the Truth to be conducive to dwarfishness. To be robust, strong and

courageous requires hardships and thorough exercise in spiritual things as well as in natural. Then buckle on the armour, keep it bright, face every foe, fight the battle, win the victory! The coronal wreath awaits thee in the hand of One who has gone on before, cleared the way and left it smooth compared with what He found it. A little farther on, just over yon mountain and you are there, there to be adorned with the victor's crown whose glory ages shall not dim and whose beauty eternity shall not cause to fade.

WE MUST NOT DISAPPOINT OUR GUESTS.

The door of our ecclesial house should always be kept wide open and on its lintel in burning letters should be the words, "Welcome! Yes, Thrice Welcome!" But we must not disappoint our guests. Deceive them not with the thought that in the ecclesia they are in the kingdom. Do not say, "Come, and I am your brother and companion in the kingdom;" but say, "Come, and I am your brother and companion in tribulation and in the kingdom" (Rev. i: 9). But, cries one, if they know we have trouble among ourselves they will turn away. Possibly, but better for them to turn away before they enter than to enter and be deceived and disappointed and make a shipwreck to the dishonor of the house and to their own sorer end. We are not to act the part of the spider with the fly, we must give our guests to understand that they are coming among mortal, fallible men and women, where the flesh is not dead, but where we are in practice trying to kill it, some failing and others succeeding, and they must expect to share the daily troubles of the house as well as to hope and strive for the sweet peace and comfort we are working and waiting for.

One of the strong proofs of the divinity of the Bible is a cause for the sceptics sneer. The weakness

and imperfections and crimes of men are recorded along with their good and brave acts. Even the king of Israel is compelled to descend from his throne and dip his pen in tears of shame, sorrow and deep penitence to write down to be seen and read of all men for ages to follow a full account of his own cruelty and crime. The weakness and momentary imperfections of an apostle who was given the keys of the kingdom of God did not escape the pen of the historian who wrote for God. Were the Bible the ideal of the claims of scepticism it would not be suitable to the race of Adam; and for us to open a book the subjects of the writers of which were all perfect and infallible, with no mistake made and corrected and with no scope for mercy, we might well conclude that it was written for a different world from ours, being far too high for our reach.

So it must be with the seeker after truth. He might as well, and better, know that this is not the age in which to expect to find a body of people free from troubles and trials without and within; and we might well ask, Where is the man in this wide and evil world who could himself be a harmless member of a body of perfection?

But if we have discussions and contentions, the seeker after truth will not find it any better among us than among the sects, it will be said. If the matter is to be measured by discussion and contention, there will always be more, and there ought to be more, of these in the true ecclesias than in popular sects. The sects having compromised doctrines and resolved themselves into ethical institutions have nothing to quarrel about that is worth quarreling about. It is where there is a faithful and unflinching sticking to sound doctrines of truth in opposition to error of any and every kind, regardless of who springs it and advocates it that discussion and contention will be found,

and it is a necessary element of an evil day, preparatory to one that shall right all wrongs and bless the world with a peace and tranquility that shall be an honor to God and a delight to mankind. Let us, then, wisely and bravely face the perplexities of the present and press on to the joy of the glorious future that is hastening to burst upon a benighted world with a burning brightness that shall give light and gladness to all.

The free life theory in its various forms is one that will not cease its mischief. Its poisonous roots run under the surface soil and spring up here and there and everywhere, and it is necessary to stand continually with sickle in hand to cut off the poisonous weeds as they crop up. This is all that can be done now; for the roots being so deeply planted in the antichristian world cannot be dug out and destroyed till the true Christ forever annihilates the antichrist.

The chief reason for some who learn many of the first principles of the Truth falling victims to this destroying error is the natural repugnance to the thought of Christ being in any way connected with sin. The old Romish theory of immaculate conception has so strongly fastened its fangs in the minds of the people that it is hard to pry open its rabid jaws and neutralize its poisonous inoculation.

The latest outgrowth of this deadly plant is to be seen in recent numbers of "The Coming Nation," to which some of our correspondents have deplorably called our attention, with the expressed hope that we would deal with it. Really we have been dealing with it all the time, but not directly with its appearance in that paper, whose editor confesses his immature investigation of the subject. He has not appeared as an armed enemy to fight for this pernicious theory, but rather as a suppliant ask-

ing for help to steady and strengthen. The editor of "The Coming Nation" was not with us when we passed through the great Free Life war of 1893, whose echoes are still heard here and there. Allowance must therefore be made for inexperience. We hoped some of our brethren would come to the rescue and help our brother to reach the firm footing of truth on the subject, feeling it would be more expedient for others to do this than for us; for there are mouths to be stopped that are continually crying out "jealousy" if we correct or reprove a fellow-editor or lecturer.

We are pleased to see that Brother Browning, of Kansas City, has written an excellent letter to "The Coming Nation" for January, in which he kindly, scripturally and logically deals with the subject. We are glad also to see an indication of its good effect upon Brother Bedford, the editor, but hope he will not be long in the predicament of having to say, "We are not now prepared to take a stand either way. We hope, however, that the discussion of the subject will bring out the truth." Dear me, the thing has been discussed and discussed, and the truth has been brought out time and again. The pity is that our brother did not read it up before committing himself to the wrong side of the subject, a duty that devolves upon an editor more weightily than upon others, we think.

Brother Teas sends to the same number of "The Coming Nation" a letter of Dr. Thomas' on the same subject, copied from the "Christadelphian," which the editor calls an "excellent article." This is a good sign, both in the sender of the letter and the receiver; for Dr. Thomas not only deals clearly with the subject itself, but shows its importance in relation to fellowship.

The appearance of another letter from D. Norton, of Chicago, advocating the Romish side of the subject calls for an explanation from us, lest we be subject to rebuke as we were in keeping silent for a time on the dangerous character of the theories held by the Jacobs faction in Chicago. D. Norton is at the head of another small faction of six or seven, we believe, who meet at his private house. He was severed from the Chicago ecclesia about twenty-five years ago on what was called "mere-manism." After that he fell into the free life theory. We held several meetings with him and tried hard to convince him of his error, but without success.

We have received from Brother Austin, of New York, a paper on "Light and Darkness," which is mostly of a practical character in relation to fellowship. We hope to have room for it soon, though it may be necessary to condense it a little, unless Brother Austin object.

It had been, or at least it had seemed, a long time since we heard from Brother James Laird. But the silence is broken again by a good article from him entitled "The Temple of The Deity," accompanied by a brotherly letter to the editor in which there is mild reproof, good advice, some commendations and an abundance of the true and affectionate spirit of love. Brother Laird knows well how to be considerate towards an editor's difficulties, and his reproofs are as ointment upon the head.

Brother Trosper sends a lengthy manuscript on "Chronology and Prophecy," either for appearance in the *ADVOCATE* or for publication in book form. Coming as it did at a very busy time with us, we could not give it the attention it deserved. Will Brother Trosper pardon our seeming negligence. We will endeavor to

decide by next month what can be done with the matter. Chronology is a subject we are fearful to touch, there being so many different views on the subject and so much disappointment having been caused by mistakes in the past.

Sister I. Allen sends a short paper of an exhortatory character which will be a help, no doubt, in the direction aimed at. Perhaps it will find room next month.

A lengthy letter from Bro. J. J. Lee, deals with the subjects of the late controversy, and shows he has studied them for himself. While there are a few thoughts presenting the matter in a different aspect from what has appeared, the ground has been largely gone over, and further publication, except what might be forced upon us, may not be necessary. We thank Brother Lee for words of encouragement. We may quote from the letter under "Letters Miscellaneous."

We have a good stirring article from Sister O. L. Turney, in poetry and prose, urging the "Reapers" to work while the day lasts and soldiers to fight manfully in the warfare for truth and righteousness. Part of the article, if not all, we hope to give next month.

Brother S. Benjamin makes some objections to our replies to Dr. Usher, seemingly to deny that Christ died under the Adamic condemnation. For the present we refer Brother B. to what appears on another page of this issue under "Query," and perhaps we shall be able to give his paper attention next month.

"Home" is the title of an article sent by Brother J. F. Williams. The writer pays quite a tribute to "home, sweet home," and produces a fairly well written paper, some of the expressions being rather extravagant,

perhaps. It would be more appropriate as an essay for a literary class than for the *ADVOCATE*. Let this, however, not discourage our brother.



ALLEGED CONCERT OF THE POWERS
AGAIN BROKEN.

At the beginning of February it seemed certain that a day or two would bring the Armenian question to a focus by a peremptory demand of all the powers in concert of the obstinate and wicked Sultan. The sudden serious aspect assumed by the Greeks Cretans and Musselmen in the Island of Crete, however, soon drew all attention and the Sultan has again been able to steal time by, as it were, switching of the telephone wire. The Sultan of Turkey is evidently possessed of phenomenal tact, with all his tyranny and cruelty. No one seems to know better than he the inner jealousies and hatred one of another among the powers posing as peacemakers and playing hide and seek with the Porte over the dead bodies of thousands of victims of so-called Christians. The "Philadelphia Press" says:

Accident and international jealousy has again come to the aid, assistance and protection of the great assassin of Yildiz Kiosk, the Sultan of Turkey.

Three days ago it looked as if Europe were almost ready to apply coercion and stop the massacre and misgovernment of the Turkish Sultan. The plan for reform had been presented by the Ambassadors of the powers. It had been as good as rejected. The next step would be for the powers to "advise" as to the use of coercion, as they agreed to do last December if the Sultan would not listen to reason and reform. France has been growing less jealous of England. The Russian Czar seemed ready to rid himself of responsibility for massacre long continued.

These fond hopes seem over. Sir Michael Hicks-Beach, as English Finance Minister, has made the announcement in regard to the payment by England of the Dongola expedition in terms certain to embitter and enrage France. Technically, England is in Egypt as receiver for the Egyptian bondholders. The international court, which it was agreed should pass on such matters, decided that Egypt could not pay for the expedition. The English Ministry practically retorts that England will pay for it and take a claim on the territory. Nothing could more exasperate France or render more certain a break in the European concert.

As if these were not enough, in the nick of time Crete breaks out again and all Greece is ablaze with desire to seize the island. To this Russia and Austria are both opposed, neither wishing Greece any stronger. Here again is another difference and another difficulty in the way of agreeing on the coercion of the Sultan, and without coercion there will be no reform."

A GREAT STIR OVER A SMALL PLACE.

Crete, or Candia, is a small place to cause such a stir among the great nations; but the anxiety of the powers shows the strained state of Europe, that the smallest little bonfire might any day set the world ablaze. The island is one hundred and fifty miles long, and from six to thirty-five wide. Small as it is, it is said to have had in ancient times a population of 1,200,000. The Turks conquered it from the Venetians in 1669. In 1866 the Christian inhabitants revolted against the Turks, and demanded annexation to the kingdom of Greece, but they were subdued.

There were visitors from Crete at Jerusalem on the Pentecost recorded in Acts ii: 11; and the apostle Paul, in writing of his eventful voyage to Rome, says, "We sailed under Crete, over against Salome" (Acts xxvii: 7).

THE GRAVITY OF THE SITUATION.

The "Chicago Record" says:

There is no denying the serious character of the reports which come from the island of Crete. Greece has taken a strong stand on behalf of the islet, and Turkey—the perpetual menace to the peace of Europe—is not likely to remain supine in the face of such opposition as is being put up by a hereditary enemy.

The gravity of the encounter lies in the complication of interests which the European powers have in the affairs of the orient. There is not a power in Europe which in one way or another is not interested in the affairs of Turkey. England is supposed to be covertly winking at the policy of the Greek nation with a view of compelling Russia to take the initiative in whatever policy she may decide to adopt. Austria is openly adverse to the programme of the Greeks, and, with Austria, every member of the triple alliance would be forced to interfere in the squabble. More than all, Russia, which never will cease coveting Constantinople, stands ready to intervene in the combat and by actively assisting one of the combatants provoke the hostility of all Europe.

Should the present controversy culminate in an actual outbreak between Greece and Turkey, therefore, it is not unlikely that the powers will find themselves on the brink of warfare. Once let the Turk become involved in a fight, with even so insignificant a power as Greece, and the network of conflicting interests which Europe has in the orient would drag both Russia and England into the effort to reach the long-awaited settlement of the question who is to be supreme in the far east.

THE HISTORY OF THE TROUBLE.

Ever since last May Crete has been the seat of a desultory civil warfare, the oppressed Christians on the island taking arms against Turkish oppression. Massacres at Canea and other places had aroused the population, and after a time, under the pressure brought by European powers, the porte consented to replace the Mohammedan governor, representing Turkey's control of Crete, with a Christian, and made a general proclamation of amnesty to the Cretans if they would

lay down their arms. The Sultan's notorious tendency to break promises prevented the acceptance of the offer, and affairs grew from bad to worse. The government of Greece, which has always had strong interests in Crete and feels a bond of common sympathy with its inhabitants, finally last August made a formal representation to the powers of the formidable state of things in the island.

Now Crete is essentially an island of Greeks and Greek sympathizers, the mutual attitude of the two countries, both geographically and on account of popular sentiment, being very much like that of Florida and Cuba. Annexation would be mutually acceptable so far as the bulk of the people is concerned; but any plan looking toward such an end, or even to the enlargement of Greek influence in the Sultan's domains, would be likely to precipitate a number of dangerous European complications. Every power in Europe has a finger in the Turkish pie. In spite of constant threats of interference to compel the Sultan to reform, nothing effective has been done. It was in this condition the other day that King George, who was acting under the pressure of his subjects, took the bold step of sending expeditions to Crete to aid the cause of the insurgents.

What the outcome will be it is impossible to conjecture. The powers are not likely to keep hands off and let Turkey and Greece fight it out. They have too much at stake in the threat of the disintegration of the Turkish empire and the inevitable European grab for vacated territories. Should they not interfere, Greece, which has an active army of 100,000 men, a reserve of 104,500 and a territorial army of 146,000, with a fairly serviceable, small navy, could maintain for a time quite a combat with the Sultan's forces, which include 700,000 men and an obsolete navy. It is far more likely, however, from the attitude taken thus far by the European ministers, that the powers will combine and either by force of arms, by persuasion or by refusing to give Greece financial support compel that nation to desist. Should they fail in this plan or in making the Sultan grant concessions satisfactory to Greece, war would be a probability.

(Continued on Page 93.)



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.

Minnie Norman (10), Chicago, Ill., 95;
 Mabel Clarke (12), Irvington, N. J., 95;
 Norman Tolton (12), Galt, Ont., 95;
 May Spencer (12), Wauconda, Ill., 90;
 Elsie Hahn (13), Riverside, Ia., 90;
 Ezra Cocke (12), Creal Springs, Ill., 90;
 Fanny E. Arvin (12), Pon, Ky., 90;
 Chas. M. Brice (8), Galt, Ont., 90;
 John H. Brice (10), Galt, Ont., 90;
 Homer I. Byrnes (12), Sedan, Kan., 90;
 Ernest Cocke (9), Creal Springs, Ill., 90;
 Bessie Cocke (8), Creal Springs, Ill., 80;
 Thos. McMechan, Brooklyn N. Y., 50.

CLASS NO. 2.

Bessie Williams (14), Chicago, Ill., 95;
 Daisy Franklin (13), Elgin, Ill., 90;
 Maria Laird (11), Innerkip, Ont., 90;
 Charles Mason (15), Erie, Ill., 90;
 Maude Cocke (18), Creal Springs, Ill., 90;
 Ethel Cocke (16), Creal Springs, Ill., 90;
 Leah Epperson (16), Mossy Rock, Wash., 90;
 Samuel D. Williams (15), Baltimore, Md., 90;
 Harpending Eblen (16), Robards, Ky., 90.

I would again ask the scholars in answering questions to do so in their own words instead of writing the texts. Simply give the place in the Scriptures where the proof may be found for your answers. By doing this it will show more clearly that you understand the subject.

JAMES LEASK, 532 62d St.

LESSON NO. 47, CLASS NO. 1.

QUESTIONS.

- 1.—By what means did Israel capture the fortified city of Jericho?
- 2.—How do you account for the walls of the city falling by the means employed?
- 3.—What was done with the inhabitants upon the capture of the city?

ANSWERS.

BEST PAPER, CLASS NO. 1.

1.—The Lord told Joshua to command the men of war of Israel to march around Jericho once a day for six days; and seven priests bearing seven trumpets of ram's horn before the ark went with them; but the seventh day they marched around the city seven times and Joshua commanded the people to shout when they heard the sound of the trumpet and when they shouted the walls of the city fell down flat.—Josh. vi: 3-5 and 13-16; Heb. xi: 30.

2.—The Lord gave them the city, and Joshua said shout, for the Lord hath given you the city.—Josh. vi: 16.

3.—Jericho was utterly destroyed both man and beast.—Josh. vi: 16. Only Rahab and her father's house were saved alive.—Josh. vi: 25; Heb. xi: 31.

THE CHILD OF THE BULRUSHES.—Moses is the child referred to in "the child of the bulrushes." The mistake made is in calling him the first-born son, as Aaron was older than he. Another mistake is in speaking of

Moses as the world's hope when he was only the Hebrew's hope.

MINNIE NORMAN.

SECOND BEST PAPER, CLASS No. 1.

1.—Israel captured the City of Jericho by compassing it around once each day for six days in silence. Proof—Josh. ii: 8-14. And on the seventh day seven times. Proof—Josh. ii: 15-16. And it came to pass on the seventh time when the priests blew with their trumpets Joshua said to the people, Shout, for the Lord hath given you the city. And in verse 20—And the people shouted with a great shout that the walls fell down flat so that the people went up into the city every man straight before him and they took the city.

2.—The walls of Jericho fell down because Israel had faith in God. Proof—Heb. xi: 30, "By faith the walls of Jericho fell down after they were compassed about seven days."

3.—The inhabitants of Jericho were all put to death except Rahab and her family. Proof—Josh. vi: 21. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass with the edge of the sword.

THE CHILD OF THE BULRUSHES.—In reading over Dr. Barrows' letter I find he has made a mistake in speaking of Moses as the hope of the world, when Christ, or the Lord, is the hope of the world. Proof—Ps. lxxi: 5, "For thou art my hope, O Lord God, thou art my trust from my youth." Jer. xvii: 7-17. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus ii: 13).

MABEL CLARKE.

LESSON No. 47, CLASS No. 2.

QUESTIONS.

1.—Describe the destruction of Jericho on one page of note paper.

2.—What extraordinary person appeared to Joshua, and what was his mission?

3.—What command was broken, and what was the result to Israel and the punishment to the transgressor?

4.—What people made false pretenses to Israel and what was the result?

ANSWERS.

BEST PAPER, CLASS No. 2.

1.—Jericho was besieged, taken and destroyed by the Israelites under Joshua. In Josh. vi: 1-6 we find the account of God instructing Joshua how he was to take the city. Every day for six days they marched around the city once, and seven priests marched before the ark blowing seven trumpets of ram's horns. On the seventh day they marched around seven times, and just as the last march was finished the trumpets gave a long, loud blast, the people shouted and the strong walls fell down. Israel went in and burnt everything in the city except the silver, gold, brass and iron.

2.—The extraordinary person who appeared to Joshua was an angel. His mission was to tell Joshua the manner in which he was to capture Jericho. Proof—Josh. v: 13; vi: 1-6.

3.—When the Israelites decided to take Ai, which was a city not far from Jericho, Joshua sent up only three or four thousand men, because the people in it were few and he thought that more soldiers would not be needed, but the people of it killed thirty-six and made the others flee. By this failure to capture Ai the Israelites knew that the anger of God was kindled against them, and Joshua rent his clothes and fell to the earth and prayed; and God then told him that Israel had stolen and sinned against his commandments.

God had commanded the Israelites to burn and destroy everything in Jericho

except the gold, silver, brass and iron, but Achan stole some of the gold and silver and a Babylonish garment and buried them in the earth in his tent; and for this God punished Israel by not allowing them to capture it. Achan, the transgressor, was stoned and burned to death. Proof—Josh. vii.

4.—When the people of Gibeon heard of the capturing of the cities of Jericho and Ai by the Israelites, some of the men went as ambassadors and took old sacks upon their asses and wine bottles and shoes all clouted and also old garments, and they went to Joshua and told him that they had come from a far country to make a league with him that the Israelites would not capture them. After three days the league was made. It was then found out that they had not told the truth; but when the Israelites heard that they had made the league under false pretense they did not break the league, but made the people of Gibeon bondmen to be hewers of wood and drawers of water.—Josh. ix.

THE CHILD OF THE BULRUSHES.—

The error which I find in Dr. Barrows' letter is in the following statement: "But the river has upborne nothing more fateful to humanity than the papyrus boat to which a captive Hebrew mother intrusted her firstborn son."

Moses was not her mother's firstborn son. In Num. xxvi: 59 it speaks of Jochebed bearing Aaron, Moses and Miriam; and in Ex. ii: 4 it speaks of Moses' sister, Miriam, standing afar off watching what was done with him when he was taken out of the ark of the bulrushes, showing that Miriam was older than Moses.

In Ex. vii: 7 it says that Moses was fourscore years old and Aaron fourscore and three years old. This showing that Aaron was also older than Moses.

BESSIE WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

1.—The inhabitants of Jericho had fortified their city by a strong wall because of their fear for the Israelites, who were commanded to compass the city once every day. The priests carried trumpets of ram's horns before the ark of the covenant, preceded by the mighty men of valour and followed by the host. This was done six days, but on the seventh day they compassed the city seven times. Not a word was allowed to be spoken by any man until a long blast was heard from the ram's horns, then Joshua gave the signal to shout which made the wall of the city fall flat. Israel then burned everything in the city, for it was accursed of God and given into their hands, except the silver, gold, brass and iron. Rahab was also saved and all her house with her.

2.—An angel of the Lord appeared to Joshua with his sword drawn in his hand. His mission was to instruct Joshua in besieging Jericho.—Josh. v: 14-15.

3.—Israel had been commanded not to take of anything in Jericho because it was accursed (Josh. vi: 18), but Achan, the son of Carmi, was found guilty of disobeying this command (Josh. vii: 20, 21), therefore when Israel went up to smite the men of Ai the Lord was not with them and they fled before their enemies.—Josh. vii: 4. In punishment of this disobedience God commanded Israel to destroy everything that belonged to Achan, even his sons and daughters, and all Israel stoned them to death and also burned them.—Josh. vii: 24, 25.

4.—The Gibeonites obtained by craft a league with Israel to let them live, for which they were condemned to perpetual bondage for the congregation and the altar of the Lord.—Josh. ix: 3-24.

THE CHILD OF THE BULRUSHES.—
The error of which I find in the words that the ark in which the infant was saved was the ark of the world's hope. We have no proof that hope was ever placed in any ark, but we do have proof that hope is centered in Jesus Christ.—
I. Thes. i: 3; I. Tim. i: 1; Col. i: 5.

DAISY FRANKLIN.

LESSON NO. 48, CLASS NO. 1.

QUESTIONS.

1.—Complete this partly quoted verse:
"Therefore the five . . . gathered
. . . together . . . and .
. . . against"

2.—What people did Joshua defeat in battle after his capture of Ai? and what did he do with a certain number of Kings?

3.—What two extraordinary things assisted Joshua in the battle?

LESSON NO. 48, CLASS NO. 2.

QUESTIONS.

1.—By what and to whom did Joshua show his gratitude after his capture of Ai?

2.—What and upon what did he write?

3.—How many books are called "The books of Moses" and by what one word are they now known and why is that word used?

4.—Give the best witness to the truth of the books of Moses in the New Testament.

JEWISH AGRICULTURISTS.

There is a society for "assisting Jewish agriculturists and artisans in Syria and Palestine." The second triennial report says the society was established in 1890 and it has grown so rapidly that in the short time of its existence it has established branches in four hundred townlets in the Russian Empire, with a membership of 4,144. The total revenue for the six years amounts to about £25,000.

RUSSIAN SYMPATHY WITH GREECE—
PREPARATION FOR WAR.

There is no doubt that the sympathy of all the powers is with Greece and Crete, but they are afraid of the former getting too strong, and still more of any advantage any one of them may derive from the complication. Russia pretends to agree with the rest, but it might well be questioned whether she is not secretly backing Greece. Many hints look in this direction. It is evident that wherever trouble arises now, Russia has the advantage, and she is, no doubt, preparing for the final struggle in a way not to be again defeated. Among the dispatches of Feb. 18th are the following on this aspect of the question:

There is no longer the least doubt that Russia is preparing for war—not necessarily to declare war, but to meet any necessity in connection with the eastern crisis. Even the Red Cross society in Crimea is taking active steps in the same direction.

At the ball at the opera house to-night (Wednesday) Emperor William conversed over an hour with the representatives of the six powers.

The Proposed Hall-Williams Debate.

We have not received an answer from Dr. Hall to our last letter, which we published along with the correspondence several months since. Under date of Jan. 22nd Brother A. A. Dugger wrote from Creal Springs, Ill., as follows: "J. N. Hall, D. D., of Fulton, Ky., is here and is making great boast of what he has done with the Christadelphians in Fulton, Ky., and other places. Father sent him word to-day that he would give him \$50.00 if he would debate your propositions, appearing in the *ADVOCATE* of Dec. last, and allow the Socratic method. We very much doubt if he will accept, but if he should we shall want you and will let you know."

We have heard since that Mr. Hall declined.
EDITOR.

INTELLIGENCE

AKRON, O.—We intend to do a little judicious distribution of Christadelphian tracts, and have prepared a card which we expect to pass out with them. I enclose one herewith for your inspection and comment [quite neat and will help—Ed.]. As you will see, we have “the Bible true, wholly inspired” on top. This was made absolutely necessary, as it was generally reported among a great many of the alien that Christadelphians do not believe all of the Bible, or have a Bible of their own. We are all, with the help of God, endeavoring to walk worthy of our name, and hope that we may prove that we are worthy of fellowship by the brotherhood, even if some of our brethren are trying to belittle us. With love to you, I remain yours faithfully,

THEODORE JEUTSCH.

BALTIMORE, MD.—I have sad news for the *ADVOCATE* this month. Our enemy has visited us again and has cut off one of our brethren. On Jan. 21st Bro. Robert Bingham (aged 78 years) fell asleep in Christ, thus adding another soul to them who are under the “altar” (Rev. vi:9). He was a veteran in the faith, having been a Christadelphian for 37 years, and had often met and conversed with Dr. Thomas. He was faithful unto the end. May he rest in peace until the coming of our Lord Jesus Christ. Truly all flesh is as grass and passeth away.

I am pleased to report an addition to our ecclesia, viz: Bro. Thomas Trezise his Sister wife and daughter. They came from Pittsburg, Pa., and purpose to make this city their future home. Bro. Trezise is an able speaker and we are pleased to have him with us.

On Sunday, Feb. 14th, Bro. George McCord, of Philadelphia, met with us at the breaking of bread and delivered a short but excellent and instructive exhortation to the brethren. Let us watch and be faithful.

Yours in the faith,

LOUIS YOUNG, Recorder.

CAMPELLO, MASS.—It is with much pleasure I report the obedience of two more since last months' report who have put on the name. They are: Mrs. Elizabeth E. Alger, wife of Bro. H. A. Alger, formerly Baptist, and John Wenergren, neutral.

The lectures have been as follows: Jan. 10th, “Everlasting punishment,” Bro. Robert Biggar. Jan. 17th, “The valley of dry bones,” Bro. Charles Fairbrother, of Boxbury. Jan. 24th, “Will Christ return to the earth?” Bro. S. A. Bird, of Campello. Jan. 31st, “The heavens being on fire shall be dissolved,” Bro. Walter Pinel, of Quincy. Feb. 7th, “The second coming of Christ a glorious reality,” Bro. Joseph McKellar, of Boston.

Yours in the truth,

E. J. JOHNSON, Rec.

ELGIN, TEX.—May mercy, truth, love and peace, from God the Father and the Lord Jesus Christ be with all the faithful ones wherever they may be. And may we all strive to enter in at the strait gate, for many will strive to enter and shall not be able. Contention, strife, malice and wrath will not enter the kingdom of God. We have lived here for seven years and the truth has found place in the minds of but three, and they have obeyed it.

Death comes along once in awhile and takes from us a loved one. It has taken from our number two of our beloved sisters in the last two years. We now only number nine and seldom ever all meet together to commemorate the death and sufferings of our blessed Master. I fear we are too careless about this matter. Paul tells us the oftener we come together the better.

I hope and pray that we may all be accounted worthy of eternal life and an inheritance in the glorious kingdom which Jesus will establish on the earth, just as sure as the sun and moon endures, for God's word never fails.

My mother and sister joins me in love

to all the faithful ones scattered abroad.
Your sister in the hope of Israel,

MARTHA GUNN.

GREENE, IA.—The year 1896 has come and gone, never to return. The Nobleman has not yet returned from the "far country" to reign, but may he not put in an appearance in the year 1897? We are all watching, waiting and praying for the set time to favor Zion to come. We know he will not tarry beyond that time; but are we prepared for his coming? Our Saviour's injunction was to "occupy till I come." We are trying to occupy by holding fast to the truth as it is in Jesus, by meeting together every first day of the week to eat bread and drink wine in memory of our Lord's death till he come again, and to exhort one another by reading God's word and in prayer and singing praises to his name. We are commanded to do this and "so much more as we see the day approaching." By watching the signs in the heavens we are enabled to see by the light of prophecy the approaching day as being very near at hand, even at the door. "What manner of persons then ought we to be in all holy conversation?" "Be ye all of one mind, speak the same things."

The first ADVOCATE for 1897 has come to hand and has been read through with much interest. The contention that has been going on of late has been heart-rending, words, it seems, to no profit. The letter from Dr. Thomas in the first pages of the ADVOCATE is very appropriate for this time.

This Ecclesia has been cheered by a visit from Bro. Paul, of Waterloo. He came here on the first day of the year and remained with us over two Sundays. His visit was very much appreciated as he gave us a good exhortation on Rom. viii. the first Sunday, and on the second he spoke on the Ps. xxii. and on Isaiah liii. to the satisfaction of all, all members being present except Bro. and Sister Bruce, who live too far away to attend—twenty-five miles and the roads were very bad at the time. We greet all the true brethren and sisters with affection.

Yours for the ecclesia in the hope of the soon coming King of the earth,

GEO. ELLIS, Sec.

HAMILTON, ONT.—We are pleased to announce five additions to our ecclesia since we last wrote: Miss Gertie Biggs, daughter of Bro. Alexander Biggs, of Burlington, Ont., and James Orr, who, after very satisfactory examination, put on the all-saving name of Christ by immersion; also Sisters Addie Gruitt and Florence Styles and Bro. Arthur Styles, who have been separated from us in the past.

Yours in the faith,

WM. W. PATERSON, Sec.

HENDERSON CO., KY.—We have once more to record the sorrowful intelligence of the loss of another of our number by the great enemy snatching a temporary triumph. After a prolonged struggle with the victor, wielding in his icy hands the shaft known as consumption, Sister Bettie Green (52), wife of Bro. A. T. Green, quietly fell asleep on the morning of Feb. 5th. She at all times bore her great suffering with calm resignation, and, conscious to the last moment, she ended her twelve years' probation with a hope firmly fixed upon Him who has the keys of hades, and who will shortly unlock its doors. She will be greatly missed in her home circle and in our ecclesial meetings, where for many years as one of our best singers she delighted to mingle her voice in the songs of praise. At the funeral Bro. R. C. Green spoke words of comfort to the bereaved ones, and of warning and instruction to the many friends assembled.

By the special request of our sister the brethren and sisters in goodly numbers grouped around her coffin and sang in an impressive manner hymn No. 150, after which we conveyed her to the grave, there to await the "final trumpet's blow."

W. J. GREEN.

LOWELL, MASS.—The Lowell ecclesia is still at work "holding forth the word of life," and "endeavoring to keep the unity of the spirit in the bond of peace." We, in common with other ecclesias, have not been without our troubles, but our circle is now unbroken with the exception of a brother and two sisters, who have removed from Lowell. Quite a number of alien attend our public lectures regularly, and we hope some will

soon become "obedient to the faith."

We have been much encouraged and assisted by the visits of Bro. Whitehead, of Waltham, and brethren Biggar and W. Pinel, of Quincy.

Two lectures have been given this winter in North Chelmsford, a neighboring town, which were well attended.

Altogether we think the outlook is very encouraging here, and we hope to be found hard at work in the "vineyard" when the Master comes.

With love in Christ I remain faithfully your brother,
W. H. CLOUGH.

MORRILLTON, ARK.—Bro. M. F. Pilkington has left us and gone to Hot Springs, Ark. We meet every first day. Our Sunday School is at 10 a. m. and lecture at 11 a. m., then we meet every Sunday night at 7 o'clock and break bread. We have now nine members in our ecclesia, Sister Lizzie Scroggin having removed to Cleveland, Ark. We are getting along well, and we thank the Father for his goodness and his loving kindness to us. We have a very interesting Sunday School, and would be glad to meet with brethren and sisters from elsewhere when it is convenient for them to visit us. With much love for all the faithful I am,

Your brother in Christ,

IRA L. WALSH.

STAR CITY, MICH.—Greeting you in the Lord Jesus, the only name given under heaven among men whereby we can be saved.

You may be somewhat surprised to hear from me here. We came here some three months ago from London, Ont., and would be very glad to receive a call from any brethren or sisters who may be passing through this part of the State. We are only three in number, but we remember the promise that "wheresoever two or three are gathered together in my name I will be in your midst."

It is our desire to let the light shine forth wherever we are, holding forth the word of life that we may be blameless and sincere, the sons and daughters of God, in the midst of a crooked and perverse nation, while we are waiting and watching for the return of the Son of

Deity to whom we shall have to give an account of our doings. That they may be good and acceptable in the day of the Lord and that we shall receive the blessing and enter into the joy of our Lord is our earnest prayer.

Your sister in Israel's most glorious hope,
L. BECKER.

SWOFFORD, WASH.—We greatly rejoice, and thank "the God of all comfort," that another has been "turned from darkness to light, and from the power of satan unto God." On Jan. 17th Mrs. O. N. White (aged 33 years), formerly Methodist, was planted in the likeness of Christ's death and rose to the hope of being also in the likeness of His resurrection, and is now rejoicing with us in "the hope of salvation."

We are doing what we can to spread the glad tidings of good things among those around us. A few seem to be interested, which is encouraging, as our efforts seemed for some time futile. Brethren, let us not bite and devour, but forbear one another in love.

Yours in Israel's hope,

S. W. SEAGOE.

WASHINGTON, D. C.—Our little ecclesia were very much gratified by an addition to our number of three, viz.: Mrs. Rose Phillip, formerly Catholic, Caroline N. Butt, Episcopalian, Miss Emma O. Austin, neutral, who were, on Friday afternoon last, after witnessing a good confession, inducted into the sin-covering name. Sister Butt left the next day for Los Angeles, Cal., where I hope she will find some of the same faith to be associated with.

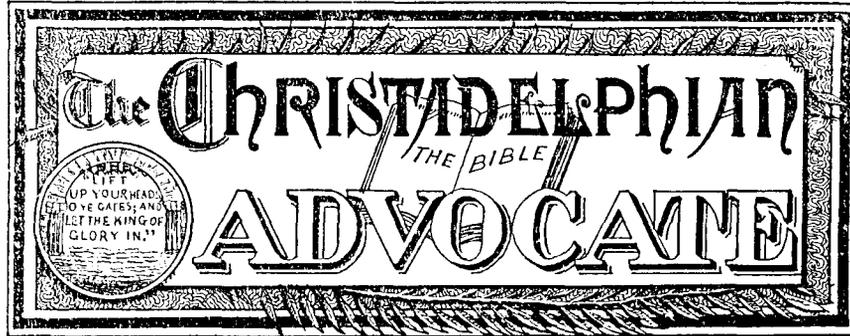
Yours in the one faith,

M. A. AUSTIN.

WILMINGTON, DEL.—My Bro. husband baptized Mary Creery (age 81 yrs.) into Christ on Nov. 4th, 1896, after a good confession of the truth as it is in Jesus. This makes three in this town of 60,000 inhabitants, after distributing tracts and books and conversing with many people on the Truth. This aged woman was the only one who seemed to have the eyes of her understanding opened, and she is very bright and intelligent in the Truth.

Your sister in Christ,

MARY E. HOLSTON.



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A LETTER FROM DR. THOMAS IN 1846

[Some years since, when in Virginia, Bro. L. Edwards kindly gave us this letter. We put it away too safely, running across it now accidentally. There were troubles in 1846 as well as in 1896.—Editor.]

RICHMOND, VA., June 6, 1846.

DEAR BROTHER EDWARDS:

Your letter has filled my heart with mingled emotions of sorrow and thankfulness. I have indeed heard as the report of an enemy, and to which therefore I gave scarcely any credence. that trouble had sprung up among you, which had resulted in the expulsion of one, and the secession of the greater number of your little flock, who had gone off to your opponents. Your letter seems to testify that this is too true. I cannot convey to you an adequate idea of the gloom that has lately overspread my mind from the contemplation of the

awful indifference and lukewarmness which universally prevail in regard to the truth throughout the world. This state is not confined to King William, but it obtains everywhere. The most heroic efforts for truth are at present making in Germany by Ponge and Czersky; I say for truth and opposition to Romish superstition, but not for *the* truth, for of this they are ignorant; indeed, there seems to be a general restlessness against Rome throughout Europe; but in relation to "the things of the kingdom of God and the name of the Lord Jesus Christ," as taught by the apostles, there never was a greater deadness and prostration than at this crisis. In Lunenburg there is also trouble. I am not acquainted with the details; but I understand that the minority of Mount Olivet congregation has scratched out five names of the majority from the church book. The Lord's day after, they were passed by in the distribution

of the bread and wine; on asking the reason, they were told that they were no longer members. No charge was alleged, no cause assigned. It is said that the object was to reduce the majority of the heretics to a minority, and then, the minority having become the majority, to purge out the rest! Brother Watts, one of the members, was here during my absence and told this to Brother Walsh; and stated in addition that they had protested and should see what could be done on the next Lord's day. I have not heard the result. As to our opponents generally they are absorbed in the world and the flesh; and beyond a spasmodic effort in making proselytes, who fall still-born from the birth, no signs of life are manifest. I would that I could bear witness to a better state of things here. The example is infectious and most deadening, and I do assure you that but for my faith in the prophets and apostles, my gloom and depression of spirit would sink into irremediable despair. But I have strong faith on God's word, and I learn from that that a people will be prepared to meet him, whose characteristic will be "righteousness and peace and joy in the Holy Spirit." But means must be used to effect the preparation of such a people; and the reward of those who shall take part in this arduous enterprise is, that "they who turn many to righteousness shall shine as the stars forever and ever"—Dan. xii: 3. A great deal is implied in this. You are few in King William and I am almost alone here. The labor before us is great, but the success certain to some extent if we can persevere. Remember the work is to turn men to righteousness—the grand question is, *How can this be effected?* I believe it can only be accomplished by enlightening their minds in "the things of the kingdom of God" which make up the hope of the gospel. Peter's question

shows that men will not give up a certainty without a well-grounded hope of obtaining something more valuable than the things they surrender. "We have forsaken all," said he, "what shall be our reward?" What compensation shall we receive? If men are to be persuaded not to mind earthly things, not to be conformed to the world, it must be shown what the heavenly things are that are proffered to them in exchange. If we can get them to fall in line with these, they will "count all things but dung that they may win Christ"—for to win Christ is to secure all that he has to bestow. To bring to pass this most desirable and heavenly result is the object of the *Herald of the Future Age* and ought, yea, I will say, must be the business of all who profess to approve it.

Now with this glorious object before the brethren in King William, what scope can there be for petty troubles and heart-burnings among them? Every disciple ought to have his head so full and his heart so wrapped up with the glory, honor, and majesty of the New Dispensation about to burst upon a thoughtless, unprepared and astounded world, as to have no room for a spirit of alienation to insinuate itself among them. If all were devoted to these eternal realities, how devoted would they be to one another! Let their hearts be filled with goodness and with the knowledge of the Lord Jesus Christ and they will overflow with love, one towards another. Surely if all things are done with kindness, and all are zealous for the honor and integrity of the truth, this little matter will become very small indeed, and not be allowed to embitter their hearts to the injury of the truth and the triumph of its adversaries. "Abhor that which is evil; cling to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another."

If this spirit be in the offending party and in those aggrieved, there will be no difficulty in settling the affair. *If I were the accused (and I know nothing of the case) rather than injure what I believe to be the truth I would withdraw for a time, and by my subsequent good conduct give such presumptive evidence in my favor that I was wronged as to cause my accusers to justify me, and to solicit my return; if I were guilty I would confess my fault, repair the effects of the error I might have committed to the fullest extent and solicit pardon from the meanest. It is better to suffer injustice than to be a cause of injustice to the truth.*

I am glad to hear that the brethren will do "the very best they can" for the *Herald*. Would it not be a nobler object to labor according to our ability and calling, that we may establish better truth that is to enrich us in our generation than to devote our energies to accumulate riches for those who may come after us? Is it not better to leave a legacy to our successors that shall make them rich eternally, than to leave them the deceitful riches which may cheat them out of their salvation? The curse of this generation is its acquisitiveness. With all thy getting get wisdom, says the word; but, with all thy getting, get riches, get wealth, get money, says the world; and this love of money is the root of all the evil which will come upon it. I have chosen the better part. I am laboring for the true riches, which belong to the age to come; and I desire your co-operation that you may all share in the unsearchable riches of Christ. The inheritance I am laboring to leave my only one is that knowledge and understanding which shall energize her to endure for the truth even unto death. * * * [Here follows a few personal matters which show that the doctor had to struggle under temporal difficulties, but that he was not without

warm and practical friends.—ED.]

I subscribe myself with love to yourself and Sister E. Ever faithfully yours in the blessed hope,

JOHN THOMAS.

AT THE GRAVE OF A BELIEVER.

Our Sister may be said to have died for a different reason from that which explains the occurrence of death in the case of mankind in general. They die and return to their dust in harmony with the sentence which was originally pronounced upon their progenitor by whom "sin entered into the world and death by sin." But SHE rests not beneath that law. She was under it by natural birth, but she has escaped from it by a divine arrangement provided for that purpose for all the sons and daughters of men who are willing to avail themselves of it. "The law of the spirit of life in Christ Jesus made her free from the law of sin and death" (Rom. viii: 2). There was, therefore, no legal necessity for her death. Had she "by reason of strength" been enabled to live until the return of Christ from heaven, she would not have required to taste of death at all, but would have been changed in a moment from a state of mortality to one of incorruptibility and endless life, at his appearing and kingdom. We may say, therefore, concerning her, what Martha said to Christ touching Lazarus, her brother: "Lord, if thou hadst been here" our sister had not died." The reason why the friends of Christ die is to be found in his absence from the earth, and in the fact that God had ordained that there shall occur no change of nature in any of His people until the arrival of a set time, when it is his purpose that they shall all be glorified together.—R. A. in the "Christadelphian."

A lazy man is always going to do great things—after awhile.

THE ORIGIN OF THE BIBLE.

The Bible Divine in its Origin, pure and perfect in its Teaching. The only Safe and Reliable Guide to Human Conduct.

BY THE EDITOR.

CHAPTER I.

THE FACTS AND FIGURES OF CHRISTENDOM CANNOT BE IGNORED.—
EVERY THING POINTS TO THE ONE MAN.—THE FACTS ARE NOT
WEAKENED BY THEORIES, FALSE OR TRUE.—THE FOOTPRINTS
OF TIME TESTIFY TO THE FACTS.—THERE IS NO ROOM FOR
FICTION, ONLY FOR FACTS.

WE open our eyes to behold a great and wonderful fact—
a phenomenon—which is represented by the name
CHRISTENDOM. Christendom is made up of peop'e called
CHRISTIANS, who form almost the entire population of the
civilized world. Every condition must have a cause, and
since in this wonderful condition of things we behold a real
FACT that is palpable and undeniable alike to infidel, sceptic
and christian, the question is forced upon us, What was the
original cause of these names, customs, monuments and thou-
sands of other FACTS confronting us at every turn, everywhere
and at all times in the present civilized world ?

The question cannot be ignored. To laugh, to taunt, or
ridicule will not answer it. It presses hard and imperatively
for an answer, a wise answer, an answer that will be satis-
factory to the earnest, intelligent and profound thinker and to
the more simple but honest seeker for truth.

THE FACTS AND FIGURES OF CHRISTENDOM CANNOT BE IGNORED.

Christendom is an open book, upon whose pages figures
as well as facts stand out boldly before the eyes of the world,
seen of all, known of all and written by all; printed, painted,
penciled and chiselled, here, there and everywhere, so that
they cannot be ignored or forgotten. This year these figures

are 1897, and they appear upon every letter, newspaper, book and document issued from the pen or the press. It matters not whether these figures carry us back to the exact time of the original cause of the condition of things; these figures with the facts prove a beginning—a cause—somewhere. The facts and figures did not suddenly spring out of the ground, nor did they fall down from the clouds. They are here, stubbornly here, really here, tangibly here. They ARE FACTS. The universal custom and consent of Christendom have been forced by circumstances to witness the facts, to write them every day, to use the words that declare them and keep up an unbroken chain of evidence of their existence; and to measure their time and all their proceedings, in the family, in the shop, in the church, in the court, in the legislature, congress—everywhere every thing is measured by and worked according to the origin, whatever it is, of this wonderful condition of things called Christendom.

EVERY THING POINTS TO THE ONE MAN.

The word Christendom and everything it represents point backwards from all directions, centering and focalizing in one Man, who stands out in bold relief before the world without an equal, and that man is known by the terms JESUS and CHRIST, and His birth and the wonderful work He did and his tragic death marked off one of the centuries of the world's history as a point and pivot around which all others revolve. B. C. and A. D. mean in plain English, Before Christ, and After Christ, and thus this man is the great fingerpost of the civilized world and all that is therein.

THE FACTS ARE NOT WEAKENED BY THEORIES, FALSE OR TRUE.

It matters not, so far as the facts are concerned, that His doctrines have been perverted and His commandments disobeyed. Neither does it matter that there are disputes as to the technical correctness of the chronology, the fact remains that He, Christ, existed—was a fact. Yes, a fact adequate to the production of all the thousands of facts and theories resulting

therefrom. Trace the results to their cause and from any part of the circumference we shall be drawn to the center, and that center is Christ, and no sane man can deny it. Let his religion be what it may, or let him have no religion at all; let him be a prince or a peasant, a ploughman or a philosopher, he is forced to see the facts. He is not asked to believe a mere theory or to assent to speculation. He is only required to accept facts that exist and that center in the real existence of the one whom they represent—Jesus the Christ.

THE FOOTPRINTS OF TIME TESTIFY TO THE FACTS.

For the present you may regard Christ as an imposter, and yet the fact of his existence remains, solid and immovable. If it be claimed that the same can be said of Mahomet, we grant it, so far as the fact of his existence is concerned. So if infidels and sceptics will believe what they see with their eyes, and then go back with us about eighteen centuries, examining the footprints and the monuments, the literature and the traditions along the road, they will find themselves face to face with the Man who started the stream of facts that swelled into a great and mighty flood and spread out into the vast sea of the world of civilization as we behold it to-day. Let not the scoffer sneer about the "faith" of the man who believes in the divinity of the Bible. For the present, we are not depending upon faith, in any form. One may have no "faith" in Constantine as a christian, and may regard his theories as false and his character as bad, but the fact of his existence still remains.

THERE IS NO ROOM FOR FICTION, ONLY FOR FACTS.

So we are conveyed by force of circumstances and by stern realities back to the starting point and we are in the presence of Christ. And now that we are there, we shall find how impossible it was for a fraudulent story to start concerning His existence and the powerful results thereof. He was at once too popular and too unpopular to be a fiction; and the man who tries to persuade himself that He was a fiction need

not scoff about "faith," for it requires a vast amount more of it, whatever it is or whatever the scoffer thinks it is, to believe that He was a fiction than it does to believe that he was a fact. Unaccountable must be the credulity of the man who can persuade himself that a fiction could revolutionize the world as the fact of Christ's existence has done. Now that we are in His presence, our duty will be to investigate Him and His surroundings and account for His being what He was, and to learn why He was what He was.

(To be Continued.)

HEAR A PARABLE!

IN the realm of a wise, mighty, and good King, a debased currency appeared. It was promptly condemned. The King in his mercy, however, that its confiscation and destruction should not bear so hardly, provided of his royal favor, that as much of it as should be covered with a metal of his providing should be redeemed, and be allowed still to circulate with the current coin of his Kingdom, providing, however, that if at any time the original base metal should be allowed to appear its condemnation and destruction should follow; but otherwise should the covering provided by him be continued and maintained intact and bright, then after a certain length of time, and at a day appointed, he graciously promised that of his sovereign power he would transmute, by a process known only to himself, all such to the purest and most precious gold coinage of his Kingdom, and stamp it with his own likeness and superscription, and the name of his own Royal City.

Sin entered into the world, and man came under the condemnation of God and the dominion of death. God rich in mercy, and not willing that all should perish, provided a covering for sin, first and typically in Eden, but in the fulness of time in Jesus Christ His son. Man being permitted

to partake of the fruits of His perfect obedience and righteousness, and on the basis thereof commanded to walk in righteousness and work out his own salvation and make his calling and election sure, at the same time being admonished that unless he "keepeth his garments" and "keep under the body," a second condemnation and death would be his doom.

His sins being forgiven him, he himself though meanwhile of Adam's physical nature and possessing a "vile body" is accounted or reckoned in God's sight as no longer in Adam but in Christ, as having passed *relatively* from death to life: as no longer condemned but justified, as well as washed and sanctified, according as it is written, "If any man be in Christ he is a new creature"; and again, "being justified *freely* by his grace through the redemption that is in Christ Jesus.

To all in such state of blessedness and favor is promised, at the time appointed of the Father, a glorious change or transformation to holy Spirit nature, an equality in nature with the holy angels, and a fashioning anew of their earthy nature like unto the glorious body of their great and everliving Head, their sanctifier and Saviour, he himself promising to write upon them the name of his God: the name of the city of his God, and his own new name (Rev. iii: 12).
E.

The Bible Our Only Safe Guide.

A CHAPTER FOR THE SEEKER AFTER TRUTH.

CHAPTER II.

LIFE IS SWEET, WITH ALL ITS TROUBLES.—LIFE IS SHORT, UNCERTAIN, AND DEATH IS SURE.—DOES DEATH END ALL?—WHAT MEAN OUR INMOST LONGINGS?—IS THERE A GOOD TIME COMING?—THERE WILL BE A RESTITUTION.—DIVINE PHILOSOPHY IN PERMITTED TEMPORARY EVIL.—RAPTUREOUS JOY OF DELIVERANCE.—RESTITUTION AND REDEMPTION WHERE NEEDED.—THE WRONGS TO BE RIGHTED HERE.—THE PLASTER TO FIT THE WOUND.—EVILS NOT TO BE LOOKED FOR IN OTHER PLANETS.—DREAM NOT OF GHOSTLY FLIGHTS.—THE CURSE IN THE EARTH.—THE FIRST PROMISE.—CREATION AT FIRST VERY GOOD.—MAN GIVEN DOMINION.—DOMINION LOST.—MAN ENDOWED WITH THE POWER OF VOLITION.—WHAT MAKES MAN SUPERIOR TO THE BEAST?—WHY HE IS A MAN.—PLACED UNDER LAW.—ONLY MAN BLAMABLE FOR RESULTS OF THE FALL.—THE TEMPTATION AND FALL.—THE FAR-REACHING EFFECTS OF THE TRANSGRESSION.—THE SENTENCE.—THE ROOT OF THE WORLD'S EVILS.—WHAT FITS THE SITUATION?—NOT TRANSPORTATION.—THE REMEDY TO BE HERE.—THE EARTH TO ABIDE.—THE "VERY GOOD" STATE TO BE RESTORED AND THE CURSE REMOVED.—THE EARTH TO BE THE EVER-LASTING INHERITANCE OF THE RIGHTEOUS.

LIFE is sweet, with all its pains and perplexities. Natural law has endowed man with the love of life, and we are quite willing to endure great hardships and suffer many pangs and pains, wrestle with powerful enemies and meet with numerous difficulties and disappointments if we are allowed to live and given the hope of length of days.

But after all life is but a span, "an inch or two of time," hung upon a slender cord that is momentarily in danger of breaking and in the end—the inevitable end—sure to be cut asunder by the ever-busy hand of man's universal enemy, the dread of all mankind—Death, Death, pitiless, cruel and relentless Death. Sickness, sorrow, pain and death are realities alike in the experience of

young and old, rich and poor, great and small, in every land and in every clime.

DOES DEATH END ALL?

In the face of such facts the questions press themselves upon every sensible man and woman, Does death end all? Is there a life beyond? Is evil eternal? Is there a remedy for the world's woes and provision for man's inmost wants? What, if any, are the possible dangers ahead? What, if any, are the blessings attainable? What mean these inmost longings of the heart, and these wellsprings of hope, these lofty aspirations of the intelligent mind whose eyes look over and beyond life's vale of tears with anxious hope and expectation of ultimate realization? Have these longings and throbbings

taken hold of us to mock us? Or have they been begotten, born and nourished by promises that the evils of this troubled, sin-stricken and death-stricken world are to be eliminated and, give place to a good time that's coming that shall gladden the hearts and bless the lives of those whose love of their Creator and faithfulness to their Redeemer have moulded their faith and their character into form and fitness for a life that shall know no end? In view of the power and wisdom manifest in the natural world, in "the heavens that declare the glory of God and the firmament that showeth his handy work," surely it is wise to conclude that a better time is coming, and a glance at the only compass that is safe upon the troubled and angry sea reveals the fact that there is a

"RESTITUTION OF ALL THINGS

spoken of by all the holy prophets since the world began," and in this restitution will be found the panacea for man's ills and evils, wants and woes, and by its accomplishment will be made manifest to an admiring and happy world the wisdom and might and goodness and glory of Him in whom we "live and move and have our being." When this grand end is seen in its splendid brightness to be the sun that is yet to rise and chase away the darkness and mist of present night, the evils and burdens we groan under will be viewed from the standpoint of Divine philosophy and seen to be wisely permitted, as it were, but for a moment, and utilized to sharpen our appetite and intensify our feelings for the rapturous joy of deliverance and the unspeakable happiness of eternity, unmarred by the sufferings of this transitory preparatory evil life.

Six thousand years of continued and increasing evils and perplexities show that the world is incurable by human agencies, and we may not

hope for help from man, but when the time for the promised restitution arrives, the great Deliverer shall appear in His glory and majesty; and though dark be the clouds that precede and usher in His majestic advent, and terrible the convulsions that shall attend the mighty revolution, yet great shall be the glory that shall follow and peaceful and tranquil the repose that shall forever settle upon earth's everlasting hills.

RESTITUTION AND REDEMPTION WHERE NEEDED.

Now, dear reader, shall we ask you to pause and consider fully the meaning of the words "restitution of all things." They are found in the Acts of the apostles, chap. iii: 21. Verses 20 and 21 read as follows: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Words in frequent use and to be found in various parts of the Bible are, "salvation," "redemption," "reconciliation" and "restoration." What do they mean? To what do they apply? What is salvation? These are questions we may well pause over and consider their meaning in relation to the vital question they represent. The words imply that there has been a loss of something somewhere; and is it unreasonable to believe that salvation, whatever it is, will deal with that which is lost? And that restitution, restoration and redemption will meet requirements and deal with conditions arising from the loss, in accordance with the character of the loss and right where the lost condition is found?

What is it that has gone wrong, and where is the wrong that needs rectifying? Salvation, whatever it is, redemption, whatever it is, restitution, whatever it is, surely ought to

be understood to remedy the wrong *where* the wrong is, and deal with it practically *whatever* it is. Now we do not know that things have gone wrong on other planets. We know not whether salvation, redemption and restitution are needed on any of them; and we may be sure from what is revealed of the character of God that there are no wrongs to right in heaven, His holy habitation. With the healing balm contained in the words salvation, restitution, etc., we should seek for the wounds and sores it is intended to soothe and heal. The plaster surely is made for the wound and it ought to fit and be adapted to the nature of the wound. *What* is it that has received the wound? *Where* are the diseases to be cured, the lost to be gained, the wrongs to be righted, the captives to be redeemed? They are not in the moon, in the stars nor in the sky; neither are they "beyond the bounds of time and space." They are *here*, right here in this world of ours; on this earth, in the very ground; on man universally, in man. They are real. They are to be seen, to be heard, to be felt, and all this right *here*, and we need look no farther, no higher, no lower. It is our world and we ourselves that are lost, and it is our world and we ourselves that need salvation and restitution. There would be no restitution were we, a few of us, transported to another planet and the rest dragged down into regions eternal and infernal, and our earth, beautiful, notwithstanding all its blightings and cursings through sin, were burnt up and dissolved into smoke. Can you, dear reader, bring yourself to believe that the wisdom whose marvelous works strike us with awe and admiration as we behold them in the shining starry heavens above and in the wonders of creation in the earth beneath—can you, I ask, bring yourself to believe that He whose wisdom and power you behold has created this

terrestrial sphere to be desecrated by sin, blighted by curse, tortured by sickness, darkened by death, devastated by war and bloodshed, and after all to end in conflagration that shall send it up in smoke or precipitate it into the irrecoverable depths of oblivion? In such a sad end where would be the glory and honor of the Creator? Dream not then of ghostly flights to worlds unknown, where elysium fields are supposed to bloom with flowers of endless beauty. Look no deeper for sufferings and terrors than you behold upon a sin-stricken earth, groaning beneath its burdens of sinful suffering humanity. But look for salvation where it is needed to "heal the broken hearted, to bring deliverance to the captive, and recovering of sight to the blind, and setting at liberty them that are bruised" (Luke iv: 18); and look for restitution in the world and upon the earth of which it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken, for dust thou art and unto dust thou shalt return" (Gen. iii: 17-19).

THE FIRST PROMISE.

The very first promise we have, involving salvation, was made immediately upon the entrance of the evil it was intended to deal with, and it meets the real requirements in the case. Figuratively speaking, the serpent had pierced man with a fatal sting, whose poison was destined to affect the entire race, the earth and all that is in it. This is met by the promise contained in the words, "And I will put enmity between thee and the woman, and between thy seed and her seed; it *shall bruise thy head*, and thou shalt bruise his heel" (Gen. iii: 15).

When the work of creation was completed "God saw every thing that he had made, and behold, it was very good" (Gen. i: 31). Of man and woman it was said, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i: 26-28).

MAN GIVEN DOMINION.

The Psalmist, referring to this part of the work of creation, says, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visited him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord, our Lord, how excellent is thy name in all the earth" (Psa. viii: 3-9)! While this doubtless has a prophetic significance as well as historic, the latter is what we are particularly concerned about now. Still, it will be seen that the prophetic aspect is in strict agreement with the thought of the restitution of all things. Commenting upon this passage the Apostle Paul, after quoting the passage to prove that all things had been put under man, and that all things would be put under him again, says, "But *now* we see not yet all things put under him" (Heb. ii: 8). This raises the question, If all things were put under

man's dominion in the beginning, and now "we see not all things put under him," what was the cause of this loss of power and dominion? In the answer to this question we shall discover what the loss is that salvation and restitution are intended to remedy.

MAN ENDOWED WITH THE POWER OF FREE VOLITION.

With creation "very good," every creature happy and the first human pair enthroned and given dominion over a world that was an honor to its Creator and possessed of every thing conducive to happiness and well-being, man is placed under a law that would test his fidelity to his Creator. He is endowed with the power of free volition and this is what makes him a responsible creature, higher in the scale of intellectuality than all others and possessed of a moral nature capable of maintaining a moral image acceptable or of falling under the condemnation of his Lawgiver. What gives man his superiority and his divine right to "have dominion" is this moral element of his nature and the power of free volition arising therefrom, crowned with a noble intellect. By this it was possible to place upon him a responsibility that was inapplicable to other creatures of lower grades of intellectual power. Those who would find fault with this procedure and claim that it would have been better if man had been left without a law that would test his faithfulness and fidelity seem to forget that this is the essential thing to constitute him a *man*. This is why he is a man; and to deprive him of the opportunity of exercising at first the latent mental and moral possibilities of his nature under the guidance of law would be to reduce him to a level with the creatures over whom he is given dominion. If it was wise to endow man with this latent moral power, it was only the

next step in the way of wisdom to give scope for its exercise under law.

PLACED UNDER LAW.

To this intellectual capable man, then, the law is given as follows: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii: 16, 17). At this time nothing had been lost. Everything was as God in His wisdom had created it. The words salvation, redemption and restitution were useless words. There was nothing to be saved or redeemed, because there was nothing lost. It is so arranged by the wise law of the Creator that if a loss occurs it shall be by man's breach of law and his unfaithfulness to his Benefactor. The machinery of this world was given into the hands of man in perfect order. If ever a cog slip or a belt fly off, it shall be the fault of him who is given the responsibility of the dominion. If ever joy give place to sorrow, happiness to woe, health to sickness, life to death and the "very good" condition is turned into a very bad one, man shall be the cause and not God. The change is made dependent upon man's honoring and obeying a righteous law, which his Creator had a right to place over him; and when the fall, the crash, the loss, the curse come it shall come justly, and man will have no one to blame but himself.

It came. Yes it came and that, too, by man's breach of the divine law. Here is how it was brought about:

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath

said. Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as god's, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat"—Gen. iii: 1-6.

THE FAR-REACHING EFFECTS OF THE TRANSGRESSION.

Here is the first sin committed and here is the cause of the fall of man and his kingdom which God had given into his hands. Sin brings sorrow, sickness, pain and death, and its far-reaching effects are seen in a lost world, with its once ruling monarch stricken with shame and remorse, hiding himself from the face of the Elohim, and, when called to account, trying to excuse his unfaithfulness with the cowardly answer, "I was afraid, because I was naked; and I hid myself. * * * The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. iii: 10-12). In the sentence passed upon our first parents for thus transgressing God's law is to be seen the world-wide results of man's first act of unfaithfulness to God, results which are not confined to the man and the woman, but which blight and curse their entire domain. To the serpent, the woman and to the man it is said,

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. * * * Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast 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; thorns also and thistles shall it bring forth unto thee, and thou shalt eat of the herb of the field; in the

sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return"—Gen. iii: 14-19.

Now, dear reader, we have before us the root of all the world's evils, and by careful consideration of the nature of the loss, and an understanding of what is lost, we shall be helped toward a correct understanding of what salvation is and what the restitution is "which God hath spoken of by all his holy prophets since the world began." Subsequently to the pronouncing of the sentence man is driven out of the garden of Eden and access is guarded by a "flaming sword which turned every way to keep the way of the tree of life" (verse 24).

The earth, so far as its primitive "very good" condition is concerned, is lost, Paradise is lost, dominion is lost, life is lost, man is lost—the whole creation is lost, until sin, for the time being, has made every thing "vanity, vanity, all is vanity;" and, as the prophet Isaiah says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate" (Isa. xxiv: 5, 6). The whole creation groaneth and travaileth in pain together (Rom. viii: 22).

WHAT FITS THE SITUATION?

Now salvation for fallen, lost man, and restitution for a cursed earth are provisions made by the God of heaven to remove the evils and bring goodness and blessing *here*, yes, here, in the very place it is needed, and in which a sin-wrecked creation groans. The wise plan of salvation revealed in the Scriptures is not one that leaves a lost Paradise forever lost and transports man to the sky. It is not a plan that retreats foiled and frustrated by sin and leaves this sin-

wrecked and sin-ruined planet of God's handy work to be carried down to an ignominious oblivion. While God has permitted the sad results of sin for a time to mar the beauty and dim the splendor and darken the light of His grand and marvelous work, think not that He has retreated and forsaken the work of His Almighty hand. In this we may safely "trust Him for His grace," and know that "behind a frowning providence He hides a smiling face;" and when His good time come salvation and restitution shall be realities *here*, to take the place of the evils that are *here* now; for He has declared in burning words that never can be quenched, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numb. xiv: 21).

THE EARTH TO ABIDE.

The earth, then, is not to be the scene of six thousand years of trouble in its thousands of forms, and at last to be destroyed. It is to abide forever:

Eccle. i: 4—One generation passeth away, and another generation cometh; but the earth abideth forever.

Psa. civ: 1-5—Blessed be the Lord, * * * who laid the foundation of the earth, that it shall not be removed forever.

Psa. cxix: 90—Thy faithfulness is unto all generations; thou hast established the earth, and it abideth.

Since the wisdom of Solomon could see the earth and all that is in it as in a state of vanity, and since we learn from the above testimonies that the earth is to abide forever, we may safely conclude that God has in store better days for this our habitation. He has assured us that He has not created it in vain, in the beautiful words of the prophet Isaiah: "For thus saith the Lord, that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else (Isa. xlv: 18). When

the vanity of the present is removed and the earth restored to the "very good" state that was lost through man's fall, the following promises will find joyful realization :

Numb xiv: 21—But as truly as I live, all the earth shall be filled with the glory of the Lord.

Psa. lxxii: 17-19—His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory.

Isa. xi: 9—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Hab. ii: 14—For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Matt. vi: 6, 10—After this manner pray ye: * * * Thy kingdom come, thy will be done in earth as it is in heaven.

Luke ii: 14—Glory to God in the highest, and on earth peace, good will toward men.

Isa. lv: 10-13—For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, * so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

THE EARTH TO BE THE EVERLASTING INHERITANCE OF THE RIGHTEOUS.

It is when the earth is thus blessed, and man redeemed that it will become the everlasting inheritance of the righteous, who will have been saved from the lost state and exalted to glory and honor with the second Adam, whose righteousness and faithfulness shall have undone and eliminated the evils resulting from the transgression of our first parents. Hence in God's plan of salvation

the earth is promised as our everlasting inheritance, as the following Scriptures will clearly show :

Gen. xiii: 15—For all the land which thou seest, to thee will I give it and to thy seed forever.

Rom. iv: 13—For the promise that he (Abraham) should be the heir of the world was not to Abraham, or to his seed through the law, but (it was) through the righteousness of faith.

Psa. xxxvii: 9—For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

Verse 11—But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Verse 22—For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

Verse 29—The righteous shall inherit the land and dwell therein forever.

Verse 34—Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it.

Psa. cxv: 16—The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men.

Prov. xi: 21—Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.

Dan. vii: 27—And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high.

Matt. v: 5—Blessed are the meek; for they shall inherit the earth.

Rev. v: 9, 10—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

(To be Continued.)

JEWES IN JOHANNESBURG, SOUTH AFRICA.

A correspondent of the *Jewish Chronicle* commenting upon the general way business was closed both New Year's days, even to the Stock Exchange, of the first day says, "If Jannesburg is not the capital of the Jews, the Jews are the capital of Jannesburg."—*Jewish Era*.

The Chicago Christadelphian Mutual Improvement Society.

AGENDA,—February to April, 1897.

3RD QUARTER.

DATE.	SUBJECT.	SPEAKER.	CHAIRMAN.
FEB. 8	David and His Times.	Bro.— " C.L. Williams	Bro.— " Leask
" 15	What Think ye of Christ, whose Son is He?	" Thompson	" Hardy
" 22	John the Baptist.	" Skilling	" Franklin
MAR. 1	Egypt in Prophecy and History.	" Leask	" Barnes
" 8	Nebuchadnezzar's Dream.	" Hardy	" Ambrose
" 15	The Gospel Preached to Abraham.	" Franklin	" Williams
" 22	What is it to Take the Name of the Lord in Vain ?	" Barnes	" Thompson
" 29	The One Hope.	" Ambrose	" Skilling.
APR. 5	Babylon.	" C.L. Williams	" Hardy
" 12	The Times of Daniel.	" Thompson	" Franklin
" 19	Is it Necessary to Keep the Law of Moses?	" Skilling	" Barnes
" 26	The Times from the Old Testament to the New.	" Leask	" Ambrose

Members are Requested to make a NOTE of their Appointments.

"BE YE DOERS OF THE WORD."

THE CHICAGO CHRISTADELPHIAN
 **MUTUAL
 IMPROVEMENT
 SOCIETY..**

Meets every Monday Evening at 8
 o'clock, at the House of Brother
 J. Leask, 532 62nd Street.

OUR OBJECT:

The Mutual Improvement of its members in
 the knowledge and presentation of The
 Truth in a clear and consecutive
 manner.

The Brethren and Sisters cordially invited.

That everything might be done decently and
 in order let all

—BE PROMPT!

AT the Fraternal Gathering held
 in Chicago last July the
 younger members of the
 Chicago Ecclesia, recognizing the im-
 portance of following the advice
 which Paul gives to Timothy—
 "Studying to show thyself approved
 unto God, a workman that needeth
 not to be ashamed, rightly dividing
 the word of truth," organized a
 society for "the mutual improvement
 of its members in the knowledge and
 presentation of the truth in a clear
 and consecutive manner."

The order of the meetings have
 been as follows: Opened with prayer
 by the chairman; reading of chapter
 upon the subject under discussion,
 after which the speaker of the even-
 ing is allowed fifteen minutes for his
 address. The members are then al-
 lowed five minutes each to criticise,
 having the privilege of criticising style
 of delivery, the matter brought out,
 grammar or anything that appears to
 them inconsistent. The speaker then
 has ten minutes to reply, after which
 the chairman gives a synopsis of the
 evening's proceedings, when he is

criticised and has the same privilege of replying as the speaker. What time then remains is taken up in a general discussion of the subject. It is understood, of course, that all criticisms are given in a friendly and brotherly spirit.

If there is any other such organization among the younger brethren in this country we shall be pleased to communicate with them, and perhaps a greater interest could be awakened generally amongst those who are young in the truth and who are anxious to make themselves useful in the Master's service. We would like to make arrangements to exchange essays or follow any other suggestion that would bring us into closer touch with the younger brethren generally.

Our society has now been running a little over six months, and all who have attended speak encouragingly of the benefit they have derived from the meetings. An extract from the report read at our last business meeting, showing the progress which has been made, will perhaps be interesting:

In looking over the past six months' work we can do so with much pleasure. Although, as yet, we have not accomplished great things, we have managed to live in spite of prophecies of failure. We have done more than this. We have learned to understand each other better, and are bound closer to each other in the bonds of love and unity, and if nothing else had been accomplished our time would not have been spent in vain, but a stronger interest has been awakened in the study of God's Word and an enthusiasm manifested, which has helped to keep us in touch and sympathy with the grand and glorious cause we have espoused. What shall we say in regard to the main object of our society, that of presenting the truth in a clear and consecutive manner. Have we improved in this respect? I think so. No doubt there is room for improvement, but the work we have in hand is a life-work and we cannot hope to accomplish everything in six months, but by a continual

perseverance good and lasting results must follow.

Finally, brethren and fellow-members, we stand in a responsible position. Through the mercy of God our eyes have been opened to His life-giving truth. The world around us is in darkness, without hope and without God in the world; let us therefore take hold of this opportunity of preparing ourselves to proclaim the good news of the gospel. The time is short and the harvest is nearly ready and ere long the doors of God's mercy will be closed and then it will be too late to work. Let us come to the front then, doing our duty as men, working day and night in the vineyard and great shall be our reward.

H. ERNEST HARDY, Sec'y.

LETTERS MISCELLANEOUS.

KANSAS CITY, Feb. 9, 1897.

DEAR BROTHER WILLIAMS:

Since writing my last letter I felt curious to know what was actually written concerning me in November *Christadelphian*. A sister kindly loaned me one. I felt pained to think a brother I have held so highly in esteem should so misquote and misconstrue my words and advertise me all over the world as the author of "an utterance to which no faithful friend of the truth will subscribe." It surely must have been an oversight and mistake.

For the benefit of an esteemed brother who alludes to me in February *ADVOCATE*, page 48, and all others laboring under the same mistake, please allow me to make an explanation. I wrote last July that brethren should not divide for any other than immoral causes.

The word immoral means wicked, depraved, etc.

A cause is that which produces a result.

An immoral cause is therefore that which produces wickedness, depravity, etc. The great first cause of all wicked-

ness, woe, and all the train of sin, is unbelief.

How could I fellowship an unbeliever or rejector? The corrective remark following the misquotation of my utterance shows how entirely I was misconstrued. "The rejection of the truth would be the cause of withdrawal from a man innocent of the acts of sin--morality." But this is a very remarkable remark.

Here is a close parallel. Killing would be the cause of hanging to a man innocent of murder. I was writing about brethren. Can the innocent brother be found who will reject the truth and still remain innocent? Unless we can prove a brother a sinner from the word of God we have no right to withdraw from him. It is grievous that brethren we are accustomed to regard with the highest esteem should in the heat and soreness of debate forget the great law of Christ, to "love one another." In trying to strain out gnats they swallow a monstrous whale of schism and permanent dismemberment. I did not wish to allude again to this subject for it is a painful one.

Yours in the one hope,

J. T. BROWNING.

AKRON, O., Feb. 10, 1897.

BROTHER WILLIAMS:

In the February ADVOCATE you refer to *The Coming Nation* and make the assertion that I believe in the free-life theory, and also in two natures. You also publish this in such a manner that would leave no doubt in the minds of brethren that I represented the ecclesia in such belief. Now in the publication alluded to I simply acknowledge belief in a substantial Son of God. This, in contradiction to those whom the Apostle John condemns as antichrist (who denied his substantiality) and differing

from you, whose belief is that he was a Son of Adam.

I may represent the views of some here and I may not. I did not write to *The Coming Nation* officially, and I would ask you to kindly rectify your misleading statements by inserting my explanation in your March number.

Fraternally,

THOS. HOLDERNESS, Sec.

REMARKS.

We said you advocated the free life theory, which you did. If you do not believe what you advocated you must not blame us. There is nothing to imply that we represented you as writing "officially," on the contrary we said, "Some of them are advocates of the free life theory." Read again, brother. You do not speak frankly on the "two nature" question. To us your statement, "But that he referred to doctrine, which he as the only begotten Son of Deity (substance of the Deity of necessity) represented in his person," appeared to hold out the divine nature theory. Your evasive answer that you "acknowledged belief in a substantial Son of God" does not touch the "divine substance" question. Adam was a substantial son of God, but of him you would not say "substance of the Deity, of necessity;" and why? Because had Adam been made of the substance of Deity he would have been immortal and could not have died. If Christ's begettal made him of the substance of the Deity He could not have died. There was no reason why pure and holy divine nature should be sacrificed. The only nature that justice had any right to impale on the cross was sin-stricken nature. EDITOR.

LANESVILLE, KING WILLIAM CO.,
VA., Dec. 3, 1896.

MY DEAR BROTHER ROBERTS:

Being now in my eightieth year I

feel a rapid decrease in all the activities of the life power, the wisdom, and goodness, and mercies of which I always recognize in the great source from which they spring; and I trust I am truly able to say with Pope, "Nor is the least a grateful heart that tastes these gifts with joy." There is nothing I have, including life itself, that is not the gracious gift of God for a time being as a "talent" to be used to His glory and good pleasure, with an unspeakable reward attached, if wisely used. Deeply do I feel the responsibility, and keenly do I appreciate the dangers of a failure. His everlasting mercies through his beloved Son to even an unprofitable servant will cover his despair and brighten up his hopeful efforts, and I cannot but feel encouraged to buckle more tightly the whole armour of God and meet more boldly the daily increasing hosts of the adversary which, in these latter-day evil times, I meet almost at every step.

1. *Individual Enemies*—Physical and mental.

2. *Household Enemies* in evidence in the latter days.

3. *Evil Associations*—Conspicuous even in the so-called schools of learning, which are not of the Father, but are of the world, which so warp and corrupt the infant mind and moulds the character for life, that all seem powerless to bring up a child in the way he should go, or train him in the nurture and admonition of the Lord, or otherwise rule well his own household, or make an honest and necessary provision for them.

4. *Social Troubles*—which make it more and more difficult to live peacefully with neighbors.

5. *Political Agitations*—which reach the hearthstones of almost every family in this broad land with stunning, disquieting and depressing effects; which, however, are but the re-echoes of

Luke xvii., and other kindred prophecies which are the breastplates of the Christian armour—and last, but far from the least, are the

6. *Increasing Ecclesial troubles* at home and abroad arising from causes rarely imagined, and sources least expected.

All these are the enemies of the cross of Christ falling into line with the higher powers, who are daily marshalling their hosts for the great battle of the Lord which will require the prowess of the Christian soldier grown to the full stature of a man in Christ with his well-fitted armour and the leadership of the Great Captain of his salvation to make the conflict the Armageddon of the Lord to put his enemies under his feet.

And now, my dear brother, I have a few things to say about your controversy with Brother Williams on the responsibility question, having read the correspondence carefully.

I do not yet occupy a judgment seat, and just here I might be confronted with I. Cor. vi: 5, and a letter controversy might arise to explain; but to what end? I can only suggest—may not this, in many of its features, illustrate your controversy?—Many things might be said in such a controversy that it would have been best to leave unsaid, in view of the final outcome.

Brother Roberts has taken a scion from the "plant of renown" and planted it in Birmingham, England, and to my mind no living man has ever been more faithful in cultivating and spreading its saving influences over many countries of the earth. Brother Williams, through many difficulties, has followed his noble example, and taking a scion from the Birmingham plant, has planted it in American soil, so that in the providence of God a central basis for the successful operations of His Truth, and the "Great Salvation" it secures, is planted in the

two greatest English-speaking nations on the globe. [The "plant of renown" was planted here first by Dr. Thomas.—ED.]

And again I would here suggest that these two beloved brethren (who, as they know, are *not yet* princes in whom we can put our trust) should consider the representative responsibility of the position in which they are placed by the God-given talents committed to their trust, and not let this "responsibility question" absorb all *minor ones* like this which involves the minutest details of the judgment, the precise "nature of Christ," etc.—deep waters in which it may not be necessary for them to swim, and in which many of their less-gifted brethren would drown.

In conclusion, I would again suggest to these two beloved brethren that they re-consider the histories of Peter and Paul as recorded in Acts and Galatians in the matter of circumcision, etc., and how they managed their difficulties which threatened to be serious in disrupting fellowship and checking the progress of the great work of human salvation to which their lives were consecrated by covenant. Learn the lesson and remember, that truth in its practice is the same in all ages, and the darkness of the Apostasy is as deep, if not deeper, in the nineteenth century than the darkness of Judaism was in the first.

Affectionately in the Truth of God and hope of Israel,

L. EDWARDS, M.D.

ORGANIZATION QUESTIONED.

INTRUDING perhaps, but I wish to remind you that I am yet waiting, as for three years past, for some investigation of the principles of human organization relating to the salvation of man.

The principle of arbitrary ruling is

surely unjust. You may improve (?) it by changing from a despotism to that triad of evil—organization, legislation, law and voting or majority rule, but the *principle* remains—majority over minority. Minority may yield, but is seldom, if ever, satisfied. Division is there and will bear its fruit in due time, for "a house divided against itself cannot stand." Then whence or why the vain hope of keeping an organized church intact?

I may be mistaken, but it seems quite clear to me that human organization is inimical to the kingdom of God, and that neither can exist upon this earth, but upon the ruins of the other. History, past and passing, sustains this view.

One other thought, briefly. Who is responsible for the present evil—or rather, How and why is it perpetuated? which, of course, presents both the query and cue of removal.

These two subjects, properly amplified, would, as a consequence, dispose of many others, some with brevity which have evoked much intense feeling and useless discussion.

Now, as a matter of fairness, justice and duty, I verily believe you should give these things to your readers, that, by investigation they may "know to refuse the evil and choose the good."

G. J. BOXLEY.

REMARKS.

Perhaps we have appeared remiss to Brother Boxley in not giving attention to his complaint before now, but really we have not clearly seen what he desires to present as the "good" to be chosen instead of the "evil" he complains of. In the foregoing we have only a negation, with nothing better offered us were we to tear in pieces what little we are trying to do "decently and in order." Perhaps the attempt to provide a "guide" to govern universally in accordance with what has been

found practicable in one place has been a step too far in the direction complained of; but this is not a fiat, a decree that all must submit to. It may be taken as advice where the advice would be considered good and practicable, and it may be ignored where otherwise. There really is no universally acknowledged organization that in any sense would stand in the way of the kingdom of God, which will be the most perfect organization the world has ever seen. We have come to see that God is now, by the instrumentality of the gospel, taking out of the Gentiles a people for His name. These people are commanded not to forsake the assembling of themselves together. Where there is an assembly there necessarily must be agreement as to how the assembly shall be conducted for the greatest good, just as there must be in a well-regulated family. In the ecclesia we may not hope for perfect peace any more than in any condition of this evil life; but it is our duty to do what we can "decently and in order." To disorganize what little organization we have would not prevent the evils complained of. The same issues would arise for discussion, and the same duty would demand that we earnestly "contend for the faith;" and where there might be a disposition to quarrel there would be just as wide a scope for it as there is now. Of course, there would be no division of ecclesias because there would be no union to divide; but union and unity are inculcated in the New Testament. If the commands and exhortations of the New Testament are to be heeded there must be a method by which they can be carried out as nearly as fallible men can do it in these evil times. To make no move in this direction might be a hiding of the one talent in a napkin; and we know what the end of this will be.

There are divisions. There is discussion, and there is considerable trouble. At these many are scolding and holding up their hands as if in holy horror. If we are men and women of wisdom and courage, let us face the evils and every one do his part to remove them. Let every man "put his shoulder to the wheel," and let there be no shirking; and if there is fault-finding, let the finder be the first to take hold in trying to remove the faults. EDITOR.

FOR WHOM DID CHRIST DIE?

I READ in the ADVOCATE of Jan., 1897, your discussion with Dr. Usher, on the free life theory. In looking over the questions and answers I find no reason why the truth of the same should not be made plain by God's own words. So we ask, Whom does the Adamic law hold guilty of death? The sons of Adam, you will say; and I answer yes. But whose Son did God give for the life of the world, was it the son of Adam? Ask God, he will tell you. Does the law, the Adamic law, require a man to die the second time because he was born of a woman? God forbid. But how shall a son of Adam become the son of God except he die first? The law is of force against them that are under the law. We ask, Was Christ under the Adamic law when he was made an offering for sin? and if so, how could he be perfect, without spot and blemish? Impossible. If he had been under the law at the time of his death the law would hold him in death, for "the wages of sin is death." But what saith the Scripture (Acts ii: 22), "It was impossible that he should be holden of it." The good shepherd giveth his life for the sheep, not for himself, as some suppose, he was the Son of God, not the

son of Adam; and if God so loved us as to give his Son for us, How shall he not also with him freely give us all things?

Please give this place in your *ADVOCATE*, as I remain your brother in the patient waiting for the eternal inheritance.

S. BENJAMIN.

REMARKS.

The Adamic law holds all those who are mere sons of Adam in death eternally because they have not passed out from under that law into the one that involves resurrection. In this sense the sons of Adam are "held guilty of death." But sonship to God in this present state of things is not a physical matter, it is legal and moral. It is a relationship and not a matter of physical nature. If Brother Benjamin will note carefully what the Apostle Paul says in Rom. viii. he will see the difference between the two aspects of sonship. In verse 14 he says, "For as many as are led by the spirit of God, they are the sons of God," and in verses 15, 16 he says, "We have received the spirit of adoption," and "we are the children of God." Yet, in verse 23 he says we are "waiting for the adoption, to wit, the redemption of our body." In the *Diaglott* this reads, "waiting for the sonship." The sonship we are waiting for cannot be the same as the sonship which obtains now, and necessarily we must discriminate. The present sonship is a matter of relation to God, mentally and morally; the one we are waiting for has to do with the redemption of the body, and is therefore a physical matter.

Now, when we pass out of Adam into Christ no change takes place in the flesh physically. A son does not thereby cease to be the son of his father according to the flesh, and if this is carried back to Adam the same principle applies. According to the flesh

Christ was a son of Adam, and his sonship to God, whether by begetting, circumcision or baptism, did not make Adamic flesh anything but Adamic flesh. It was Adamic nature, into which sin had infused the diabolical weakness and proclivities, that Christ in character had to overcome and live down; and it was the same Adamic diabolized flesh that the justice of God demanded should be crucified. If this is lost sight of and Christ's death viewed as for us only we are forced into the substitutionary theory and compelled to admit that Christ's death was a thing that ought not to have taken place.

The Adamic law did not require men to die twice, but it did require them to die once. The law of the spirit of life provided that the requirements of the Adamic law of death should be met federally, just as the penalty had been incurred federally. To do this the federal representative of the law of the spirit of life must die in accordance with the Adamic penalty. Christ's circumcision and baptism, therefore, would have gone for nothing if the death they symbolized had not literally taken place; for a symbol, like a shadow, must have a substance. In commerce a note is a provisional payment—a shadow of the real; and in regard to this it would be quite as appropriate to ask, Does commerce demand that we pay twice, as to ask "Did the Adamic law require a man to die twice?" The validity of the note depends, in the end, upon the real payment. So the validity of all types and symbols, including Christ's circumcision and baptism, depended upon the real payment—the substance, which was the real crucifixion of Christ. To his tragic death all sacrifices pointed forward. To it baptism and the bread and wine now point backward, and our symbolic death in baptism finds its

substance in Christ's real death. Therefore the only reason why believers die is because Christ has not arrived to arrest the process of physical dissolution. Were he here, we should not have to die. Why? Because His death met the requirements of the Adamic law for Himself first, to become the Captain of salvation, and for us afterward, by our baptism into His death.

The words "perfect without spot and blameless" used by our brother cannot apply to Christ physically, else that which was "perfect, without spot and blameless" was crucified—a thing that ought not to take place. According to the flesh, Christ was the antitype of the serpent lifted up in the wilderness, and sin's flesh was thus put to death, that "through death he destroyed him that hath the power of death, that is the diabolos." But His holiness and spotlessness and blamelessness pertained to His character and relation to God, a heavenly treasure in an earthen vessel. Upon His change to consubstantiality with God, the heavenly treasure was supplied with a heavenly vessel, and Christ became holy physically as well as morally.

To say that "He was the Son of God, not the Son of man," is to ignore the numerous testimonies in which He is called "Son of man," and it is to commit one's self to the conclusion that God crucified one who was all divine and in no sense human, and thus did what was unjust according to the divine law of justice. In conclusion let us ask a few questions:

Was Christ one of the race who needed redemption?

The facts as revealed say yes; for He was a man of sorrow, and mortal.

Is it not correct to say that what the race needed each and every individual constituting the race needed?

If every individual of the race need

redemption and Christ was one of the individuals of the race, did He not individually stand in need of redemption?

What blood would bring redemption for the race?—The blood of the everlasting covenant.

If that blood would bring redemption for every individual of the race who needed redemption and would come within its scope, and if Christ was one of the race, did it not require that blood for His redemption?

Could there be blood of the everlasting covenant without Christ's death?

If not, and if Christ's redemption could not take place without, did he not have to die for His own redemption as well as for all of the race who would come within the scope of the redemptive power of the blood of the everlasting covenant?

For Christ to "enter into the holiest" was for Him to be saved out of mortality into immortality, and this before He could go into "heaven itself."

By what means did He pass into the holiest? "By the sacrifice of himself" (Heb. ix: 26).

For Christ to become our high priest to enter within the veil was for Him to pass from mortality into immortality—to be saved or redeemed, in other words. By what blood was this effected? "By his own blood He entered once into the holy place" (verse 12).

Did this effect redemption for Him? "Having obtained eternal redemption" (verse 12), omitting the words "for us," which are supplied by men.

EDITOR.

LETTER FROM JERUSALEM.

JERUSALEM, Jan. 3, 1897.

DEAR BROTHER WILLIAMS:

I here enclose a letter from a Jew to you which I hope you will receive. The American Jews are now in a starving condition. There is no

work for anyone. We are having a terrific storm and the poor houses of the people are wet and cold; no food, fire nor beds but plenty of water. No tourists have arrived yet. The plague in India, in Bombay, we hear will prevent all tourists coming to this country. A telegram was received from Bombay last week to that effect. There are 10,000 soldiers in this city, recruits from all over the country, all in rags and patches. I saw one man who was not four feet in height, a dwarf, old man and boy. It is a strange sight. People fear that there will be no men left to till the ground. We hear to-day that a battle has been fought between the Turks and Armenians, but no particulars can be learned. The time has come to take all the risks and trust in God. The great captain of our salvation, not for what he had received, but "for the joy set before him, endured the cross and despised the shame." Moses had but one day of rejoicing for eighty years. When he saw the Egyptians overthrown in the sea, he sang his triumphant song of victory. With this exception from the day he killed the Egyptian to his death he was full of sorrow, anxiety, disappointments and labors. He was faithful unto death. His reward was future. What an example for us poor sinners to imitate! If Christ ought to suffer that he might enter into glory through suffering, why should we not willingly enter into glory through suffering also? When the Captain of our salvation was in such distress that "His sweat was, as it were, great drops of blood falling to the ground" he doubtless prayed more earnestly than ever before. The record says, "And being in an agony he prayed more earnestly." If we reign with him we must suffer with him. Paul wished to know "the fellowship of his sufferings," "That ye may be counted worthy of the kingdom of God for which ye also suffer. Can we expect to be worthy

of the kingdom of God without suffering for it. "Seek ye the kingdom of God and his righteousness" is a plain command of Christ.

It is late and I have no fire. My hands are cold. It is a gloomy night, the wind shrieks and howls; I hear it moaning and sighing, and then it wails. It sounds as though it was lamenting the desolation of Zion. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger?" It makes one shudder to think of the great sins which Israel committed here and the frightful wailing of the daughter of Zion when the Lord "poured out his fury like fire upon her." The land of the "Shekinah" glory is now giving evidence of a power working for its restitution greater than has been witnessed for centuries, which will bring it into a condition far more glorious than in the days of Solomon when the Queen of Sheba said, "The one half was never told me."

On Christmas day I dined with our consul. We had a real New England dinner. There were four guests beside myself, two English and two Americans. After dinner Mrs. Wallace entertained us with piano music and Mr. Dickey played the violin. Mr. W. is very kind, we hope he will remain with us. God bless and keep you.

Traffic in Bodies and Souls Profitable.

The Orthodox Church of Russia is said to be the wealthiest church in the world, and the statement has been made that it could easily pay the national debt of the empire, amounting to £200,000,000, and yet not be impoverished. Strange to say, one great source of its income is in the sale of candles. They are called consecrated candles, and during the Easter season the demand for them is immense.

 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.

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|---|---|
| 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 *MARCH ADVOCATE*:

CLASS No. 1.

Mabel Clarke (12), Irvington, N. J., 100; Fanny E. Arvin (13), Pon, Ky., 100; Minnie Norman (10), Chicago, Ill., 100; Percy Clark (10), Irvington, N. J., 100; May Spencer (12), Wauconda, Ill., 95; Norman Tolton (12), Galt, Ont., 95; Chas. M. Brice (8), Galt, Ont., 95; John H. Brice (10), Galt, Ont., 95; Homer I. Byrnes (12), Sedan, Kan., 95; Mabel Field (12), Providence, R. I., 95; Grace Cooper (8), Wayne, Pa., 90; Ezra Cocke (12), Creal Springs, Ill., 85; Ernest Cocke (9), Creal Springs, Ill., 85; Elsie Hahn (13), Riverside, Ia., 80; No name (12), San Antonio, Tex., 50.

CLASS No. 2.

Daisy Franklin (13), Elgin, Ill., 100; Maria Laird (11), Innerkip, Ont., 100; Charles Mason (15), Erie, Ill., 100; Bessie Williams (14), Chicago, Ill., 100; Angie Magill (13), San Antonio, Tex., 100; Maude Cocke (18), Creal Springs, Ill., 100; Harpending Eblen (16), Robards, Ky., 100; Samuel D. Williams (15), Baltimore, Md., 100; Ethel Cocke (16), Creal Springs, Ill., 95; Peter Cooper (15), Hawley, Pa., 95; Mabel Gibson, (14), San Antonio, Tex., 90.

JAMES LEASK, 532 62d St.,
Station O. Chicago, Ill.

LESSON No. 48, CLASS No. 1.

QUESTIONS.

- 1.—Complete this partly quoted verse:

"Therefore the five . . . gathered . . . together . . . and . . . against"

- 2.—What people did Joshua defeat in battle after his capture of Ai? and what did he do with a certain number of Kings?

- 3.—What two extraordinary things assisted Joshua in the battle?

ANSWERS.

BEST PAPER, CLASS No. 1.

- 1.—Therefore the five kings of the Amorites—the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, the King of Eglon, gathered themselves together and went up, they and all their hosts, and encamped before Gibeon and made war against it. *Proof—Josh. viii: 15.*

- 2.—After Joshua captured Ai he defeated the Amorites. *Proof—Josh. x: 41-42.* And he called the Israelites and told the captains to come near and put their feet on the necks of the five kings, and Joshua told them not to be afraid and be of good courage, for the Lord will do so to all your enemies against whom ye fight—*Josh. x: 25.* And afterward he slew them and hung them on five trees until evening and took them from the trees and put them in the cave in which they had hid and rolled great stones at the mouth of the cave. *Proof—Josh. x: 26, 27.*

- 3.—One of the two extraordinary things that assisted Joshua in the battle was a terrible hailstorm the Lord

rained down upon the Amorites, and more were killed by hailstones than the Israelites killed with the sword—Josh. x: 11. And the other was that the sun stood still upon Gibeon and the moon stayed in the valley of Ajalon as Joshua commanded, until the people were avenged of their enemies—Josh. x: 11, 13. Such a thing had never happened, neither before nor after, had the Lord harkened unto the voice of a man, for the Lord fought for Israel. Proof—Josh. x: 14.

MABEL CLARKE.

SECOND BEST PAPER, CLASS NO. 1.

1.—Therefore the five kings of the Amorites—the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, the King of Eglon, gathered themselves together and went up, they and all their hosts, and encamped before Gibeon and made war against it. Proof.—Josh. x: 5.

2.—The Amorites. Proof—Josh. x: 6-11. The five kings fled and hid in a cave at Makkedah, and Joshua had great stones rolled upon the mouth of the cave and set men by it to keep them, and then pursued the enemy and smote the hindermost of them and suffered them not to enter into their cities. And when Joshua and the children of Israel had made an end of slaying them with a great slaughter and the rest which remained of them entered into fenced cities, and all of the people returned unto Joshua in peace, Joshua told them to open the mouth of the cave and bring out the five kings, and they did so, and Joshua called for all of the men of Israel and said unto the captains which went with him, "Come near and put your feet upon the necks of these kings, and they did so. And Joshua said unto them, fear not, nor be dismayed; be strong and of good courage, for thus shall the Lord do unto all your enemies against whom you fight. Then Joshua

smote them and slew them and hanged them upon five trees until evening. At the time of the going down of the sun he took them down from the trees and cast them into the cave where they had hid and put great stones into the mouth of the cave which remains until this day. Proof—Josh. x: 16-27.

3.—The Lord cast down great stones from heaven and killed more with hailstones than the children of Israel slew with the sword.—Josh. x: 11. "Joshua said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies." Proof—Josh. x: 12, 13. FANNIM E. ARVIN.

LESSON NO. 48, CLASS NO. 2.

QUESTIONS.

1.—By what and to whom did Joshua show his gratitude after his capture of Ai?

2.—What and upon what did he write?

3.—How many books are called "The books of Moses" and by what one word are they now known and why is that word used?

4.—Give the best witness to the truth of the books of Moses in the New Testament.

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—Joshua showed his gratitude to God for his capture of Ai, by erecting an altar unto Him of whole stones upon which he sacrificed burnt-offerings and peace-offerings.—Josh. viii: 30, 31.

2.—Upon these stones he wrote a copy of the whole law of Moses in the presence of all Israel.—Josh. viii: 32.

3.—The first five books of the Old Testament are called "the books of

Moses," known in our day as "the Pentateuch." The word "Torah" (instruction) is used in reference to the whole body of Mosaic revelation; hence the meaning of the division of Torah into five books is involved in the title, "Pentateuch." The Pentateuch, together with the Book of Joshua, is styled the Hexateuch.

4.—Christ is the best witness as to the truth of the Book of Moses. In his parable of the rich man and Lazarus he says, "They have Moses and the prophets, let them hear them." If Moses and the prophets were able to convert the rich man's brethren, they must have been the truth (Luke xvi: 29-31). Again he says in Luke xxiv: 44 that the things which were prophesied in the law of Moses and the prophets concerning him should be fulfilled.

DAISY FRANKLIN.

SECOND BEST PAPER, CLASS NO. 2.

1.—Joshua, after his capture of Ai, showed his gratitude by building an altar to the Lord God of Israel on Mount Ebal, the altar was built of whole stones as Moses commanded, no tool of iron being used in its construction. Upon this altar the priests sacrificed burnt-offerings and peace-offerings.—Josh. viii: 30-31.

2.—Upon the stones of the altar Joshua wrote a copy of the law of Moses, presumably the ten commandments.—Josh. viii: 32.

3.—The first five books of the Old Testament are called "the Books of Moses," and are known as "the Pentateuch." This word is used, 1st, because it is the equivalent of the ancient Hebrew characters which were applied to the Books of Moses and meant "the five-fifths of the law;" and 2nd, because it readily distinguishes between the books of Moses and the rest of the Bible.

4.—The best witness to the truth of the Books of Moses in the New Testament is the God of Israel, who spake through his son Jesus Christ, both before his crucifixion and after his resurrection, testifying to the value and importance of the books of Moses.—John v: 43-47; Luke xxiv: 25-27.

MARIA LAIRD.

It will be well for the school to read through the book of Joshua and note the many battles fought with many kings before Israel obtained possession of the promised land. Also note how the land was divided among the tribes and the settlement of certain difficult questions as to how each tribe should have its proper share. Do not forget to observe the hand of God directing while Israel is obedient, but withdrawn when there is evil in the camp.—EDITOR.

LESSON NO. 49, CLASS NO. 1.

QUESTIONS.

1.—Fill in what is omitted in the following passage from the book of Joshua: "And it came to pass a long time . . . waxed old . . . Behold I have divided . . . And the Lord . . . courageous . . . to the right . . . left."

2.—Did Joshua give Israel rest after conquest?

3.—What did Joshua tell Israel would be the result if they were obedient to the law? and what if they were disobedient?

4.—How did it turn out and what is there to-day to show the outcome.

LESSON NO. 49, CLASS NO. 2.

QUESTIONS.

1.—Does it say that Joshua gave Israel rest after conquest?

2.—What is said in the book of Hebrews about Joshua not giving Israel rest? and how do you harmonize this with the answer to question No. 1?

3.—State two things in which Christ is and will be an antitype of Joshua?



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APRIL, 1897.

SO far this year we have been able to keep free from the controversy which caused so much agitation the last year. Many have expressed themselves as well pleased with the calm after the storm. We heartily assure all that we feel as much pleased as it is possible for any one to feel. If circumstances admitted of it we would like to continue our work smoothly and pleasantly, but sometimes duty makes pleasure impossible and a good soldier never shirks duty whatever the consequences may be. One writer remarked that the controversy had been between fathers instead of between babes in Christ, and refers to Paul's complaint of the Corinthians going to law and that before the world, in which case the apostle says it would be better for them to suffer wrongfully. If it were a matter of suffering wrongfully in the sense alluded to it would be an easy task to avoid controversy, but it has not been a matter of that kind. The truth

in its purity has been involved, and before this our personal likes and dislikes must vanish and give place to stern and unflinching duty. This and this only has been the reason why we entered the controversy, to the displeasure of some—a few—but with the endorsement of those who believe in the principle of purity before peace. We may not hope to sail on smooth waters at all times in the future any more than in the past, but while there is a calm we hope to turn it to the best advantage possible in helping to build the brethren up in the most holy faith and in setting forth the truth to those who are asking for it. The chapters we have commenced for this purpose will, no doubt, meet this end to a large extent, and already we have received strong expressions of approval and commendation for the first chapter. Our hope is 'o be able to prepare these from month to month and ultimately incorporate them with other matter into a book which will herald the truth in its simplicity and beauty to those who are perishing for lack of knowledge. Having suspended the *Truth Gleaner* we have more time to reach this end. The financial aspect of the question may be a serious one in our way, but perhaps we may be able to arrange it after awhile and get the book into circulation and then, no doubt, it will bring returns for the necessary expenditure for its publication.

Some have expressed themselves as well pleased with the improvement and enlargement of the *ADVOCATE* this year, and some have asked who is paying for these extra pages. The enlargement may not be permanent, but matter was crowding; and feeling disposed to show our appreciation of liberality to those who have helped the *ADVOCATE* this year to float over troubled waters,

which seemed to threaten its safety, we have taken this means of doing so. Matter does not generally crowd as much in the summer as it does in the winter, and therefore when we get along further in the season we may return to the ordinary size, twenty-four pages. Still if our financial condition will allow of it we shall hope to maintain the present size, as it will give more scope to chapters addressed to seekers after truth. We thank all for their expressions of sympathy and encouragement and also for the practical help rendered, and assure them that we shall continue to do our best for the welfare of the brotherhood and the interests of the glorious cause of truth.

The manuscript referred to last month sent by Brother Trosper on Chronology and certain features of prophecy is too lengthy to hope for publication in full in the *ADVOCATE*. Brother Trosper says that we may publish it in pamphlet form if we see our way clear to do so. This is impracticable for many reasons. One is that it being a work on a special subject there would not be sufficient demand to pay the expenses of its publication. Brother Trosper kindly gives the right to take from or add to, so we may select certain portions for the *ADVOCATE* from time to time if he will kindly leave the manuscript in our hands. Some of the views set forth on prophecy we should have to take exception to. They have, however, been pretty well ventilated in the book entitled, "The Day of His Coming," and the brethren generally have their minds pretty well settled.

From Brother Clough we have received an article speaking commendingly of Dr. Thomas' letter which appeared in the January number of the *ADVOCATE* and asking why it would not be advisable to have a "multitude

of counsellors" in the form of local committees and general conferences, whose duty it would be to pass upon any disputed question which might arise similar to those which have been the subject of controversy for the last two years in their relation to fellowship. In some respects the advice seems tempting and in others there appears to be danger. In the absence of an infallible judge it is quite difficult to know what to do in certain complicated cases which arise which the Scriptures do not seem to deal with directly. Perhaps it has been left so in order to call out the discretionary powers of those who are fitting themselves for a greater work in the age to come. We may find room for Brother Clough's paper and offer it as a suggestion, when the brethren can express themselves on the subject.

Brother Browning sends us a lengthy and interesting paper on sundry matters pertaining to the inner working of things among the brethren. This we shall hope to find room for ere long. There are many other letters in which there are gems of thought and practical hints which would be profitable and may find room under the heading of "Miscellaneous Letters," but as to how soon we cannot promise. Circumstances as they develop must decide.



The signs of the times still continue to be intensely interesting. The fact that the great powers of Europe are compelled to hesitate and vacillate shows the danger they see ahead. Their pretended concert of action in the Cretan question is only a surface affair. The fact that they have delayed

action for another month before making any particular movement towards the end they threatened shows that the inner workings of things was not harmonious. They have now decided on what they call a "friendly blockade" which has been in force for three days, and the decision is almost unanimous that it is a failure. That it is felt to be a disgrace for so-called Christian powers to defend the abominable Turk against their own co-religionists is shown by the outburst of feeling expressed by the subjects of the various powers concerned, especially England and France. It is possible that the present administrators of these two powers may lose their seats as the result. In the event of a change in the English ministry back into the hands of the liberal party it is a question if any objections will be put in the way of Russia taking full possession of Constantinople. Mr. Gladstone has spoken out again plainly and sent ringing words home to the hearts of the people, which will certainly arouse the whole of Europe. He has reason and humanity on his side, to say nothing of "Christianity;" and it is a question if his letter and the strong popular feeling will not be sufficiently powerful to bring the crisis which will completely dry up the River Euphrates. To blockade Crete and Greece will not settle the present question. The difficulty is similar to what Lord Salisbury found in the Armenian question. It is too far inland to be reached practically. The Greek troops are now far out of reach of the great ships of the threatening nations, and if Macedonia and other provinces become aroused and aid Greece all the East will be in a flame of war. Even should this not take place it is questionable if the great powers can ever come out of the confusion without war. Whatever the outcome might be, one thing is sure—

another slice is cut off the Turkish Empire, and thus the fulfillment of prophecy goes on in the drying up of the River Euphrates. And still another thing is sure, and that is that Russia is still further ahead in her progress toward the great end, which prophecy has outlined as her part to be played in the great drama, which will usher in the glorious coming of the King of all the earth.

Referring to the future of Turkey in relation to the Cretan trouble the *Chicago Record* has the following to say:

WHAT NEXT IN TURKEY?

Whatever may be the outcome of the crisis in Crete it is not there that the gravest events are most likely to occur, but in Constantinople. The next and most serious movement may be an uprising of the Mohammedan fanatics against the Greeks in Turkish capital.

Should this occur, there will not be an unresisting massacre of Christians, as was the case when the Armenians were attacked some months ago. There are about 200,000 Greeks in Constantinople. They have the fighting spirit of their ancestors, and most of them are provided with firearms or other weapons of defense. If attacked, they will probably defend themselves fiercely. They may be joined also by their compatriots in the Turkish navy, the number of whom is so large as practically to render the navy worthless in the event of a revolt of the Greek seamen. Should a war between the Mohammedans and Greeks in Constantinople take place, the warships of the powers might be obliged to force the Dardanelles and take possession of the city to save it from destruction. The Sultan then probably would be deposed, and either the partition of Turkey among the powers or the long anticipated and greatly dreaded European war would almost surely follow.

That Russia is now progressing in the direction God has foretold is shown very clearly by the following from the *Chicago Record*:

RUSSIA DOMINANT.

The long-discussed "eastern question" is rapidly clearing up, and, as usual in

recent events in Europe and the far east, the situation reveals that Russia is dominant. So long as it was merely the suggestion of Emperor William of Germany that the Piræus should be blockaded, England could act with something of her old-time vigor and put a quietus on the proposal. It is now known, however, that the government of Russia recently sent a circular note to the powers requesting them to join in a demand that the Sultan authorize the powers to act jointly in the pacification of Crete and the organizing of a system of autonomy for that island, while retaining the integrity of the Turkish empire. The intimation of the Czar's wish seems to have been sufficient, and what Lord Salisbury refused to accede to when proposed from Berlin is readily granted when coming from St. Petersburg. The Marquis of Salisbury's policy, as outlined in the telegram to the British ambassadors at foreign courts, corresponds exactly in essentials with that which Russia indicated would be pleasing to it, but has a few superfluous flourishes unnecessarily hostile to Greece.

What will be the end of the whole bad, sad business, now that united Europe has at last come to a decision, hardly admits of doubt. Greece will be dragged by the powers for the benefit of the Turk, as she has been before on a somewhat similar occasion. Russia's virtual protectorate over Turkey will be more and more manifest, and the Muscovite policy whereby the Sultan's territory will be dismembered by natural processes and absorbed by its great eastern neighbor, will be followed, apparently, without even a protest by the other countries of Europe.

This new prominence which Russia has acquired by its Turkish initiative adds another illustration to the many adduced in a recent article by Mr. Henry Norman, the brilliant English journalist. Mr. Norman takes a glimpse "down the long avenue" of recent successive Russian triumphs in diplomacy. Beginning his enumeration with the Franco-Russian alliance, by which Russia for nothing in return "has added to her already vast armed force the second largest army and fleet in the world, and been able to draw at sight from the second largest hoard of money in the world." Mr. Norman sees

one triumph after another for the Czar, whether in the far East, where the whole of northern China is virtually placed under Russian protection; in Persia and Afghanistan, by the new military railway to Herzi on the road to India; in Africa, where, by timely friendship shown to King Menelik of Abyssinia, it has gained a post "within sight of British soldiers 'trooping' to India; and, finally, in Montenegro, Bulgaria, Servia and Roumania, where, by a growing and dominating influence, it is preparing the way to become heir apparent of Turkey." As has been said, to these triumphs may now be added the Cretan affair, in which Russia holds the winning card, with the other powers as partners.

As to England, Mr. Norman evidently has but little respect for either its diplomacy or its policies in recent years. He describes the British ambassador at the court of Peking as twiddling his thumbs while Russia, through services it had been able to render to China by the temporary alliance of Russia, France and Germany at the close of the Japanese war, quietly stepped into possession of northern China, and has thus become the dominating power of the far East, as it already is of Europe. The same lack of vigor and force of initiative Mr. Norman thinks has been visible elsewhere in recent British diplomacy, and had he waited until after the Marquis of Salisbury's announcement of policy in reference to Crete and Greece he would have had a most effective illustration with which to bring his article to a climax. England, once the friend of Turkey, has latterly been chaffing under her former mistakes, but the Marquis of Salisbury, ignoring the feeling of abhorrence of the Turk which has been steadily increasing since the Turkish massacres and outrages in Crete and Armenia, sees fit still to lend the nominal support of British diplomacy to bolster up the waning fortunes of the Turk.

Condensed Truth.

A minister having walked through a village churchyard and observed the indiscriminate praises bestowed upon the dead, wrote upon the gatepost the following: "Here lie the dead and here the living lie!"—*Tit-Bits*.

INTELLIGENCE

BOSTON, MASS.—I am sorry to inform you that a heresy, similar to the one you have contended against, has made its appearance in Boston and has caused us to withdraw from quite a number. Those we have withdrawn from contend, 1st—That there is no sin in the flesh. 2nd—The flesh of Mary and all members of the race was not unclean, as they were covered in the loins of Adam. 3rd—Christ died as a representation of the Adamic race. [Here follows a list of seventeen names, which, for the present, we deem it best to withhold, so that if there is exception taken to the reasons given it can be done free from personalities—Ed]. Also Sister Jessie Creed has been withdrawn from for departing from the faith as held by us, she believing that we are too narrow in making the question of immortal immergence and other questions a matter of fellowship. This is quite a number to lose, but the doctrine must be “first pure then peaceable.” We have gained by letter Bro. Dick McConnell, from Ansonia, Con., and Mrs. Ada Estelle Rileigh (22), who was immersed on the 24th after a good confession.

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

CAMPELLO, MASS.—Again I have the pleasure of reporting an addition to our number. The following persons, after complying with the conditions of membership to the household of God, have received the right hand of fellowship: Mr. J. E. Curtis (neutral), Otto Wall (neutral), Mrs. Emma G. Johnson (Methodist).

The lectures recently delivered have been as follows: Feb. 14th, “The rejected stone and its place,” Bro. R. Biggar, Quincy. Feb. 21st, “When, and for what purpose is Christ coming to the earth?” Bro. J. F. Adams, Quincy. Feb. 28th, “Hell, what is it, and who are its inhabitants?” Bro. W. P. Hooper, Malden. Mar. 7th, “What shall I do to inherit eternal life?” Bro. Charles Fairbrother, Boston.

Yours in the hope of eternal life,
E. J. JOHNSON, Rec.

CHICAGO, ILL.—It affords us pleasure to announce that another candidate has entered the race for the prize of eternal life in the person of Mrs. Bishop, who put on the sin-covering name in the appointed way on March 5th, after having given evidence of an understanding of the gospel which is “the power of God to salvation to every one that believes.” Our sister has returned to her home in McCook, Neb., where she will be in isolation, and our prayer is that she may be enabled to remain steadfast to the end, and so attain a crown of righteousness at the hands of our Lord when he again returns.

During the past month we have had two additions to our number by removal of Sisters Ambrose, from London, Ont., who have come here to reside.

This ecclesia has reconsidered its action in regard to dropping the name of Sister Foster from its roll of membership, and has instructed the secretary to re-enroll her name, on account of certain circumstances in regard to her case coming to our knowledge, of which we were ignorant at the time we took our former action, which circumstances would show that her continued non attendance has not been voluntary on her part. We trust she may soon be in a position where she can do her duty without hindrance.

Our meetings continue to be attended by a few interested friends, and we are in hope that some may soon see the necessity of taking the step which will change their condition from one of alienation to one of reconciliation to God. Subjects of recent lectures, by Bro. Thos. Williams, are: “The rich man and Lazarus,” “The present and future aspects of the kingdom of God,” “The new heavens and the new earth,” “The Spirit of man—what is it?”

JAS. LEASK, Sec’y.

COAL CITY, ILL.—We are pleased to report the obedience to the truth of Mrs. Margaret Kimman (previously neutral), also Mrs. Mary Ormand (previously

Methodist). After a good confession they asked to be immersed in the waters of baptism that they might walk in newness of life. May they be guided by God's word to walk worthy of that high and holy calling is our earnest prayer. Dear Bro. Williams, could you not come and give us a few lectures? We feel like the man of old who cried to Paul Come over and help us. I am convinced, dear brother, that there is a good field here if we had a brother able to give a few lectures. The people seem to think there is something wrong with so-called churches. Do try and come. We are sure you would do lots of good. I close with love to you and Sister Williams and your family.

Your brother in Israel's hope,

HARRY PENN.

[We have written Bro. Penn, and hope to be able to respond to his call.—ED.]

MARION, ILL.—We have immigrated to the "Egypt of America." Thank God, we are not in isolation. We live near Sisters Pulley and Reece, which is a comfort to us. They are sisters full of truth and righteousness, genuine daughters of Sarah. Our removal may not be lucrative, speaking after the manner of men, but may it be to the glory of the Most High. Beneath centuries of wrong the sons of Deity have groaned, and now relief is at hand. The time is short, brethren. Be careful lest you fail of the grace of Yahweh. We journey through sin, the mud of this world, and it is both slippery and adhesive. Let us be careful lest we fall! With ingenious hostility without and inimical criticisms within we may forget our precarious position and make a fatal retrogression. Brethren, leniently reprimand the erring, strengthen the weak, help the poor, and wait patiently the coming of Christ.

Your brother in hope of salvation at the tribunal of the Anointed,

R. G. HUGGINS.

QUINCY, MASS.—It is with pleasure I announce that two more of our Sunday School scholars have acquired a knowledge of God's great plan of salvation, and have rendered obedience thereto in the only appointed way, by being born of water. On Feb. 17th, Miss Jemie M. Biggar (17), eldest daughter of Bro. and Sister Robert Biggar, and Miss Louisa Pinel (15), eldest daughter of Bro. and Sister Walter Pinel. We trust that our young sisters will add to their faith

knowledge by giving "attendance to reading" that they may understand what God, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, and in the last day of the Jewish dispensation He hath spoken by his Son, and that they receive the blessing which God in his mercy hath promised to those who love and obey Him, even life for evermore. Trusting that the time is near for the great deliverance, I am,

Yours in hope of eternal life,

R. J. CRANSHAW.

SOUTH END, ONT.—I am sorry we cannot yet see any fruit from lectures given in the Town Hall, Niagara South, but nevertheless, we are commanded to sow beside all waters, and to cast our bread upon the waters, and after many days we shall find it. We have not been able to get a place to hold public lectures without too much expense for so few of us, and it is hard to get people out to a private house to hear the truth. We hold our meeting at Bro. H. Habgoods every Sunday morning. We have a stranger in once in a while, but very seldom. I hope when summer comes we may be able to get a small hall. The wonderful working of the nations is fulfilling the Divine will. It would not be surprising to see all the dependencies of Turkey in open revolt against her and thus speedily dry up the great River Euphrates. The nations are certainly angry. What next? "Thy wrath is come! And the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets." Is this really the time we live in? What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of our Lord and Master.

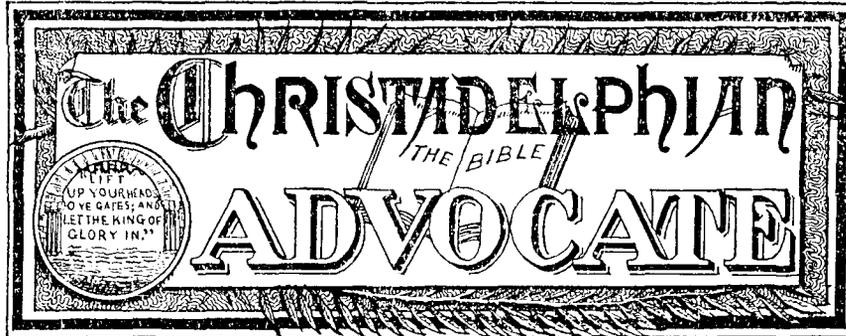
Yours faithfully in patient waiting for our Lord Jesus Christ. D. COLE.

WORCESTER, MASS.—It again becomes my duty to let the household of faith know that one more has been taken out of Gentile darkness. On Dec. 19th Sister Margaret Johnson (Swede, formerly Baptist), put on the sin-cleansing name. Her husband is about ready to follow her example. The Swedish Baptist minister has advertised the truth among the Swedes by preaching against us and condemning us in the strongest language, which has brought about a spirit of enquiry among his flock; so much so that we have found it necessary to have lectures in the Swedish language every Sunday evening, having well filled halls. Brethren Johnson and Carlson are the speakers. There is now quite a commotion among the Swedes, which I think will bring good results. Bro. Carlson's name has been held up to contempt among the Swedish clergy.

Worcester ecclesia is still waiting the coming of the Lord.

I remain yours in Israel's hope,

J. HOLLOWES, Sec.



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THE ORIGIN OF THE BIBLE.

The Bible Divine in its Origin, pure and perfect in its Teaching. The only Safe and Reliable Guide to Human Conduct.

BY THE EDITOR.

(Continued from page 100.)

DISCRIMINATION BETWEEN FACTS AND THEORIES.—THE NATURAL FACTS IN THE CASE.—A COMPARISON. CHRIST'S EXISTENCE ADMITTED BY THE ENEMIES OF THE BIBLE.—STRAUSS ADMITS THE FACTS.—RENAN'S SHALLOWNESS.

THERE are many people who are never called upon to systematically weigh and analyze the nature of evidence in a manner to discriminate between the facts of a given case and the theories. In every tragedy the things which first present themselves to us and irresistibly compel belief are:

1. The fact of the tragedy itself.
2. The fact of the existence of the persons concerned.
3. The fact of there being such and such places and names

where the tragedy occurred, and where the different persons lived; what they were, etc., involving many other facts.

When the facts are proved by the ordinary methods of proof, and the proof withstands all attempts to the contrary, the tragedy is a settled fact. If it is a murder, and a man should come along and in the face of all the citizens, who are excited over it, deny that it occurred, the following facts present themselves: Here is the city in which it occurred; here is the mutilated body of the murdered man; here is the murderer who was caught just as he was leaving his victim; he was bespattered with blood and held in his hand the knife with which he did the wicked work; the knife fits the wound, etc., etc.; all natural facts in natural order. Now it matters not what any man's theory might be of the motive of the murder, the history and character of either the murderer, or his victim, the facts are irresistible. They are facts.

When a case comes before a court with only the fact of the murder clear, the guilty one not known, various facts offer suggestions and start theories, in which many connected things are found consistent with the known facts, and cannot be accounted for otherwise; it is then that theoretical evidence becomes relevant and convincing. In the year 1881 President Garfield was assassinated. All the world was shocked. The fact could be verified by only a few so far as actual sight was concerned; but all the world believed it. Why? Because there was no reason why they should not, it being a fact with a thousand other facts belonging to it and consistent with it. If there had been no rapid means of communication between the city of Washington and the wide world, the tragedy would have been just as much a fact. And when in a month, or a year, or a thousand years, the news reached Europe, the questions arising would be, Is there, or was there a United States government? Is there a city of Washington? Was there a President Garfield? etc., etc. The subject is investigated and found indisputable; and the man who would deny the facts would be considered insane or a simpleton.

THE NATURAL FACTS IN THE CASE.

Now in treating all the natural facts and figures, with which Christendom is full, we are taken to the man, the place and the nations in which the great historic tragedy occurred. We are conveyed through the great highway of history, in which the very stones cry out to witness the fact in question. And when we reach our journey's end, we find the Holy Land a fact; Jerusalem a fact; Calvary a fact—all are facts, and everybody is talking about the tragedy, some cursing the victim, others blessing him; all adding and adding to the irresistible evidence of the fact of Christ's existence, wonderful life and tragic death. Deny these facts, and one is, he must be, either insane or a simpleton. Be he a heathen or a christian, an atheist or an infidel, he is asked, so far, only to admit these facts. Do you ask, How do I know such a person as Christ ever existed? I never saw him. I answer by asking you, How do you know that Julius Cæsar, Constantine, Napoleon and thousands of others ever existed? You never saw them. If you believe only what you see with your eyes, you belong more to animals of lower grade than to man. A man who is worthy of his name is supposed to be able to see with the eyes of the mind, the eyes of reason, a thousand things he never saw and never can see with his literal eyes. Do you retort that history is sometimes wrong? Then I answer, Yes, but if the rule in this case is as wrong as the exception, then, since the literal eyes are sometimes deceived, you can never believe what you see, and so you will not be able to believe anything, and you will be left with no means of any evidence of any kind. There are some fools who love their own folly, and it is useless to try to make them anything but what they are. We can only hope to benefit reasonable men, by strengthening the weakening mind, and removing distressing doubts.

A COMPARISON.

To see how utterly impossible it was for the facts of Christ's existence and wonderful life to become history, if they

were not facts, we have only to suppose an attempt in 1881 to start a story about a President Garfield who never existed being assassinated by a man who had no existence, giving all the results in the effect on public opinion, the trial, etc., etc., while the entire story was a lie and a fraud. Could such gain credence and pass into history as true? Would it not be nailed to the counter as a foolish fraud the moment it was suggested? But all illustrations of this kind fall short of the surroundings and collateral incidents which hedge in the truth and shut out falsehood as to the fact of Christ's existence, his words and his works. There is no avenue left for escape. As it is only "the fool that hath said in his heart, There is no God," so this greatest event of the world's history has been fortified by facts that nothing but the foolishness of fools would ever deny its occurrence.

CHRIST'S EXISTENCE ADMITTED BY ENEMIES OF THE BIBLE.

Few men have been bold enough to deny that Christ existed as a remarkable person, and perhaps some will say our labor to establish the fact, or rather to rivet attention upon it, is unnecessary. But grant us the fact and fame of his existence, and, as we shall show, the whole question is settled; for all the other facts and truths then become branches of a deeply rooted, wonderful tree. Finding the facts too stubborn to admit of denial, some of the would-be philosophers have attempted to account for them upon natural grounds and reduce them all to the most ordinary occurrences. Every generation produces its new supply of such philosophers, and along with them come always a class of people, who, ignorant of the history of the question, are ready to applaud what seems to them a new thing in the way of exploding the Bible and reducing Christ to the ordinary level of the mere natural. Old and long-ago-exposed foolishness becomes wisdom to such dupes, especially if the rehash is by a man with a title to his name. When such men as Prof. Strauss are used by the infidel of to-day against the Bible, their ill-informed hearers imagine that

the Bible has been completely exposed as a fraud. They are kept ignorant of the fact that as fast as new inventions have been sprung against the Bible and Christ they have been summarily dealt with, and shown to be without foundation in fact. We speak only so far as the facts of history are concerned, for some of the infidel attacks upon the contents of the Bible, we confess, have not, in popular works, been fairly met. As an illustration of the appearance and disappearance of infidel bubbles we quote from Prof. C. E. Stowe, concerning the Strauss sensation in Germany, and the effect of other writers :

The answers to Strauss were numerous, almost numberless. The controversy raged with great vigor for some six or eight years; but now Strauss, before he is an old man, finds himself an obsolete and antiquated writer; as much so as was, when he began, the old Paulus whom he treated so cavalierly. But though Strauss is already intellectually dead and buried, never to rise again among the Germans, he just begins to live among those who use the English language, and translations of his book are read with the most innocent wonderment by many of our young men, who have no knowledge of the fact that it has long since been thoroughly exposed and exploded in the land of its birth. In the track of Strauss, with more or less of divergency, followed Weisse, Gfroerer, Bruno Bauer, Wilke, Schweitzer, Schwegler, Leutzberger, F. C. Baur, Renan, Schenkel, and many, many others; the greater part of whom remain unto this present, though, as to any influence they have already mostly fallen asleep.

STRAUSS ADMITS THE FACTS.

Strauss changed the name of Jesus to "Jeschuah" and then proceeded to reduce his history to the ordinary, natural current. He had to admit that there was a Jewish nation; that Christ appeared as one of that nation; that the nation expected their Messiah and that Christ claimed to be that Messiah; that he anticipated a violent death, and that his anticipations were realized, and that "He perished on the cross." These are admitted to be facts—all that we ask for now; and the large and elaborate work of Strauss is witness that around these admitted facts were reports of other wonderful facts, which, from the mere natural standpoint, needed to be explained away. In doing this, a "Jeschuah" and his disciples

are invented, and the invention is such an extraordinary conglomeration of odd things that the man who can accept it and reject the history sought to be explained away would be beyond comparison with the man who could swallow a camel. Prof. Stowe, after quoting from Strauss' book of two thick, heavy volumes in German, and three in the English translation, says :

What an inexplicable enigma is that Jeschuah, for whose existence we are indebted solely to the imagination of Strauss. What unheard of, unaccountable compounds of knavery and goodness, of silliness and greatness, are Strauss' disciples of Jeschuah! What wonderful proficient in stupidity must have been the men of that generation, and generations immediately succeeding! How could myths arise and gain credence, in the manner and to the extent which he dreams of, in the same generation and the same country wherein the facts are alleged to have occurred? This difficulty is felt by Strauss, and he attempts to get rid of it by supposing that the stories originated mostly in those parts of Palestine east of the Jordan, where Christ had personally seldom appeared. The whole of Palestine has scarcely one-quarter the extent of the state of Maine; and can men in the state of Maine lie with impunity, by going east of the Penobscot? That was an active, enlightened, revolutionizing, realistic age. The whole world was in motion, nations intermingled with each other, languages were cultivated; commerce, literature, the arts, military operations, kept everything astir, and there was neither sluggishness, nor stagnation, nor mental stupor, to favor the growth of a new mythology. One might as well look for the growth of mushrooms at midday on the pavement of the Royal Exchange in London, under the tread of the thousands of feet which daily there perambulate, as expect the prosperous development of such myths as Strauss dreams of, in such an age and country as that which witnessed the lives and deeds of Christ and his disciples. Again, how does Strauss know that matters came about in the way he represents? Who told him? or was he there to see? What authority does he bring, that we should postpone to this single statement the testimony of prophets and apostles and martyrs? Ah! he knows it by the Hegelian power of intuition, by means of which history is constructed subjectively, instead of being objectively learned from the proper sources. In such constructive history, or rather theories of history, we have no confidence.

KENAN'S SHALLOWNESS.

The next most famous writer on the so-called philosophical side of the question was Renan, whose work was published in Paris. He, too, proceeds to write of the natural facts con-

cerning Christ's environments; his family and native place; his trade and standing in social life; the places he visited, describing even the streets in which he supposes him playing in his youthful days. The admission of the natural facts in the case, and the fact of Christ's existence, and that he lived a life and died a death which was so out of the ordinary as to require volumes to explain the facts away and reduce them to the ordinary—all this is enough for our purpose now in laying our foundation in well-bedded and well-cemented facts.

Let not the work of Renan be admired and worshipped, even by those inclined to his side, and who "love to have it so," for it is condemned even by a Jew, who would naturally be predisposed in favor of an attack upon Christ and the New Testament. Of this Jew Prof. Stowe says, "I will give an estimate of it by a learned Prussian Jew, Dr. Philippson, of Nadgeburg: Dr. Philippson as a Jewish Rabbi is as much averse to admitting the historical credibility of the gospels as Renan himself, but his solid Teutonic erudition is repelled and disgusted by the flippant shallowness of the Frenchman."

The secret of Renan's success, and the fallacy of his reasoning are fairly and without prejudice, except what would naturally be on Renan's side, given by one able to weigh "philosophy" with the scales provided by philosophers. The Rabbi says, "With the aid of lively colors, or psychological raisonnements, he, as a master of his language, produces a very readable biography. It was natural, therefore, that his work found many readers, especially in France, and was met with violent refutation on the part of the clergy; but it could gain no great importance in the domain of science and historical criticisms, for after all, much of the work rests upon arbitrary assumptions, very little upon critical principles and an examination corresponding with them.

"He often contradicts himself most glaringly, even now and then on the same page of his book.

"Meeting with such a confusion of ideas, and such a misconception of all history, we may dispense with all further examination. We said so much lest we should be charged with an omission."

To be continued.

THE "GOSPEL OF THE KINGDOM."

A BIBLE READING BY BROTHER GEO. A. WHITFORD, OF THE WASHINGTON,
D. C. ECCLESIA.

"THY KINGDOM COME."—When will this petition of the Lord's prayer be answered?

Ans.—In about fifteen years, allowance always being made for slight chronological uncertainty.

SCRIPTURAL AND HISTORICAL PROOF.

FOUNDATION TEXT.—"And Jerusalem shall be trodden down of the Gentiles until the TIMES of the Gentiles *be fulfilled*"—Luke xxi: 24.

HISTORICAL SETTING.

The kingdom of Israel, with Saul as its first king, succeeded by David and Solomon down through a line of twenty-one kings to Zedekiah, is referred to in the Old Testament as the "kingdom of the Lord" (I. Chron. xvii: 14; xxviii: 5; xxix: 11 and 23; II. Chron. ix: 8; xiii: 8), being ordained and fostered by the God of heaven (Ex. xix: 3-6), and was a type of the "kingdom of God" or "kingdom of heaven" yet to be established on the earth with Jesus the Christ sitting on David's throne as king over all the earth (Zech. xiv: 9; Acts ii: 20-30), and to cast down and supercede all other kingdoms and governments then existing.

About 608 B.C., when Zedekiah was king of the kingdom of Israel, it was "overturned, overturned, overturned" by God through the instrumentality of Nebuchadnezzar, king of the Babylonian empire; Jerusalem, the capital, being destroyed and the people carried into captivity at Babylon as a punishment for the persistent unbelief and sin and idolatry of her kings and people—Ezek. xxi: 25-27; II. Kings xxv: 1-9.

There was no "kingdom of God" on the earth after that, *nor has there been since*. All governments existing since and now being "the kingdoms of this world," but all shall yet become "the kingdom of our Lord and his Christ" in the due time—Rev. xi: 15.

It was under these circumstances, and with the Old Testament, the Jewish Scriptures, abounding with promises of future greatness and glory and perpetuity of the throne of David that Jesus was born, the angel announcing to his mother to be, among other things, and in accordance with the words just read from Ezekiel, "till he shall come whose right it is" the Lord God "would give unto him the *throne of his father David*" (Luke i: 30-33; Isaiah ix: 6-7). In the circumstances of

his birth and early history abundant evidence was given that he was indeed the promised Messiah, but the religious teachers of that generation were strangely blind to the fact that some of their prophets foretold him as coming first to a life of obscurity and suffering, to be a sacrifice for sin that he might save his people from their sins and purchase eternal life for them and himself by his death, even the death of the cross, and thus be fitted to rule and reign over the “*everlasting* kingdom promised. Had he appeared as he will appear at his second coming, “his own” would have received him. This typifies the fact that when he does come the second time “without sin unto salvation” as king, his own, those who are now called by his name, the nominal christian world, will not recognize him at first.

Just before he was thirty years old, John the Baptist, his forerunner, came baptizing and preaching, “Repent ye! the kingdom of heaven is at hand,” or better, “Repent ye! the Royal Majesty of the heavens has approached” (*Emphatic Diaglott*). Jesus on being baptized “was anointed with the Holy Spirit and with power” (Acts x: 38) and then (after his trial of forty days) went through all the cities and villages of Judea preaching “the *gospel of the kingdom of God*” and declaring that “for this cause was he sent”—Luke iv: 43; viii: 1; Matt. iv: 23; Mark i: 14, 15.

His life of self-denial, going about doing good and performing miracles to attest to the fact that he was indeed the promised seed of Abraham, the son of David by birth and the son of God by begetting and destined to be the “first-born from the dead,” are too well-known to need rehearsing. After three and a half years Pilate, the Roman governor, to secure himself with Cæsar was compelled by the unbelieving leaders of the Jews to hand him over for crucifixion because of his kingly claims (Acts xvii: 7), (which claims, however, for obvious reasons he tried not to assert), for which Pilate had inscribed over his cross, “Jesus of Nazareth, king of the Jews.”

The last question his disciples asked him before he ascended to the right hand of the Majesty on High as the great high-priest of his brethren “entering indeed the holy of holies” was, “Lord, wilt thou at this time restore again the *kingdom to Israel* ? and this too, after speaking with them during the forty days of “the things pertaining to the kingdom of God” (Acts i: 3-7). His answer as recorded was in effect that it was only a question of time of which the Father alone knew at that time; and on the day of Pentecost the Holy Spirit-inspired apostle declared on the authority of the Scriptures that “he it was whom God had raised up to *sit on the throne of David* (Acts ii: 29, 30); also that David had *not* ascended to heaven (Acts ii: 34). In the face of such historical setting

how dare any man who believes that the Bible is the Word of God say that the "kingdom of God," which constituted so much of the gospel which Jesus and the apostles preached and the prophets foretold, is merely a "heart kingdom" a "kingdom of grace," or a "sky kingdom" beyond the bounds of time and space, or a "holy church kingdom" ruled over by pope and priest, or a "home and foreign missionary society kingdom" whose machinery will ultimately produce a millennium, of which no sensible person would ever have the temerity to say "God's will is now done on earth as it is in heaven?" No, it was not intended that under the present constitution of things the preaching of the gospel would convert the world, but by such means God is visiting the Gentiles to take out a people for his name (Acts xv: 4), who are to be associated with Christ in the kingdom age as "Abraham's seed" in blessing all nations of the earth (Gal. iii: 29). How can any say they believe in the Christ, the heavenly messenger and coming king, and continue to distort and disbelieve his message after their attention has been called to this much of the error into which Christendom has been plunged by the great apostasy foretold by Paul in the 2nd chapter of Thessalonians and numerous other places? The gospel of the kingdom which has been preached for the most part in these latter years of the gospel age is indeed the gospel of the kingdom of God *nullified*, and the Pagan-Papal dogma of "immortal soulism," supplanting the christian doctrine of life by a resurrection from the dead, is the foundation error. If we believe right and are baptized, Jesus at his second coming will come to us—we shall never go to him—John xiii: 33.

THE SUBJECT PROPER.

"And Jerusalem shall be trodden down of the Gentiles until the TIMES of the Gentiles be *fulfilled*"—Luke xxi: 24.

Whenever the Greek word *kairus*, translated times in this text, is found in the New Testament, it signifies a fixed, definite measured period of time. Illustration, Rev. xii: 14; same meaning in Old Testament, Daniel xii: 7. With this knowledge we now proceed to ask and answer four very important questions.

Inquiry 1st.—How long a period of time is *one* Scripture "TIME"?
Answer:—In the scriptures a "time" signifies a *year*, and the year is sometimes a *literal* year of twelve months and sometimes a *symbolic* year of 360 days, *a day representing a year, i.e., 360 years*. Illustration of a literal day (Dan. iv: 16; iv: 23-25). Illustration of a symbolic year, Num. xiv: 34; Ezek. iv: 6; Dan. xii: 11, 13; also Dan. ix: 24-27. This last prophecy refers to our Lord's first advent, and was fulfilled in every detail at that time; counting seven days to a week and

each day representing a year, thus verifying further at once the correctness of this time scale, and the reliability of time-prophecy in particular, and all prophecy in general. One "TIME" then in prophetic language symbolical *is 360 years*.

Inquiry 2nd.—Of how many "times" will the "Gentile times" referred to by our Lord consist? (In answering this important question the *oldest* line of time-prophecy will be used, there being several other lines all converging about the same point in the near future). *Answer:*—Seven times. Authority, Lev. xxvi: 17, 18, 21, 23, 24, 27, 28. These verses state in brief that God threatened Israel with a final punishment of "seven times" duration, being a period of 2520 years (7x320: 2520), if after all his other judgments on them they still persisted in their unbelief and idolatries. These shorter or lesser punishments were fulfilled in their captivities to the kings of Mesopotamia, Moab, etc., for proof and description of which read Judges iii: 8; iii: 14; iv: 2, 3; x: 7-8; xiii: 1. These having failed to reform them as their history abundantly shows, the threatened "seven times" punishment was accordingly applied, and is still administered. At the end of their present dispersion and national punishment when "Jerusalem is being trodden down of the Gentiles," will be realized to them the blessings of restoration and favor promised in the same chapter with the threatened punishment and in numerous other places in both Old and New Testament.—Lev. xxvi: 42-43; Rom. xi: 25-27; Amos ix: 8-15; Acts xv: 13-18, etc, etc.

Inquiry 3rd.—In what year B. C. did the "Gentile times" commence? *Answer:*—In 608 B. C., when the kingdom of Israel under Zedekiah, its twenty-first and last king, "till he shall come whose right it is," was cast down and destroyed, as already described, by Nebuchadnezzar under God—Jeremiah xxi; Ezek. xxi: 25-27; II. Kings xxv: 1-7, etc. This occurred seventy years before the first year of the reign of Cyrus, king of the Persian empire—II. Chron. xxxvi: 11-23. (Historians, religious and secular, generally agree that Cyrus' reign commenced in 538 B. C.) Consult for example *John Clark Ridpath's Cyclopædia of Ancient History, Persian Empire.*) Add 70 years Babylonish captivity to 538 brings it to 608 B. C.

Inquiry 4th.—In what year then, barring possible inaccuracy in historical or chronological data, making the times a few years earlier or a few years later, will the "Gentile times" be fulfilled, and the Lord Jesus Christ, the successor to Zedekiah, the *one whose right it is* by virtue of being the "seed royal" from David, and by virtue of being the "only begotten son of God," manifested for the purpose and because of his sinless life and sacrificial death, having purchased eternal life and participation in the Divine nature for those who are to be associated with

him—II. Peter i: 4—in what year will the Lord Jesus Christ return to the earth as its king, to “judge the quick and the dead at his appearing and his kingdom”—II. Tim. iv: 1—raising from the dead his sleeping saints and changing to immortality his living ones, to reign with him upon the earth—Rev. v: 9, 10—to restore them to the land of their fathers the Jews, and to rule the world in righteousness, “when there shall be given to him dominion, glory, and a kingdom that all people, nations and languages shall serve him, etc.—Dan. vii: 14? *Answer:*—608 B. C. from 2520—whole Gentile time—1912 A. D.; due allowance always being made for possible error in chronological data.

In conclusion, as to the importance and propriety of studying prophecy, read I. Peter i: 11 and II. Peter i: 19-21.

A False Claim Exposed.

The Christian Evangelist quotes from a letter, and with seeming approval, “I have found out that when I pray to God He talks back to me. I used to do all the talking when I went to my God in secret, but now we converse together.” And what does He say, when He “talks back?” How do you know that it is not something else that “talks back”? If He talked back only what He has already revealed in His Word, that was talked back before you prayed. If He talked something else, then, like Ellen White, you have a new revelation. Now, does He “talk back” that way to all His children? Does He “talk” the same way to each? If He does, are you allowed to repeat what was said? If He does not allow you to repeat it, it is useless to report that there was any conversation. If He does not say the same words to each child, then He is a partial Father. Let us have an “experience meeting” and see how the case stands. Will the editor of the C—E. please lead off and tell us what has been talked back to him when he prayed, and then call on his correspondent for the exact words, so that we may get at the truth of this matter.

There are many people who know right well, that just such teaching as *this has discouraged and broken more hearts*—that could not get the “talk back”—and caused more people to renounce Christianity and the Bible, than any other one thing taught with pious intent among all the errors that have appeared during the centuries. It has been the main support of creedism with which we have been battling, until the sects are about ready to let the blossom be plucked, provided the root be not disturbed. The whole thing, root and branch, should be plucked up and cast into the fire in a land where the Bible is and can be read. God “talks back” the Nicene Creed to the Catholic, the Thirty-Nine Articles to the *Episcopalian*, the Westminster Confession to the Presbyterian, and the Book of Discipline to the Methodist—if you will let them say what God “talks back.” But if we let Him settle the matter he “talks through his Son” (Heb. i: 1), and everything we know that was spoken through the Son, we learn from his Apostles, and there the “talk” ends.

J. H. P. in *Christian Oracle*.

“A name of blasphemy is the prostitution of a sacred name to an unholy purpose.” See Rev. ii: 9.

The Kingdom of God to be Universal in the Earth.

CHAPTER III.

THE TROUBLED WORLD WE LIVE IN.—THREATENING OF A GREAT CRISIS.—“OH FOR A COMING MAN!”—HE WILL COME.—WILL BE WISE, GOOD AND POWERFUL.—WILL SETTLE THE WORLD’S DIFFICULTIES.—THE NEEDFUL RIGHTEOUS LAWS MUST COME FROM HEAVEN.—THE ESTABLISHMENT OF GOD’S KINGDOM IN ALL THE EARTH—THE FIRST PROMISE INVOLVED THE WORLD’S REDEMPTION. — A WORLD HAS BEEN LOST AND THE SAME WORLD IS TO BE REGAINED.—THE KINGDOM OF GOD THE INSTRUMENTALITY TO ACCOMPLISH THE GRAND WORK.—HOW THE GOSPEL FITS THE CASE.—THE VERY GOSPEL PREACHED BY JESUS AND HIS DISCIPLES.—PERTAINS NOT TO OTHER PLANETS.—GOD’S WILL TO BE DONE HERE, IN THE EARTH.—FLATTERY OF MAN AND DISHONOR OF GOD TO GIVE PLACE TO THE GLORY OF GOD.—CHRIST TO BE THE KING OF ALL NATIONS.—THE KINGDOM OF GOD NOT SET UP IN THE FIRST CENTURY.—NOT SPIRITUAL IN THE POPULAR SENSE.—THE MISTAKE OF CHRISTENDOM.—THE DREAM OF A KING.—THE FOUR EMPIRES OF THE WORLD.—DESTROYED AND SUCCEEDED BY A FIFTH.—DOES THIS SUBJECT CONCERN OUR INDIVIDUAL SALVATION?—HEAVEN-GOING AT DEATH A FALLACY.—THE KINGDOM ESTABLISHED AND THE RIGHTEOUS REWARDED AT THE RETURN OF THE “NOBLEMAN,” CHRIST.—LET US BE PREPARED FOR HIS COMING.

.. **W**E have seen that the Scriptures teach the fall of man and his kingdom and the consequent evils universal in the earth. The testimonies cited glowingly promise redemption and restitution for fallen man and the kingdom and dominion God graciously gave him, which he wrecked and ruined by sin. The question which now naturally presents itself is, By what means does God’s revealed plan provide for the great and universal remedy promised? Before we open the Bible for the answer to this question we may glance at the troubled world we live in and ask, “What is the matter?” History is almost an unbroken tale of woe and

war in all the conflicting kingdoms and empires that have had their day and disappeared from the face of the earth amid the raging, dashing waves of the angry and restless sea of nations. Ever since sin’s demoralizing power threw out of balance the peaceful, harmonious state of God’s handy work in the creation, confusion, trouble, turmoil, tyranny, bloodshed and war have deluged the earth, and in our own times we see preparations for war on every hand which threaten a time of trouble such as never was since there was a nation. The Saviour foretold this present state of unrest among the nations, declaring that there should be “wars and commotions, great

earthquakes in divers places, and famines and pestilences" (Luke xxi: 9-11). "Upon the earth," He says, "there shall be distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi: 25, 26). Now in view of the spectacle we behold in this troubled world what would meet the requirements of the case? Frequently we hear of nations when they reach a crisis crying out, "Oh, for a coming man." They find themselves, after all their experience and experimenting in trying to rule themselves, enveloped in trouble beyond their power to deal with, and in their perplexity they cry out and long for a coming man to settle their difficulties. The coming man in the sense in which they call for him will never come. Man, after all his experience and experiments, has proven himself unable to rule himself and to bring peace and tranquillity to the burdened and groaning masses. If a man were to come who should be wise enough, good enough and powerful enough to calm this raging sea and bring peace, prosperity and happiness to the world universally, would it not settle all the difficulties which now burden the world of humanity? If the conflicting kingdoms and empires were consolidated into one, purified of their political, social and religious evils and placed under the power and jurisdiction of a wise, good and powerful king, organized into a kingdom with laws from heaven guiding it in ways of peace and happiness, would not this meet all the requirements of the case and bring about the world's redemption? There is no power upon earth able to produce such a state of things. The world's salvation is not to be found in man, but it must proceed from God; righteous laws and wise government must come from heaven, the source of all wis-

dom and goodness. It is no vain speculation to say that such a grand state of things awaits this burdened world of ours, and that it will be realized in the establishment of the kingdom of God universally in all the earth. That kingdom which existed in miniature form and fell in the hands of our first parents through sin will in its amplitude arise to glory and splendor in the hands of a second Adam, who has proven himself under the most stringent tests to be faithful, wise and good. You will see, dear reader, that when this kingdom of God sweeps from the face of the earth, the wickedness of man and fills the earth to its utmost bounds with the glory of the Lord, the world's redemption will be a grand and glorious reality; and in view of this what folly it is to hope for transportation to the sky or to the stars.

This view of the matter, however, is so unpopular in the religious world and men's minds have been so alienated from this grand truth that it is not sufficient simply to state the case. Every inch of ground has to be carefully examined, every claim pro and con subjected to a rigid test, and at last all must be weighed, measured and decided by the infallible rule which God has given us—the "law and the testimony," for "if we speak not according to this word, it is because there is no light in us."

THE FIRST PROMISE INVOLVED THE WORLD'S REDEMPTION.

The scope of the first promise made to fallen man, though couched in very few words, is wide enough to embrace this universal kingdom of God—"It shall bruise thy head." The cure must reach as far as the disease; and since it is a world which is lost by the downfall of a righteous, Divinely-given dominion, the same world must be redeemed by the raising up of a righteous, Divinely-given dominion and kingdom

adequate to the removal of every evil and the cure of every ill. Hence it is said by the apostle John, when carried in vision down to the end of the kingdoms of men, "The kingdoms of this world are become the kingdom of our Lord and of His Christ" (Rev. xi: 15); and it is this kingdom that is to be the instrumentality in the hands of Christ to effect the world's redemption. Is it to be wondered, then, that our Saviour embodied it in the prayer He taught His disciples, in the words, "*Thy kingdom come, thy will be done in earth as it is done in heaven*" (Matt. vi: 10)? Since salvation is for man and for his world—this planet—and since the kingdom of God is to be the means by which redemption is to be realized, we can readily understand why so much is said in the Scriptures about the kingdom of God and why it is the subject matter of the gospel.

HOW THE GOSPEL FITS THE CASE.

What would be gospel or good news to men who realize the hopelessness of release and rest from the confused and corrupt kingdoms of men? Would that not be a gospel which provided for a righteous government that would insure "Glory to God in the Highest, on earth peace, good will toward men" (Luke ii: 14)? It was this very gospel that Jesus preached, and that He sent His twelve disciples out to preach. It involved "glad tidings" for a world that needed such tidings. Hence Luke says of Jesus that "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God." "And he sent them (His disciples) to preach the kingdom of God and to heal the sick" (Luke viii: 1; ix: 2). It is here that such a kingdom is needed. We know not what is needed in other planets, and the Bible is a revelation fitted for this earth, dealing with its history and

destiny. It is here that a kingdom has fallen, not in heaven. The gospel proclaims good news of a kingdom *to be set up* (Dan. ii: 44), not of one which never fell and therefore never needed to be set up. We may be sure that a kingdom never fell in heaven, God's holy habitation. There His will is done to perfection and the promised kingdom of the gospel is one which will *come*, and cause God's will to be done *here*—"in earth—as it is done in heaven."

CHRIST TO BE THE KING OF ALL NATIONS.

We have seen that God declares that as truly as He lives "the whole earth shall be filled with his glory" (Numb. xiv: 21). Promises sure and grand such as this can never be realized while human governments continue their exaltation and flattery of man and the dishonor of God. Kingdoms had risen and fallen before the days of King David. He himself had won many battles and established upon Zion's stronghold the best kingdom the world had then and has ever since seen. He was a prophet and could look down the ages and see the great and mighty empires of Babylon, Greece and Rome; but in none of these, not even in his own kingdom, given into his hands by *Israel's God*, could he see salvation and redemption for our sin-burdened earth. Looking down the distance of about twelve hundred years he could see his Lord at Yahweh's right hand, waiting the time when His enemies should be made His foot-stool. Stretching still further, about two thousand years, he saw that "The Lord at Yahweh's right hand shall strike through kings in the day of his wrath. He shall judge among the heathen (nations), he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psa. cx: 1, 5, 6). Not that he gloried in the world's great crisis and catastrophe

which thus opened out before his prophetic vision, but that he saw that a mighty storm and terrible convulsions must clear away the foul and stifling atmosphere of sin and corruption in the political, social and religious world before he could hope for "all his salvation and all his desire" (II. Sam. xxiii: 5). With the vain vicissitudes of the past and the increasing and world-wide desolations of the future in the hands of man apostate from God all before his eyes; with the "spirit of the Lord speaking by him and the word of inspiration on his tongue (II. Sam. xxiii: 2) he exclaimed, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen" David's mind and heart had been prepared for this outburst of hope by being made the medium of precious promises con-

cerning his royal son Christ, whom on account of His destined greatness he called "My Lord." Through him God had declared to Christ prophetically, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. ii: 8, 9). "Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him; and fear him all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever. All the ends of the world shall remember and turn unto the Lord; and all the kindreds shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations" (Psa. xxii: 24-28).

This theme of Israel's sweetest psalmist is the thrilling theme that made the hearts of the prophets and apostles burn within them in contemplation of its rapturous realization. Here are a few of the testimonies which make clear the purpose of God to establish a divine, real literal kingdom on the earth succeeding the utter destruction of human governments in every form:

Gen. xxii: 17—That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the shore; and thy seed shall possess the gate of his enemies.

Num. xiv: 21—But as truly as I live, all the earth shall be filled with the glory of the Lord.

Psa. ii: 8—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psa. cxlix: 2-8—Let Israel rejoice in him that made him; let the children of Zion be joyful in

their king. * * * Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen (nations) and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron.

Isa. ii: 4, 5—And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

Dan. ii: 44—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Dan. vii: 13, 14—I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Dan. vii: 18, 22, 27—But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. * * * And the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Zech. xiv: 9—And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Matt. vi: 10—Thy kingdom come. Thy will be done in earth, as it is in heaven.

I Cor. xv: 25—For he must reign, till he hath put all enemies under his feet.

II Tim. iv: 1—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Rev. xi: 15—The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.

Isa. xxix: 18-20—And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men

shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.

Isa. xxxii: 1-4—Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Isa. xxxv: 3-10—Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And 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.

Zech. ix: 10—And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Mal. i: 11—For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

THE KINGDOM OF GOD NOT SET UP IN THE FIRST CENTURY.

In view of the glorious state of things which is to prevail in all the earth, when the kingdom of God is established, as shown by these testi-

monies, do you not consider it strange, dear reader, that the religious leaders of our day are claiming that God's kingdom was set up in the first century of the Christian era and that Christ is now reigning in so-called Christendom? Christendom means dominion of Christ, and the civilized world has been so christened because it is claimed that Christ is now reigning spiritually in the earth. To see the fallacy of this you have only to ask yourself whether such a state of things now exists as the testimonies quoted declare is to be the result of the establishment of the kingdom of God. As we have before shown from facts published in current religious periodicals, crime is on the increase and the world is getting worse. If Christ were reigning it would be the reverse. A spiritual kingdom, such as popular theology believes in, does not and cannot deal with the literal evils which keep the world in turmoil and distress. It requires a real government, one that will deal with the affairs of men politically, socially, commercially and religiously, and right all wrongs and keep them right.

Though the world has increased in knowledge in many and various ways, and civilization, such as it is, has spread out more widely, no progress has been made toward giving "Glory to God in the highest, on earth peace and good will toward men," but the stubborn facts show the very reverse of this. Do you think it is an honor to Christ to call Christendom His kingdom? If He is now reigning, why is it that all forms of wickedness in high and low places are not put down? If He is now the world's teacher, why is it that all do not "know the Lord from the least to the greatest"? Were things progressing in this direction, you might say these good ends will be reached by degrees, but the "progress" is the other way—the wrong

way, and it is the height of folly to allow ourselves to be persuaded that Christendom is what its name is intended to signify. You may depend upon it, the heavy foot of the oppressor, and the cruel hand of the assassin would not be allowed to distress and shock the world as they do now were Christ upon the throne of the earth's dominion.

THE MISTAKE OF CHRISTENDOM.

It is strange that so-called Christians should have fallen into the very same mistake that caused the Jews to crucify Christ—the same in one sense, but somewhat changed by their own inventions. The Jews, to whom the "oracles of God were committed," learned from those oracles that their Messiah was to be king of all the earth and that he would break in pieces the oppressor and judge and rule in behalf of the poor and the needy. How could they learn otherwise from testimonies that declared that He should have all nations for His inheritance and the uttermost parts of the earth for His possession; and that He would rule the nations with a rod of iron and dash their wicked governments in pieces like a potter's vessel? Trampled down successively by the despotic powers of Babylon, Greece and Rome, the Jewish nation had become so absorbed in the hope of deliverance at the hands of their Messiah that they overlooked prophecies of his first coming to be as a lamb led to the slaughter, and to be followed by his response to His Father's invitation, "Sit thou at my right hand until I make thy foes thy footstool." With these prophecies eclipsed by the dazzling brightness of a rising "sun of righteousness," they made the mistake of expecting the establishment of God's kingdom upon the ruins of the kingdoms of men at the time that Christ appeared among them, and because He did not come as they expected, and as

He will yet come, they denied Him and stretched out their cruel hands to crucify Him. Their mistake was in expecting the kingdom *then*, and so-called Christians have fallen into the very same mistake, and have gone further, to say that it was then set up. Feeling, however, that the visible facts of the world's evil condition was against them, they have invented the mythical theory of a spiritual kingdom, which they have reduced some of them to the limits of men's hearts, and others to that small portion of the earth called Christendom, a kingdom that is intangible and invisible. Let us not insult the Lord of glory by imputing to Him the kingship of the hearts of members of the Churches who make this foolish claim. Let us not dishonor Him by pointing to so-called Christendom and saying this is the dominion of Christ. As well might we point to Babylon, and we should be more nearly right were we to point to Christendom and cry out, Babylon! yes, "Babylon the Great, the mother of harlots and the abominations of the earth."

In order to make somewhat of a show of sustaining the theory of the present spiritual existence of the kingdom of God, the ingenuity of man has been employed to make it appear that the spiritual kingdom can and does exist cotemporarily with the temporal powers of the world, a sort of a kingdom within kingdoms, and one which allies itself with the world's politics, forming a kind of twin relationship. There is an endeavor to mutually compromise so as to get along in peace and prevent a rupture between Church and State. The Church flirts with the legislative department in the prayers of Chaplains and by influencing votes at the polls, and the State in return helps the Church by patronage in various ways—exemption from taxation, bestowing of official titles, and rich endowments, etc. Thus hand

in hand they go and they are "hale fellows well met."

This of itself is sufficient to show that there is no semblance of the kingdom of God in this system of things; for the kingdom of God will give no quarters to any government in the hands of mortal men. It will compromise with nothing which feeds the pride and vanity of pompous man, and when the time arrives for its establishment, man will have been permitted, like Pharaoh and Nebuchadnezzar of old, to reach the climax of his vanity and pride and to inflate himself with his own self-importance, then to be dashed to the earth by a strong and righteous arm that will allow no "flesh to glory in the presence of the God of heaven."

THE DREAM OF A KING.

Representative and characteristic of vain ambitious man, King Nebuchadnezzar, having reached the pinnacle of human honor and power, cried out, "Is not this great Babylon that I have built?" Anxious, no doubt, to perpetuate his name and the greatness of his empire, "thoughts came into his mind upon his bed what should come to pass hereafter" (Dan. ii: 29). You will, no doubt, remember the remarkable dream which followed; it was a prophetic dream, and the wise men of Babylon could not meet the strenuous demands of the King, to give him the interpretation thereof. The prophet Daniel was God's instrument in revealing the dream in its far-reaching and vastly important significance. In the interpretation given we have a clear and positive settlement of the question of the destiny of all human governments and the attitude of the kingdom of God toward them, when the time for its establishment shall come. In his dream King Nebuchadnezzar saw a great image composed of gold, silver, brass, iron and clay. It was intended to make known to the King "what shall be in the latter

days" (Dan. ii: 28). Proceeding to interpret the dream, the prophet begins with the head, saying to Nebuchadnezzar, "Thou art this head of gold" (verse 38). Or in other words, Thy kingdom is represented by this head of gold; and then he adds, "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Then he proceeded to describe the fourth kingdom, saying, "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise (verse 40). By the mixing of clay with the iron the King was given to understand that the fourth empire "shall be partly strong and partly broken" (verse 42). Here we have four great empires — Babylonian, Medo-Persian, Grecian and Roman, and we have also the weakening and dividing up of the Roman empire as is represented by the introduction of the clay element. There is nothing of the so-called spiritual nature about these empires. If these are not literal powers in the earth, then there are no literal powers. They are real, as real as it is possible for a kingdom or empire to be real. You will pardon me if I remind you that they are every one of them on this very earth of ours. In considering this remarkable prophecy you are not carried to the sky, the stars, nor "beyond the bounds of time and space." You are dealing with real empires within the bounds of time and space—time and space pertaining to this planet on which we live and move and have our being. There is therefore no mistake in our position here. We have taken our bearings. We know where we are. Standing here upon this solid foundation and taking a retrospective view of the world of nations, we read in the writings of men what was here

foretold by the inspiration of God. Viewing it from a human standpoint, the most unlikely things happened. The proud and mighty empire of Babylon went down. Persia, Grecia and Rome came upon the scene one after another just exactly as the prophet had declared. There was a time when no one would have dreamed of the strong iron empire of Rome being broken; but the clay mixed with the iron and the "decline and fall" of the Roman empire became a fact to be recorded by the pen of the eloquent historian, Gibbon. Remember that when Christ was here, despised and rejected of men, and finally crucified, after a life of suffering, by the authorities of this very Roman empire, the Roman empire existed in the greatness of its strength. It was in the zenith of its glory, and no division had yet taken place, no indication of crumbling appeared. And right here let us recall the fact that in Nebuchadnezzar's dream a fifth empire appeared, in speaking of which the prophet tells the King, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces." No clay existed in this iron part of the image when Christ appeared upon the earth as the despised Nazarene. At that time it was impossible to strike the feet of the image, for the feet had not yet developed in the course of the historical formation of the image. This fifth empire, represented by a stone, was not to ally itself with the iron kingdom, but it was to break in pieces every form of human government, grind them to powder until they become as the chaff of the summer threshing floor to be carried away by the wind of Divine vengeance. What is this stone that is to smite the great military image of the kingdom of men? We shall find the answer to the question; but first let me ask again, What is the gold of

the image? The answer will be, The Babylonian empire; the silver the Medo-Persian; the brass the Macedonian; the iron the Roman; the clay mixed with the iron Rome weakened and divided. Surely there ought to be an answer to the question, "What does the stone represent?" Who in the Scriptures is called the "stone of stumbling and a rock of offence? Who is spoken of as the "stone which the builders rejected which is to become the head of the corner?" Anybody who knows anything about the Bible knows that these refer to Christ, the "stone of Israel" the "typical rock that followed Israel" in the wilderness, from which, at the stroke of the rod of Moses and Aaron the waters of life gushed out, and that rock, says the Apostle Paul, was (a type of) Christ. This is the rock upon which the Church of Christ is built, so that "the gates of hades cannot prevail against it." The stone then of Nebuchadnezzar's prophetic dream is Christ, coming in his power and might as the king of all the earth. If the stone smiting the image represents the kingdom of God breaking the kingdoms of men to pieces, grinding them to powder and blowing them away as chaff, surely this must mean the end of all powers of human governments that their place might be occupied by the kingdom of God. There can be no question about this, because when this destruction is accomplished it is said, "and the stone which smote the image became a great mountain, and filled the whole earth (Dan. ii: 35).

Here is a universal kingdom taking the place of the kingdoms of men. Breaking in pieces the gold, the silver, the brass, the iron and the clay together can mean nothing else but the utter destruction of every element of these historic empires, under whose tyranny the world has groaned for centuries. If the stone represents Christ in His establish-

ment of the kingdom of God, the mountain, which the stone becomes, must represent His kingdom as the only one on the face of the earth. His kingdom therefore is a constitution of things to be established *here* and not *there*—in the earth not in the sky. So far as we can know the sky is no place for a kingdom; but here a kingdom is needed. Here a man is needed good enough, wise enough and strong enough to "show strength with his arm; to scatter the proud in the imagination of their hearts; to put down the mighty from their seats, and exalt them of low degree." This Man will come and He will "fill the hungry with good things and the rich He will send empty away" (Luke i: 51-53). How can there be any question that this stone is Christ, and that its breaking in pieces of the image is Christ's destruction of the kingdoms of men and inauguration of the grand and glorious kingdom of God? Hear what the inspired prophet himself says: "And in the days of these kings shall the *God of heaven set up a kingdom*, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. ii: 44). What have we here? Who is this who is to set up a kingdom and what is the stone to fill? The whole earth. Whose kingdom is this that is to be set up represented by the stone filling the whole earth? Mark the words, "And in the days of these kings shall *the God of heaven set up a kingdom*." "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii: 27). Here the question is settled. While God permits human rule, or rather misrule, for a time, His glorious plan has provided

for its utter destruction and the elimination of the evils which have filled the earth, and then the good time will come to bless the world of mankind with peace, prosperity, righteousness and everlasting joy.

Let me remind you again of the words, "In the days of these kings shall the *God of heaven* set up a kingdom." If the God of heaven set up a kingdom it will be *the kingdom of the God of heaven*, will it not? In other words *the kingdom of heaven or the kingdom of God*. This recalls the fact that Jesus and His disciples preached the glad tidings or the gospel of the *kingdom of God*, which brings home to our minds that they preached the very gospel which is proclaimed in this wonderful prophecy of the book of Daniel, that the kingdom of God, which supercedes *upon the earth* the kingdoms of men, removes the curse and brings the heavenly blessings for which "the whole creation groans and travails together in pain waiting for the manifestation of the Sons of God."

PRACTICAL POINTS.

"Herein is my Father glorified, that ye bear much *fruit*"—Jesus.

"The *fruit* of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—Paul.

A practical point about trivial things is not to give them so much prominence by undue notice as will bring discomfort to any body, especially yourself. For instance, when you are careful to get to the meeting-place in due season, and find for some reason, known perhaps to the presiding brother only, that the starting of the exercises is delayed beyond the appointed hour, do not fret and fume over it before you learn the cause; and above all things do not go to the chairman and say something unkindly, even if true, as you may spoil the meeting for him by so

doing, and rob the rest of the assembly of whatever comfort he would have imparted by his words of exhortation if you had not made him feel uncomfortable by your remarks, no matter what you intended. By this course of self-restraint you may not have the satisfaction of letting him know what you think of his dilatory way of conducting a meeting, but you will have it to your credit that you were patient and forbearing when it would have been so easy and relieving to have been otherwise. Try the experiment of helping your serving brethren a few times by manifesting toward them a spirit of gentle consideration when they appear to come short of your ideal, and see what a consolation it will be when you lay your head on your pillow at night and think over the day's experience.

Sometimes the brother who reads the chapter which has been selected to preface the address to be delivered may err in his pronounciation of a word or proper name. He may pronounce "hough" (Josh. xi: 6) so as to make it rhyme with plough, instead of calling it "hock" as you would; or it may be he will call "Philemon" fill'e-mon, instead of saying fi-le'-mon, which you prefer; or his *lapsus linguae* may be one of grammar: it matters not what *his* mistake is, do not make one yourself by forgetting to be courteous in looking smilingly around the room to see how many have been keenly observant of the brother's lack of erudition and finish as a reader as you have. A moment's reflection will convince a fair-minded listener of the many disadvantages under which our presiding and speaking brethren labor, as a rule. Being self-taught in most cases it is not right to expect the eloquence and polish of a collegian, and when a brother gives us the best he has we ought to accept it thankfully. Unjust criticism is sure to hurt and dwarf the future efforts of a

brother, who is at all sensitive, to a very considerable extent, especially when he is also naturally diffident and retiring. Put yourself in his place, and you will feel the force of this.

Here is another chance for you to be kindly disposed. The organist, or the presiding brother has selected an "old" hymn or anthem—one that has been sung so many times every one knows it (?), and you are "tired of it." Well, variety is refreshing, and it does become wearisome to sing the same tunes Sunday after Sunday, but again there may be a reason. Perhaps the organist is not more skillful in her department than is the presiding brother in his. She may be better able to play certain tunes than others; or she may think *you* cannot sing some as well as you do those you are familiar with; or she may not have noticed how often *her* favorites are rendered. In any case if she is as sweetly tractable as are some with whom the writer is acquainted no trouble will be experienced in having a new selection from our really excellent collection occasionally. Try to remedy this small, yet important, matter by a considerate request lovingly spoken, rather than covert fault-finding, sighs, and looks.

Prayer is the comforting channel through which our heavenly Father is pleased to permit us to express our reverence for Him in His holiness; our recognition of his present mercies; and the request for His future blessedness. It is the medium of communication between earth and heaven, and serves its wise purpose well if it is used in harmony with the Divine will. Time was when men were ignorant of the proper exercise of this exalted means of undeserved mercy; time is when it is profitable to examine the lines upon which approach to the throne of grace is possible.

"Lord, teach us to pray" is the

devout desire of every pious soul. Not every one who cries, "Lord, Lord" is heard with favor by Him whose ears are shut to the prayers of the ungodly; for "we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth"—John ix: 31. Even David confessed his hopelessness of being heard when his heart was not right: "If I regard iniquity in my heart, the Lord will not hear me"—Ps. lxvi: 18. But such as fear Him and keep His commandments may draw near in the full assurance of faith. It is enjoined upon us in plainest language how *not* to pray, by One whose every prayer was heard (John xi: 42). What he said unto one he said unto all, "Use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. Be not ye therefore like them"—Matt. vi: 7, 8. His own petitions are models of edifying propriety in regard to this principle. Take the prayer he taught his disciples as an illustration. How reverential! God has first place. How comprehensive of the divine purpose! the kingdom of heaven established on earth. What an all-embracing plea for present and future sustenance for poor, weak, suffering humanity! What a sobering condition upon which to base hope of personal pardon—*as we forgive our debtors!*" (Matt. vi: 9-13).

Jesus has left us an example that we should follow, and in nothing with greater care than in our unceasing supplications and thanksgivings to our heavenly Father. True contrition cries: "Lord have mercy on me a sinner." Such a heart is justified from all unrighteousness. A wholesome plea for redemption is, "Lord, remember me when thou comest into thy kingdom." The thief on the cross had only a little time to live; his needs were pressing; his words were few; but, O, how immeas-

urably great was the length, and breadth, and height, and depth of the prophetic promise: "Thou shalt be with me in paradise!" If our cry for mercy receives the same response we shall be satisfied. Let us not be rash with our mouths, and let not our hearts be hasty to utter anything before God; for He is in heaven, and we are on earth; therefore let our words be few. Eccle. v: 1-7.

A point about prayer in the assembly of the saints is, to pay attention to the *object* of it, and to remember it is to be offered on behalf of many. The brother who is asked to pray, or to give thanks for the emblems, is under obligations to not only frame his appeal acceptably in the choice of his words before God, but to also speak so clearly and distinctly as to be readily understood by his co-worshippers so as to admit of their saying "Amen at thy giving of thanks." How often do we miss the benefits of "edification" (I. Cor. xiv: 17) because the brother leading in prayer has failed to speak so as to be heard and understood. Then again it often happens that a brother ignores the *object* upon which the attention of the company is fixed, and he prays for things desirable in themselves, but not the one thing needful at the time. When the presiding brother asks you, a brother, to give thanks for the bread, he does not mean that you should pray, "Thy kingdom come," and leave out all reference to that which represents the body of Jesus which was "given" for us. He may want to say, "After thanks for the bread, Jesus took it, and gave to his disciples." If you have failed—through omitting to mention all reference to the bread—in properly offering thanksgiving such words on his part will hardly be appropriate. Thus you not only lose an opportunity of speaking unto the edification of the brethren, but you rather hinder the excellent exer-

cise of the memorial service. This, of course, no one will willingly do. Such things are usually the result of want of thought on matters of detail. They are not mentioned now as being anything more than a part of the "all things" which Paul said should be done "decently and in order." These small matters amount to little in themselves, but when you find them duly heeded in every department of an ecclesia's concerns they form an edifying aggregate. Every minute atom of service rendered to God is worthy of our highest endeavor. Look back upon his work in Israel; note the detail of the tabernacle service, and pay close attention to the small points if you would be impressed with that system as a whole. Let us try to make our assembly as perfect in every respect as is the "light," under which it serves as a "candlestick"—Rev. i: 20.

G. T. W.

A MISTAKE CORRECTED.

IT will be remembered that in the Roberts-Williams correspondence we called in question the charge that Brother Andrew had said that "God does not proceed upon the principle of justice. Brother Andrew has now fully explained the matter and repudiated the unreasonable charge. In justice to all concerned we reproduce the following from the *Sanctuary Keeper* for March, 1897, page 87:

The cover of *The Christadelphian* for January contains the following note:

"J. J. A.—It is natural you should be pained at what has had to be said about your principles and utterances. We have been helpless. We have striven in the situation of great difficulty, created by your divergencies from former views, to say and do what is kind and just. If in this you think we have failed we do not blame you, but we have the answer of a good conscience toward God, and desire

nothing so much as the judgment seat, of which you think we ought to be afraid. Let us wait for this in peace. Further controversy we decline."

The following is the letter to which the above is a reply:—

To the Editor of *The Christadelphian*.

In the December *Christadelphian*, you re-produce a statement made in yours of July 30th to Brother T. Williams, that "God does not," according to my contention, "proceed on the principle of justice." Although you deny his suggestion that justice without mercy is what I said, you will find on referring to p. 53 of *The Blood of the Covenant* that this is substantially correct, as witness the following sentences—"There are other aspects of Divine prerogative and action (besides justice) which must be taken into consideration."

"If justice be the sole principle on which God deals with the world of sinners," "Divine action towards the condemned sons of Adam cannot be understood without recognising that their existence is due to *God's forbearance*."

The context points out that those in Adam who do things contrary to God's Word are not all treated alike, and that this is due to God's "forbearance." As regards those in Christ, I contend for the application of the most perfect justice.

It is a lamentable fact that you seldom attempt a description of what I have taught without misrepresenting it; you either add or subtract an important item. This may serve immediate purposes but how will this stand the test of the judgment-seat?
J. J. ANDREW.

The chief purpose of this letter, it will be observed, was the correction of a misrepresentation, and beyond this was not controversial. The claim to have been "kind and just" is one about which much might be said. Kindness we have neither expected nor asked for, though we could, if necessary, show that our conduct in this conflict is much more deserving of such a description. As for justice, it is a right on one side and an obligation on the other. Was it "just" to represent us as teaching that the blood of Christ was "a literal agent in developing the results associated with it," and

that it "automatically worked out its results wherever brought into contact," and to ignore the section on "Walking in the light," with other matter of a similar character scattered throughout *The Blood of the Covenant*? Was it just to impart to the language used a meaning which, as Brother Roberts has admitted in correspondence with the Editor of *The Christadelphian Advocate*, he knew we did not hold? Was it "just" to say that in the withdrawn manuscript, there was an "entire absence" of reference to individual sins, after being informed that they were fully recognised and that their omission was solely due to an impression that they were not necessary to the argument, but that their introduction, we had since seen, would strengthen it? And was it "just" to say that they were almost entirely omitted from *The Blood of the Covenant*, seeing that they are mentioned on twenty pages out of the sixty? These questions might be extended, but we forbear.

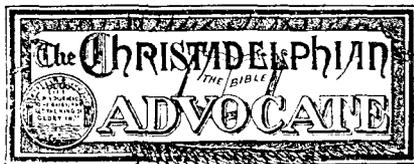
The accusation, in regard to our teaching, that "God does not proceed on the principle of justice"—though incorrect—is one to which the Editor of *The Christadelphian* is—perhaps unwittingly—open. For, while contending that disobedience to one known requirement of God's Word—baptism—involves resurrection to judgment, he does not subject to the same treatment every other known act of disobedience. And, furthermore, he brings before a tribunal specially designed for administering "the law of the spirit of life," those who were never under it. This is the same as if God were to inflict the retribution of the Mosaic law on Gentiles who never entered into the Mosaic covenant.

J. J. A.

The Lord Mayor of London a Jew.

Mr. Fandel Phillips, the son of Sir Benjamin Phillips, who, thirty years ago, occupied the position of Lord Mayor, is a Jew, and is spoken of as one eminently fitted for the position.—*Jewish Era*.

Let us keep our house in order for the coming honored Guest.



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MAY, 1897.

THE world is in a turbulent condition. There are wars and rumors of wars, and troubles of various kinds. These are to be expected as a sign that we are nearing the end of Gentile times. Simultaneously with these troubles without there have been and there are still troubles within, which cause anxiety, distress and in some cases almost despair among those who have the truth at heart. Some cry out, Why is it that the internal affairs of the Ecclesia must undergo such a sifting? Well, to a large extent we are creatures of circumstances. Things come upon us sometimes unaccountably, seeming to be forced upon us and asking for their consideration, and demanding that we deal with them as faithful stewards of Christ. We are in duty bound to exercise whatever wisdom we may possess in dealing calmly and carefully with whatever difficulties arise from time to time. We are not to look upon this as

altogether a thing to be deplored, unless our desire is to be dwarfs in real experience, an experience necessary to make us strong men and women, fitted for the great work for which we are being prepared. Of course we cannot help but feel sad when we see the havoc that is played by some of the evils that arise. By this feeling, however, we may profit, and all things can be turned to a good account by those who have the truth at heart and sufficient of its wisdom to enable them to act discreetly.

There are two dangers confronting us in the sifting which seems to have been taking a fresh start the last year or two. One is that we are in danger of being frightened from doing our duty by a fear lest the cause of truth will suffer in the eyes of the world and be brought into contempt, and the other danger is that in our zeal for what seems to us to be the purity of the truth, and pure fellowship based upon it, we may go farther than the truth permits us to go in this evil age. God is perfect and our ideal formed by what is revealed of Him might sometimes be too high, and therefore impracticable, for weak, fallible man in this evil age in which we live. In striving to reach an ideal, we may create a standard too high for the majority of those who are called out ones, and who are expected to find place in the Ecclesia. Evidently the only course to pursue is one that will guide us safely between extremes. We are not allowed to compromise the fundamental principles of the truth, and yet toleration is absolutely necessary to some extent among those who cannot be expected to reach to the heights that others can who have had longer experience and given closer attention to certain features of the truth. To those who seem to us to be going to the extreme in adding to and formulating

new statements of faith, we would say, Be careful; you may strangle many weak ones for whom Christ died. To those on the other hand who are distressed with the controversies that have arisen from time to time, and are urging these as a reason for throwing the doors wide open, as it were, in the matter of the basis of fellowship we would say, Beware; for you may compromise principles of truth, and thus become contaminated as the Ecclesias were to whom the seven epistles were written. Some cry out, Give more attention to the moral features of the truth and not so much to doctrine. Others cry out, We must look out for the doctrines, or an apostasy will take place, similar to that which followed apostolic times. Let us take the advice of both and act upon them so far as in us lies, and then we shall be sound in both senses, so far as it is possible for that to be now, with so many different and various ways of looking at things. Of course it is well understood that the moral features of the truth are important to be looked after. In the latter, necessarily there must be toleration, or mercy. If so, why may there not be toleration or mercy to some extent in dealing with those who are weak on doctrinal questions? Yes, but some will say, the difficulty is not among the weak ones, but among the fathers. That may be, but sometimes the fathers are weak in some things and need forbearance and toleration. While it is our duty to reprove, rebuke, and to exhort, we must not make a hobby of any principle of truth to the extent of using it as a means to exclude from our fellowship those who sometimes become weak, and falter, and are ready to fall.

Evil is abroad everywhere, it is evident, and it behooves us to do our best in the situation. It is no use to fret and complain, find fault with this one

and that one. We may know where the fault lies. We may know against whom to prefer the charges for being the cause of the whole matter, but that won't help the matter. Let us do the best we can and press on. When the time comes to adjust these things, a righteous judge will be able to take the circumstances into consideration and make all allowances the various cases call for. Faithfulness and sincerity will not be forgotten, even though we may have made mistakes in our zeal for the purity of the truth. I don't mean by this that sincerity will save us without true doctrine, but I do mean that after we have come to know the gospel sufficiently to be inducted into the only saving name, sincerity, even though we may labor under a mistake, will not lose its reward. God does not require us to be perfect in knowledge yet, and therefore if we have "a conscience void of offence" we may console ourselves that God "does not require of any man that which he hath not." Let us then do our best and press on.

But what about the estrangement between brethren by the late controversy? some ask. Well, issues remain unsettled it is true. But so far as the editor of the *ADVOCATE* is concerned, while he regrets the conduct of some, he has nothing but good wishes for the temporal and eternal wellbeing of those with whom he has failed to agree. He would like to remove all causes of estrangement in all cases before the Master come, and will always be ready to go more than half way to effect it, but if the way is not open and it must remain till righted by Him who will straighten all crooked things, he will not be as much concerned about who will be vindicated as he will be anxious that we may all be saved. This is the desire of his heart, and it is an easy matter with him to forget and forgive.



During the month the Eastern Question has been the great absorbing topic. The powers have been blockading Crete, and yet accomplishing nothing towards settling the difficulty, but on the other hand aggravating it. Greece has become so defiant, or at least some of her subjects have, that at last Turkey has declared war against her and the two nations are now fighting their battles, with all the world looking on. Between the two there is no comparison so far as the numbers are concerned; everybody expecting that Turkey will overwhelm Greece, and the latest reports show she has almost done it already. It is reported that some of the powers are trying to arrange for an interference to put a stop to the unequal struggle. When they attempt to carry out this project it may widen the trouble. It surely will if we have reached the time for the eastern question to be settled. The powers may arrange a peaceful settlement so far as they are concerned, and force it upon the two hostile nations, but it is questionable if they can.

There is considerable mystery about the late battles. It seems strange that a little nation like Greece should be so bold and defiant, and it arouses a suspicion, and more than a suspicion, that Russia is secretly at her back. In the battles that have been fought between the Greeks and Turks, when the former seemed to have the advantage and could have taken possession of forts, they have not availed themselves of the opportunity, but rather retreated, refusing to take the spoils that were within their reach. This is a mystery to many. Judging by the attitude of Greece, one would think that they would take every advantage that presented itself and press on in the en-

deavor to gain a complete victory over the Turks. It is evident that they are not moved by their own wishes in the case, that their actions, unaccountable as they appear if merely between them and the Turks, are due to the fact that they are servants of a power that is not showing its hand. Russia will not allow Greece to take what she would like to take for herself; neither will she allow Turkey to gain advantage that the Czar has his eyes upon. All the powers agreed that whichever nation should commence hostility it should not gain by conquest. This goes to show that the nations are looking after their own interests, and that Russia in particular is looking after hers, and has the advantage over all other powers. She, it would seem, has her hand upon both Turkey and Greece and she is pitting them one against the other and using them for all they are worth. When the proper time comes it will, do doubt, turn out that all the advantage from money spent and the blood shed will accrue to Russia who will become the dominant power in the East. Newspaper correspondents see that this is the case, and this is in harmony with the Scripture forecast of the Eastern Question. Here is what appeared in the *Chicago Record* on the subject:

Washington, D. C., April 19th.—The war between Greece and Turkey means much more than appears in the newspaper dispatches, and, in the opinion of the wisest diplomatists, it will end with the dismemberment of the Turkish empire. Russia has for many years been trying to involve Turkey in hostilities in order that she might have an excuse to conquer and annex the Sultan's dominions, and that purpose is so well-known in Europe that the Christian powers have declined to interfere forcibly in Turkish affairs, because they know that sooner or later such interference would involve them with Russia. The agents of the czar provoked the massacres of the Armenians with the hope that England, Germany and other nations would intervene. When they refused to do so the massacres ceased and Russian intrigue sought another field of action, which was found among the discontented Cretans. The fighting Greeks and Turks must make a battleground of their own provinces, which are notoriously disloyal, and are surrounded by nations whose sympathies are entirely with her enemies, and the Sultan knows very well that the big paw of the Russian bear is likely to fall upon him at any moment.

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 April **ADVOCATE**:

CLASS NO. 1.

Fanny E. Arvin (13), Pou, Ky., 95;
 Grace Cooper (8), Hawley, Pa., 95;
 Chas. M. Brice (8), Galt, Ont., 95;
 John H. Brice (10), Galt, Ont., 95;
 Homer I. Byrnes (12), Sedan, Kan., 95;
 Ernest Cocks (9), Creal Springs, Ill., 95;
 Mabel Clarke (12), Irvington, N. J., 95;
 Percy Clark (10), Irvington, N. J., 95;
 May Spencer (12), Wauconda, Ill., 90;
 Norman Tolton (12), Galt, Ont., 90;
 Bessie Cocks (9), Creal Springs, Ill., 90;
 Gulnan Gibson (12), San Antonio, Tex., 90.

CLASS NO. 2.

Maria Laird (11), Innerkip, Ont., 95;
 Bessie Williams (14), Chicago, Ill., 95;
 Daisy Franklin (13), Elgin, Ill., 95;
 Mabel Field (12), Providence, R. I., 95;
 Charles Mason (15), Erie, Ill., 90;
 Maude Cocks (18), Creal Springs, 90;
 Peter Cooper (15), Hawley, Pa., 90;
 Ethel Cocks (16), Creal Springs, Ill., 90;
 Mabel Gibson (15), San Antonio, Tex., 90;
 Angie Magill (13), San Antonio, Tex., 90;
 Harpending Eblen (16), Robards, Ky., 90.

One of the scholars calls attention to the reference given by Mabel Clark in her first answer given in last month's **ADVOCATE**; it was Josh. viii: 15 and should have been Josh. x: 5. This is probably my fault in not detecting it, the passage being right I may not have

noticed that the reference was wrong. I thank Grace for her correction.

JAMES LEASK, 532 62d St.,
 Station O. Chicago, Ill.

LESSON NO. 49, CLASS NO. 1.

QUESTIONS.

- 1.—Fill in what is omitted in the following passage from the book of Joshua: "And it came to pass a long time . . . waxed old . . . Behold I have divided . . . And the Lord . . . courageous . . . to the right . . . left."
- 2.—Did Joshua give Israel rest after conquest?
- 3.—What did Joshua tell Israel would be the result if they were obedient to the law? and what if they were disobedient?
- 4.—How did it turn out and what is there to-day to show the outcome.

ANSWERS.

BEST PAPER, CLASS NO. 1.

1.—And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age, and ye have seen all that the Lord your God hath done unto all these nations because of you: for the Lord your God is he that fought for you.

Behold, I have divided unto you by lot the nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous, to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left. Proof—Josh. xxiii: 1-6.

2.—Yes. And now the Lord your God hath given rest unto your brethren, as he promised them. Proof—Josh. xxii: 4; xxiii: 1.

3.—He told them if they would be obedient to the law the Lord would help them in battle, and one man should chase a thousand. Proof—Josh. xiii: 10. And if they be disobedient know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you, and scourges in your sides and thorns in your eyes until you perish off this good land which the Lord your God hath given you. Proof—Josh. xxiii: 13.

4.—They served the Lord as long as Joshua and all the elders that over lived Joshua. Proof—Josh. xxiv. 31. And then they forgot the Lord and were scattered over all the earth, as we find to-day. Proof—Deut. xxxiii: 65, 66.

FANNY E. ARVIN.

SECOND BEST PAPER, CLASS NO. 1.

1.—Josh. xxiii: 1-6. [The passage is correctly given as in answer above.]

2.—Yes. Proof—Josh. xxi: 44.

3.—Joshua told Israel that if they were obedient the Lord would be with them and that he would drive the nations out and he would give the

land to them, and that one man would chase a thousand. Proof—Josh. xxiii: 5-10. If they were disobedient the Lord would not drive any more nations out and the nations would be thorns in their sides until they perish from off the land, and the Lord would put all evil things on them. Proof—Josh. xxiii: 12-15.

4.—They became disobedient and the kingdom was destroyed and they are scattered in all parts of the earth. Proof—Ezek. xxi: 25-27.

GRACE COOPER.

LESSON NO. 49, CLASS NO. 2.

QUESTIONS.

1.—Does it say that Joshua gave Israel rest after conquest?

2.—What is said in the book of Hebrews about Joshua not giving Israel rest? and how do you harmonize this with the answer to question No. 1?

3.—State two things in which Christ is and will be an antitype of Joshua?

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—The Bible teaches that the Lord gave Israel rest after the conquest of the land of Canaan under the leadership of Joshua. Josh. xxi: 44; xxiii: 1.

2.—In Hebrews iv: 8, Paul teaches that there is a rest for the people of God different from the rest given by Joshua to the children of Israel. This difference is harmonized on the principle taught by Paul in I. Cor. xv: 46, that there is first the natural and afterwards the spiritual. The natural Israel had been journeying from the bondage of Egypt through the wilderness to the promised land and when their enemies were conquered and they were in possession of the land it was a glorious rest for them; and furnishes a beautiful type of the true spiritual Israel who are journeying from the bondage of the moral and spiritual

Egypt (Rev. xi: 3) through the wilderness of sin to the eternal rest remaining for the people of God. Heb. iv: 9.

3.—Joshua is the type of Christ in his name, which means, "He who shall be Saviour." Joshua is also the type of Christ being full of the spirit of wisdom (Deut. xxxiv: 9), which rested without measure upon Christ—Luke iv: 1; John iii: 34. Joshua and his house is a type of Christ, and his house in their determination to serve the Lord—Josh. xxiv; Heb. iii: 6. Christ will be the antitype of Joshua when he conquers all the enemies of the Lord (Josh. xxi: 44; Rev. ii: 20), and also when he bestows upon his people an eternal rest.—Josh. xxi: 44; Rev. xxi: 2-4. Christ will be the antitype of Joshua when he divides the land for an inheritance among the children of Israel—Josh. xix: 51; Ezek. xlvi: 21-22; xlviii: 29.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

1.—In Josh. ix: 23 it says, "So Joshua took the whole land according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes, and the land *rested* from war." This is proof that Joshua did give Israel rest after the conquest.

2.—In Heb. iv: 8 it says, "For if Joshua had given them rest, then would he not afterward have spoken of another day." The rest which Joshua gave them was only a national rest, which lasted only as long as they obeyed God's commandments. It was under the law of Moses, which was added to the covenant made with Abraham and was intended to be a type of the everlasting rest to be given by Christ. In Heb. iv: 9 it says, "There remaineth therefore a rest to the people of God," which is the everlasting rest that Christ will give at his return to the earth, and of which the rest

Joshua gave was only a shadow. Paul does not mean that God spoke of "another day" after Joshua's rest ended, as if that failed and then another had to be arranged for. God's plan was all made in the beginning, and if the *plan* had meant for Joshua to give the everlasting rest it would not have spoken of another and future day.

3.—One thing in which Christ will be an antitype of Joshua is when he will bring rest and restore Israel to their own land. Another one is, the name of Joshua means Saviour, and Christ is the Saviour and will save the nation in restoring them. Joshua was their national saviour in giving them their inheritance. Christ will be their Saviour in giving them the same inheritance everlasting, also in giving to all out of them, who will become worthy, life and inheritance.

BESSIE WILLIAMS.

LESSON NO. 50, CLASS NO. 1 AND CLASS NO 2.

QUESTIONS.

1.—Find three prophecies concerning the work Christ was and is to do in the earth, and show where to draw the line between the past and the future.

2.—What great event is necessary to the fulfillment of the unfulfilled parts of these prophecies?

3.—What popular theory nullifies this and how?

Keep Out of Law.

It is easy to learn all the law that is needed to know. I agree with the man that enough knowledge of law to keep one from going to law is sufficient.

Watch! for in such an hour as ye think not the Son of Man cometh.

INTELLIGENCE

FRATERNAL GATHERING IN CHICAGO.—The Twentieth Annual Gathering of Christadelphians of Northern Illinois and Southern Wisconsin will meet for fraternal intercourse and worship on Saturday, July 31st, and Sunday, August 1st, of this present year, 1897, the Lord being willing, at the Christadelphian Meeting Hall, No. 309, on third floor of Masonic Temple, corner of Randolph and State streets, Chicago, being two full consecutive days, commencing at 10.30 a.m. on Saturday, being the last Saturday in July. A cordial invitation to all ecclesias and isolated members in fellowship is extended, to both far and near, to come and talk over the glowing prospects of the near future. Would be pleased to hear from all that are coming from a distance, and if speaking brethren would name the subjects they intend to discourse upon, it would help in formulating the program for the several meetings. Remember that 10.30 a. m. Sunday morning will be the meeting for the attendance upon the Lord's institution, of the Breaking of Bread, etc.

On behalf of committee,

JAMES WOOD, Sec'y.

6645 S. Morgan St., Chicago Ill., Station O.

GUADALUPE, CAL.—We are trying to let our light shine here. God has prospered us in many ways for which we are thankful, but not enough I fear. Many of the brethren seem to show so little of Christ's spirit in their dealings with each other in these discussions. While I do not agree with those who hold that the enlightened unbaptized (if there be any such, which I scarcely believe, as enlightenment conveys the idea of *wisdom* as well as *knowledge*) will be raised, still I would not think it right for me to say that they have no right to fellowship. For me to withdraw from fellowshipping one whom I think is wrong is my duty, but for me to assume to dictate that they shall be cast out and shall not fellowship with others of Christ's brethren is another

thing. I don't think we have the power delegated to the ecclesia in Paul's time in such matters—we lack the spirit light. Suppose at Christ's judgment-seat we found ourselves wrong. If in that event we had shown the *spirit* of Christ, though wrong on technicalities, I think we would be more comfortable. It looks as if the advent of Christ is near, even at the door.

We are all well and hope this will find you and yours the same. May Deity prosper you and yours to a glorious entering into his kingdom.

Yours in Israel's hope,

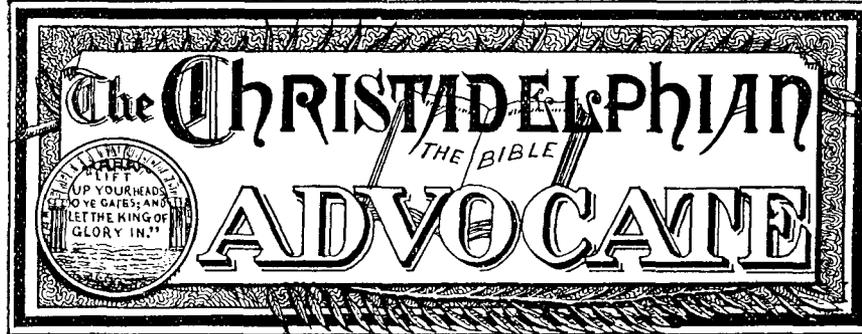
LYMAN AND LILLIE WADE.

GUELPH, ONT.—Our number has been increased by the following immersions: On January 7th, Edward Tolton (56), formerly Disciple, a brother of Bros. A. D. and B. Tolton of this ecclesia, and of Bro. J. Tolton of Galt; on February 27th, John Hawkins (33), Salvationist, and his wife, Maud Hawkins (33), Methodist. The time for probation appears to be but short in view of the vivid signs now in the heavens, obedience, reverence and godly fear are the good works with which to glorify God, and to wait for His Son to return to earth.

Bro. and Sister Evans and their niece, Sister Wilson, have gone to British Columbia. Their address at present is at Kaslo, B. C. I believe Bro. and Sister Evans were members of this ecclesia for over twenty years, and their faith and service will be greatly missed.

JOHN BARBER.

We have received a lengthy letter from Brethren in E. Boston, protesting against the withdrawal announced from Boston last month. It is quite difficult to judge of the real merits of the case by what we have received. Some things are mentioned that should be no cause for division; but other things in this letter do not appear just right. It came too late for this month. It will do no harm to let it rest a month; in the meantime we can think over the matter and hope something will turn up to remove the difficulties.—Editor.



VOL. 13.

—JUNE, 1897.—

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CONTROVERSY.

BY SISTER O. L. TURNEY.

"He that keepeth his mouth keepeth his life."—Solomon.

"I am for peace; but when I speak they are for war."—David.

"Ever dwell above the thunder, treading beneath our feet the black clouds of dissension. Be too great ever to descend to discord."

"The arrival of a second man upon a desert island would necessitate a whole series of concession, which, if not reciprocated would result in abject submission of the weaker, his flight or war to the death."

"Mental knowledge concerning the covenants and their confirmation is of little use unless also our hearts be purified by the lesson of humility and gratitude, which their confirmation so forcibly teaches."—Arthur Andrew (years ago).

My sister, Mrs. L. D. Greene, has sent *The Blood of the Covenant* as also

The Resurrection to Condemnation and intimates that she would like me to give my views of the matter. Well, forbearing reader, as Brother G. T. Washburne wrote me; "I will take you into my confidence thus far," I do not like controversy. According to my notion the discordant notes set all the sweet bells jangling out of tune. I do so love harmony, peace and good-will. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble by the comfort wherewith we ourselves are comforted of God." "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, and not with fleshly wisdom, but by the grace of God, for we are not as many who corrupt the word of God; but as of sincerity, but as of God in the sight of God speak we in Christ." Moreover "give us help from trouble, for vain is

the help of man. Through God we shall do valiantly, for it is he that shall tread down our enemies."

The fact is, I think that my brain-power, such as it is, was never meant to grapple with such questions as this. It would try the sutures of my small cranium almost to the bursting point, it seems to me, if I should attempt to go into it deeply. Dr. Oliver Wendell Holmes says: "We take, as it were, a mold of our own thought. Now let us compare it with the mold of another man on the same subject. His mold is either too large or too small, or the veins and reticulations are altogether different. No mold fits another man's thought." Yet by their own different methods of thinking people may come to believe the same things.

This same sister of mine, when I visited Pomona, said that she was much interested in the chronological question that was at that time being discussed in the *Christadelphian*. I answered that I had never much cared for chronology. "Well," said she imperatively, "it was put there to be understood, else it would not have been put there." I had no reply, but have often since thought that if all the brothers and sisters must be thoroughly conversant with dates and figures, there must be a tremendous falling off in the number saved. It is like this: I do not understand the abstruse calculations by which astronomers demonstrate to absolute certainty the coming of eclipses, etc., but I see the result and accept the fact. Just the same with chronology. Never was good at mathematics, save algebra, and have forgotten even that now. I confess it would try my brain exceedingly to try to keep in mind chronological numbers, hence I most thankfully accept results; for the signs to which the figures lead up are being literally fulfilled in prophetic verification under our very eyes.

Why may not one believe the awful truth of the atonement on the same terms? I have sometimes wondered if Jesus himself fully understood it. He did so agonizingly appeal as though he thought there might be some other way *possible*. However, Brother J. J. Andrew says he did. In any case it was certainly the sublimity of faith that he laid down his young vigorous life unquestioning the Father's justice, mercy and love.

Quite true, that going over much into details has a stiling effect upon me. It seems too much like paying the tithes of mint and omitting the weightier matters of the law, mercy, judgment, and faith." Besides there is danger of deteriorating into "doubtful disputation." An editor writes: "A poem, quite musical and with uplifting motive, was printed here not long ago. Almost as soon as the paper left the mailing department, a letter was received announcing that there were nine scientific errors in that poem and that the reader threw down the paper in disgust. Alas, for the poet!" That spirit of unappeasable criticism is fast becoming the curse of the age. Comparing it with ancient times I read the following: "The self-denial which they displayed is a rebuke to our ever-growing luxury; their generosity contrasts favorably with the increasing bitterness of our cynicism, and their contented acquiescence in God's will rebukes our incessant restlessness; above all, their constant elevation shames that multitude of little vices and little meannesses which lie like a scurf over the conventionality of modern life." So much for general terms.

Yes, my sister was mainly right. It is good to discriminatingly study these things even when the intellectual capacity is limited in that direction. A golden grain can be gleaned here and there even when the whole is not

grasped. Gibbon writes of the "pain of thinking," and Victor Hugo remarks: "A man is not idle because he is absorbed in thought. There is a visible labor. To meditate is to labor, to think is to act." It must have taken years of mental throes to have culminated in producing this work of types. It doubtless has been with me, and probably others, that we have been willing to admit of the value of typical teaching in general, but not liking its interpretation in detail. The real secret of this neglect may be in part that they require more spiritual insight than many of us can bring to bear upon them. To comprehend them requires a certain measure of large discernment and exercise in the things of Jehovah which all are not privileged to possess. Let us have a care. There is a danger of despising, not man, but God. The types were written by inspiration were they not? Then it cannot be puerile to search out their meaning. It is not thought unworthy for the scientist to sit patiently before the tiny thing in nature and with his microscope to examine the most exquisite and skillful touches of the finger of God. "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is the great wide sea wherein are things creeping innumerable, both small and great beasts." The man of science is perfectly sure that all things have a meaning, and he toils to discover what it is. Is the Creator's revealed thought inferior to his other works? It is by this leaning to the word of man instead of giving ear with single mindedness to the voice of the Living God, that we so oftentimes fail in faith. In the olden time ten brought an "evil report" and discouraged the heart of the people, whilst only two were of the class of whom it might be said: "Beautiful upon the

mountains are the feet of him who bringeth good tidings."

Some people honestly hold back because they have proved some flaw in the teaching or some falsity in the life of those who attempt the higher truths of the Gospel. "He that walketh in a perfect way shall serve me." Nevertheless, "There must be also heresies among you, that who are approved may be made manifest among you." But falsities and crudities of man do not for a moment make the truth itself less actual or less adorable. We can try hard to do right, and though we never succeed perfectly, yet we can always be trying again.

"He knows the baseness in his blood
At such strange war with something good,
He may not do the thing he would."

In looking backward at footsteps along "the sands of time" we are cheered by those who not only speak glorious things of God's promises, but showed in themselves the choicest fruits of the spirit. Their nobility and their fidelity make every kindred chord of our hearts to vibrate. But we want such companionship *now*. Ah!—

"Human hearts and looks deceive me,
Thou art not like them untrue;
"Man may trouble and distress me,
I have set my heart on thee;
"Life with trials hard may press me,
All must work for good to be."

Of all things be not distrustful. "He that believeth not God, hath made him a liar." Each doubting thought of divine revelation is a step toward atheism. In thinking of Him if one fail to have confidence in his love, or power, or justice, or mercy, or long-suffering, what is life? There are some who think ecclesial matters flourishing, and go on counting proselytes and do not realize that invisible fingers are silently writing over against their loud boasting, "Thou art weighed in the balance and found wanting." They say, "We are rich and increased in goods" and

make success their idol. Did not the prophets lose? Did not Christ lose? Did not the apostles lose? If there is a way to success in this life without eternal loss at last, I would God it were pointed out to me, for in truth "my heart is wounded within me" at being beaten down lower and lower until one would fain sit with Job "down upon the ground," "and still hold fast integrity."

"Of all unsuccessful men," says Mr. Froude, "in every shape, there is none equal to Bunyan's Mr. Facing-both-ways, who sincerely preaches one thing, and sincerely does another, and from the intensity of his unreality is unable to either see or feel the contradiction. He is substantially trying to cheat God, and is in reality only cheating himself and his neighbors. This of all characters upon earth appear to us to be the one, of which there is no hope at all, a character becoming in these days alarmingly abundant." However, there are numbers who earnestly desire some better thing. They have never assumed for themselves unfaithfulness, but simply find themselves involved with others. Theirs is a sad plight. They are bent upon wholly following the Lord their God. They long for leadership out of their perplexities but are plunged deeper and deeper into intricacies. I receive private letters that are just one long-drawn sigh of heartache and weary endurance. May they be safely directed to the message from the living God is my earnest prayer.

(To be Continued.)

THE TEMPLE OF DEITY.

WHILE Scriptures abound in exceeding great and precious promises. These "exceeding great and precious promises" were made to a community known as Abraham and his seed, to be selected from mankind by Divine

principles during the progress of ages. These Divine principles are faith and obedience. When the faith and obedience of this community are completed, then the *aeon* of its probation is completed, and then is ushered in the *aeon* of inheritance of the things promised. Until the dawning of this *aeon* the Abrahamic seed appears in the world of mankind just as other men. In nearly all the walks of life they meet and mingle with their fellows, and between them and many other respectable members of society the eye of natural discernment can detect no difference. Shall the members of the Abrahamic family therefore conclude that between them and the mere children of the flesh there is no present difference? By no means. In addition to the eye of natural discernment, every true member of the Abrahamic family is endowed with the eye of spiritual discernment. This enables them to perceive facts and conditions imperceptible to the carnal understanding. Being enlightened in the prophetic and apostolic testimony, they are enabled to discern their true condition and relation to each other, to mankind at large, to their Saviour, and to the Deity who is over all.

A true member of the Abrahamic family may live in the city or country of his nativity all the years of his finite life, meeting continually well-known faces, and daily hearing well-known voices, yet such an one is a "stranger." He is a "stranger" because the commonwealth of his adoption has no present existence, and consequently he dwells in a land whose inhabitants are all "aliens to that commonwealth of Israel and strangers to those covenants of promise" of which he is enrolled for a citizen. Such an one is a "pilgrim" as well as a "stranger," because he is ever pressing onward in his journey toward that "city," or commonwealth,

known as the kingdom of God. He is a "stranger" because he has "died" to this present evil world, and he is a "pilgrim" because being "risen with Christ," he is journeying toward the consummation Christ has reached. In the act of baptism an intelligent believer and affectionate lover of the Abrahamic faith becomes at once a probationary member of the Abrahamic family, and a "stranger" and "pilgrim" in the house of his former friends.

Let the members of the Abrahamic family reflect for a little while upon the involved meaning of this ceremony, which accomplished such conditions for them, and consider once some of the lessons which it teaches.

We invite attention to Rom. vi: 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death. "Every member of the Abrahamic family recognizes that the death of Jesus Christ, while being truly an actual, literal death, was also a spiritual death."

Viewing his death in its literal aspect, they perceive the punishment due to sin. Viewing his death in its sacrificial aspect, they perceive the appointed purification from sin, and atonement for sins. Therefore when they in baptism are buried into his death, they acknowledge that they too are defiled by sin and consequently require purification from sin, and also that because of sin they too are worthy of death.

Jesus, in this two-fold aspect of His death and in His burial, rendered unto sin all that it could righteously require from Him, that is, the punishment due to sin and an acceptable purification from sin. Therefore when He was raised from the dead He had passed through, or was delivered out of, the

death state and thus was righteously acquitted from—the power or dominion of—sin. Every member of the Adamic family—by virtue of physical inheritance—is, in the estimation of the Deity, unclean. This uncleanness can never be "washed away" by any act or art of man's device, no matter how oft it may be repeated. This uncleanness came by sin, and God has decreed that the uncleanness of sin must first be ceremonially or figuratively purified, or washed away by faith in an acceptable sacrifice before the sin-defiled flesh of the Abrahamic family is changed to Holy Spirit nature. The Lord Jesus, as a member of the Adamic family, partook of this uncleanness on the principle that no one can bring a clean thing out of an unclean. The Lord Jesus was figuratively or ceremonially cleansed, or purified from the uncleanness of sin, when He was baptized of John in Jordan. He then became a "temple of the Deity," from thenceforward "*God was in Christ* reconciling the world unto Himself." "*The Father that dwelleth in me* He doeth the works." He was purified from the physical uncleanness of sin when He was exalted to the Divine nature. The flesh being no longer energized by the blood ceased to be Adamic flesh. The transformation of this flesh and blood nature into consubstantiality with the Deity was equivalent to a new physical creation. Hence Jesus styles Himself "The beginning of the creation of God."

The counterpart of the *former* purification from sin which Jesus underwent obtains in every member of the Abrahamic family. The counterpart of the *latter* purification will also obtain in every accepted member of this family. By being jointly crucified with Christ and jointly buried into His death, they have, in a figure, entered into the death state, and thus have figuratively rendered unto sin all that sin can righte-

ously claim from them. When they emerged from the waters of baptism, they have figuratively passed through the death state, and therefore in a figure are righteously acquitted from the power and dominion of—sin. They are then figuratively clean of sin, that is, the uncleanness of physical inheritance and the uncleanness derived from or attributed on account of personal transgression. Being then “*clean through the word*” they are rendered a fit habitation for the Deity.

This exposition is sustained by Paul in I. Cor. vi: 11. Speaking of wrongdoers He says, “Such were some of you. But ye are washed, ye are sanctified, ye are justified,” or declared righteous. No physical change has taken place. In outward form and semblance they were as they had been before baptism. But some change must have taken place, because they were washed, which signifies purified; they are sanctified, which signifies made holy, or free from sin; they are justified, which signifies declared righteous. In addition to all this, Paul crowns his argument by the solemn reminder, “Know ye not that *your bodies are members of Christ* (Greek emphasis), and in verse 18 Paul further says, “Know ye not that your *body*—the literal *body* which, as the instrument of the mind, is capable of committing the defiling acts of which he is warning them—is a temple of the Holy Spirit. In I. Cor. iii: 16 Paul again declares, “Know ye not that ye are a temple of God. If any man defile the temple of God—that is, if any man defile himself—him will God destroy, for the temple of God is Holy, which indeed *ye are*.”

From the foregoing testimony we would deduce the conclusion that every member of the Abrahamic family at his baptism is ceremonially or figuratively purified from the uncleanness of sin

and thus cleansed becomes a member of the body of Christ and a temple of the living God.

What valid objection can be urged against the conclusion? Every true member of the Abrahamic family should have a most exalted and sublime conception of the superlative holiness of the Deity. How then can any of them conceive of men subject to no—figurative or ceremonial—bodily purification from sin, being constituted members of the body of Christ and a temple of the superlatively Holy Deity. But with a correct understanding, the significance of baptism is perceived in its Scriptural simplicity, comprehensiveness, beauty and perfection, and the true saint walking in the fear and in the love of God is admonished to preserve his body from every defilement and guard it zealously as a living member of the Glorified Body and temple of the Eternal One. Therefore we conclude in the words of Inspiration, “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.” “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”

JAMES LAIRD.

A VIRGINIA RELIO OF WAR TIMES.

MEMORIAL.

To His Excellency, JOHN LETCHER,
Governor of the State of Virginia:

YOUR Excellency has seen fit to recommend in your late message to the Senate and Assembly of the State now in session, that those who were exempted from the performance

of military duty on account of their religious scruples be required to perform other service, such as working on the fortifications, etc.

No doubt you have been led to make that suggestion to the Legislature from a misconception of the true grounds of our objections.

No doubt, you suppose, we all claim and exercise the immunities of citizenship, and, therefore, we ought to perform some of its arduous duties. This is a mistake, at least, so far as the Christians called the "Nazarines" are concerned. Some of us, in the free use of our religious liberty, do not recognize ourselves as *citizens* in any sense, of any of the Governments of this world, whilst others, in the exercise of the same religious liberty, have hitherto regarded themselves as citizens to the extent in which the Apostle Paul regarded himself as a citizen of Rome, and availed himself of the protection which such a relation voluntarily afforded, and the same protection which all Governments humanely afford to alien sojourners. One is our King, even Jesus of Nazareth, whom God has exalted to His own right hand as "HEAD OVER ALL THINGS IN THE CHURCH." Yes. "FAR ABOVE ALL PRINCIPALITY AND POWER, AND MIGHT AND DOMINION AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME." For by Him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him, and He, is before all things, and by Him all things consist, and He is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things HE MIGHT HAVE THE PRE-EMINENCE, for it pleased the Father that in Him

should all fulness dwell." He is our lawgiver, master, king, and as "no man can serve two masters," and we have chosen His service, therefore owe undivided and perfect allegiance to Him. We cannot, and do not owe allegiance to any other.

Governments on the most friendly terms do not suffer their citizens to divide their allegiance. A familiar illustration of which fact was furnished in the proposition of Lord Brougham to be recognized as a citizen of the French Republic, whose General Assembly politely informed him that when he should renounce his British citizenship, and allegiance to all other foreign kings and potentates—then, and not till then, could he be adopted as a citizen of the French Republic. Indeed, the naturalization laws of this and all Governments are very explicit upon this point. Truly "no man can serve two masters."

It is true that popular Christianity has made citizenship in human Governments conformable to, and consistent with itself. But the philosophy of this age is not the Christian's rule or law. The Apostolic doctrine is the Christian's law. In it we are taught that Jesus is not only God's anointed, but his exalted King. Yes, even "the King of Kings and Lord of Lords." That the world, with all its institutions of *human origin*, are essentially at enmity with God, and therefore the friendship of the world is enmity to God. That it is the purpose of God's kings to put down *all power*, and all rule, and *all authority*, and make it manifest to the sons of men that God is the blessed and only Potentate who has alone the unquestionable right to rule amongst the nations. We are taught that He will accomplish this through the instrumentalities, first of his terrible judgments, in which he will show the nations their own incapacity for self-

government, and the perfect utopia of all their efforts thereat. And when, by these terrible visitations, in which all their accumulated resources shall be utterly exhausted, and their boasted wisdom shall be demonstrated to be utter folly, and they shall learn, as a consequence thereof, to "cease from man, whose breath is in his nostrils," and bow the knee to, and acknowledge that Jesus of Nazareth is the Lord's anointed ruler, or shall repent of their persistent efforts at self-government, because they now recognize the truth of Paul's testimony on Mar's Hill, viz: "*God commandeth all men everywhere to repent, BECAUSE He hath appointed a day in which He will rule the world IN RIGHTEOUSNESS* by that man whom he hath ordained, whereof He hath given assurance unto all men that He hath raised him from the dead." When the people shall repent of their efforts at self-government, and shall bow to Him in humble recognition of His right to rule, He will commence His visible rule on the throne of his father David, from whence He shall speedily possess, as the gift of His Father in heaven, the "*nations for his inheritance and the uttermost parts of the earth for his possession*. And He shall rule them IN RIGHTEOUSNESS with a strong sceptre, but those who resist He will break to pieces like a potters vessel. Hence, the proud Governments of the world were represented to Nebuchednezzar as a great metallic (or, if you please, a great military) image. Military despotism in all its glorious magnificence, not having reached its acme in the predecessors of Babylon, viz: Egypt and Assyria. But said Daniel, "*Thou art this head of gold*;" and so he proceeds to describe Medo-Persia as the silver element, Greece as the brazen, and Rome as the iron element. Each of these metals undoubtedly representing the military elements of their constitution, but the

very base of the image is mixed with miry clay (that is to say, the principle of individual equality, as developed in democratic society), and we are told that when the constitution of universal society, as the last stage of Roman civilization shall thus be made up of the miry clay and military element, then it shall be smitten on its base or feet by the stone kingdom, and will be utterly crushed to powder—yea, even as the dust of the summer threshing floors, and be driven away with the wind.

Now it is our firm conviction that the image is now assuming the very condition predicted of it at the time of smiting; and as we claim and believe ourselves to be living stones, built upon the chief corner stone, which building cut out of the great mountain governments of the world without hands, or visible political revolution, is to smite the great image on the feet, we could not (and especially at this time), conscientiously be found actively engaged in co-operation with "the powers that be" to sustain themselves in their proposed designs; for we believe that the present visitations are of God, to punish the people for their infidelity and increasing iniquities, and that they are preparatory to the smiting of the image, and if that is so we should be found among the adversaries of our king, if we were thus engaged.

These are our conscientious convictions, from which no amount of coercion, of whatever character, can cause us to swerve. We most cheerfully and heartily recognize the powers that exists in any locality in which we may at any time sojourn, in the capacity of *civil magistrates*, as God's executors for the time being, for we are explicitly commanded so to do; but we are nowhere commanded to obey them as military commanders. God has given them authority to exact from

his own children tribute, custom, and honor, but he has not given them control *over their persons*, unless they should forfeit their relationship to himself, by violating the laws of the State.

We therefore admit your right to tax our property, to confiscate our goods, to claim honor and respect for all your institutions (including that of slavery, which we regard as God's institution), and freely recognize you as "*God's ministers to execute wrath upon them that do evil.*" But we could as soon fall down and worship the golden image erected in the plains of Dura by Nebuchednezzar, as that we could yield our persons as the willing slaves of any human authority. If the Legislature shall make the demand of us, our reply will be that of Shadrach, Meshech, and Abednego, viz: "We are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us out of the burning fiery furnace, and *He will deliver us from thine hand.*" But the Bill of Rights of the State of Virginia and the Constitution of the Confederate States, guarantees *the free exercise of religion according to the dictates of conscience to their citizens*. But as many of us at least, have become voluntarily dead to the exercise of the political immunities of citizenship, and have become "strangers and pilgrims with God, as all our fathers were," and are therefore, in the fullest sense of the word, simple sojourners, we come under that class whom you admit are entitled to exemption. Nevertheless, if our peaceful, non-resistant principles and disposition are offensive to the State, and inadmissible in its communities, it will surely notify us of the fact, and not only allow us to depart in peace, but facilitate our departure to the extent of its ability to do so. We cannot bring ourselves to believe that the State of Virginia designs to

become a persecuting power, or that she is prepared to renounce her faith in history or in Christianity to the extent of arrogating to herself the right to coerce the sons of God to the performance of things repugnant to their understanding of their obligations to their Lord and King. We therefore earnestly pray that the Legislature of the State may be preserved from the committal of so grave a blunder as that of undertaking to enslave those whom the Lord hath made "free indeed." We wish it understood, however, that we do not ask exemption for any who do not endorse these views.

THE "NAZARINES."

LETTERS MISCELLANEOUS.

LESTOR MANOR, VA., Nov. 10, '96.

DEAR BROTHER WILLIAMS:

I sometimes wonder if I am dreaming while reading the *Christadelphian* and *ADVOCATE*, when I hear of brethren falling out over the questions "whom God intends bringing to judgment." Both editors will be there, and it may be that each of you may be called on to exhibit a copy of your periodicals, that an angel may read aloud to the assembled household; and may it then be declared that each have done a noble work amid an evil and adulterous generation. Whoever wishes to make the responsibility question a test of fellowship have other considerations, *I fear*, influencing them. No one conversant with the matter in dispute would say *continue*. It will soon be revealed whom the Son will bring to judgment, and I am sure He can decide much better than we can; and will not the "judge of all the earth do right?"

I rather think if Dr. Thomas were *now* living he would publish a paper in every country on the globe, if no other brother would undertake the task. I only wish I could influence more to

write. Long live the *Christadelphian*, the *ADVOCATE* and all that publish the Truth, and may *the Truth* convert the brother who lends his influence to destroy either, for he must be in "the gall of bitterness" to ever have in his heart such a desire.

Yours for peace and purity,
J. A. ROBINS.

KANSAS CITY, MO., Nov. 22, '96.

DEAR BROTHER WILLIAMS:

The honest effort made toward reconciliation by you places the blame on those who seem determined on schism whether or no. As it always takes two to make a quarrel, if the brethren in America resolve on those things that make for peace, those in England not finding an opponent will subside as gracefully as possible.

I received a June number of *Sanctuary Keeper*, but don't think I can afford to subscribe at present. I have my doubts about Brother Andrew's article on "Leprosy in Type and Antitype." As a stimulant to greater purity in ecclesial fellowship it may pass. * * * The types and shadows of the Jewish age are declared not to be the very image of the things. If we have the substance why should we build upon the shadow? * * * Under the heading "The judicial duties of priests" it is assumed that the Levitical priesthood was a type of Christ and his brethren. That the brethren constitute now the royal priesthood. The priests of old had divine authority to cast out the physical leper, and therefore, the royal priesthood have the prerogative to cast out the spiritual leper now. Is it not rather "by faith" and not yet in fact, when we remember that the high prerogative is attained through faithfulness unto death? The Levitical priests could not cure the leper. Under the law the leper was always cast out. The cleansing process described was

not curative; but it was typical of the cleansing power of the death-blood of Jesus. The efficacy of cleansing is not from us but Jesus only. Jesus cured physical leprosy and he has made a way for the cure of spiritual leprosy. Truly the gospel is the means of cure, but it is through Him only. We are all as yet patients under treatment. For "if we say we have no sin we deceive ourselves and the truth is not in us." It is, therefore, not fitting that we should cast out the incurable leper at present. We are not yet qualified judges. We must attain to official power before we can use it.

The fact that we should withdraw from the brother that walketh unworthily is no proof of our judgeship, for we must receive him back to our love when repentant. That is one of the things the matter with us at present, and accounts somewhat for the tendency to schism. There seems to be a foregone conclusion that we have a right to try and cast out the spiritual leper. But we ourselves must first stand at the judgment-seat of Christ.

The very incurable character of physical leprosy gives us a lesson of terrible warning. Under the law for the leper there was no hope. The moment the disease was proved to be leprosy, with a covering upon his upper lip, bare-headed, and with his clothes rent he was separated from all loving kindred, ties and fellowship, cast out forever to dwell outside of the camp, crying continually, Unclean, unclean; he must rot out the remainder of his existence till the welcome rest of death. It seems to me we can only find the fitting antitype to such a type at the judgment-seat of Christ in the judgment upon the unworthy whose incurable condition has been proved, and the sentence pronounced by the true and only Judge, "Depart ye cursed."

The cleansing power is undoubtedly now. Now is the acceptable time and now the day of salvation. The type of cleansing is a beautiful one (Leviticus xiv). The two birds alive and clean and the cedarwood, and scarlet; and hyssop. One bird was killed in an earthen vessel over running water, and the remaining living bird with the cedarwood, scarlet, and hyssop was dipped in the blood of the bird that was killed. The living bird was then set free. The scape-bird, like the scape-goat, forcibly reminds us of the ransom of the sinner through the blood of Christ, "To Him that hath loved us and washed us from our sins in his own blood." "And though your sins be as scarlet they shall be white as snow." Baptized into the death of Christ we are set free as the bird. The cedar is enduring and the hyssop bitter but cleansing. Repentance is bitter but it is unto righteousness. And he that endureth to the end shall be saved. Yes, our cleansing period is now, and our judge will soon appear to examine our condition. The seven times repeated of the cleansing denotes perfection, and we count not yet to have attained thereto. We do well to examine both type and antitype, as far as the antitype is fulfilled in us, for holiness belongs to God's house.

I am glad to see by your remarks on "Marriage with the Alien" that you do not approve of extreme views. An article by Brother Clough in *Sanctuary Keeper* is more extreme than Brother Tichenor on that subject. Brother Clough argues that God does not recognize any such marriage and therefore it is fornication. The brethren are well-meaning, but such views are calculated to do harm. While such marriages are not desirable, still, brethren or sisters married to aliens are bound by the laws of God and man, and such a state calls for the greater struggle

under the unequal yoke, calling rather for the sympathy of the brotherhood than condemnation. Condemnation would still further alienate the alien and discourage those who are under too great a pressure already. The Apostle Paul chose rather not to be married at all in order that he may be free exclusively for the Lord's service.

I regret to state that Brother and Sister Daniel have left the city for Mexico, Mo. Their future home is not yet determined, and I have received no further information from them. It is strange nothing can be done in this great city. I feel lonely and would be glad to correspond with brethren on Bible subjects.

The present attitude of Brother and Sister Shepard is not satisfactory. As you were interested in them it is my duty to say this much, though it is sorely against my wish, for I love them both. I feel truly alone here at present.

Yours in hope,

J. T. BROWNING.

SHERRARD, ILL., Feb. 15, 1897.

DEAR BROTHER WILLIAMS:

Not having read the Roberts-Williams correspondence I cannot express an opinion on it, but I must say that I have not read anything written by you that I would construe as unbrotherly or the production of an evil mind. Keep on, dear brother, and may you be blessed of Deity and be found worthy of a place in His kingdom.

I remain your brother in hope of eternal life,
ELI COOKE.

LADNER, B. C., CAN., Dec. 6, '96.

DEAR BROTHER WILLIAMS:

Thanks for the R.-W. correspondence. We deeply sympathize with you in all your trials and pray that you may be spared to contend earnestly for the Truth till our Master comes. We

hope that all true brethren will stand by you and help your "little craft" to float till the troubled waters hear the voice, Peace! Be still. * * * Sister Cook joins in love to you and all the family. Fraternaly yours,

JAMES COOK.

Osage, Ia., Dec. 18, 1896.

DEAR BROTHER WILLIAMS:

I want your publications as long as the good Lord spares you to publish them and me to read them, or as long as you maintain the defence of the truth as ably as you have in the past. All things work together for good to them that love God. Our trials are for a purpose, divinely appointed. God grant you strength and courage to defend the faith, once delivered to the saints, against all opposition from within and without. * * * Untaught questions are to be avoided, according to Paul's instruction to Timothy, which we are safe in following.

Your brother in the patient waiting for Christ,
J. W. ELLIOTT.

SAN FRANCISCO, Dec. 14, 1896.

DEAR BROTHER WILLIAMS:

I received December number of your paper and was much pleased to see how well you defend the truth in your correspondence with Brother Roberts. The truth is on your side.

To me it appears that there are not such candidates in existence as talked so much about as rejectors. Knowledge of the truth must be mixed with love, hope, and a desire to inherit those glorious things of the gospel.

If love and a desire to obtain the precious promises are not in the would-be candidate, then he is not fit and has not yet reached the mark to become related to Christ; for only Christ's sheep will hear the voice at the

sound of the last trumpet; for surely, if a mortal understands and is able to love the truth, he will be baptized.

With honest lovers of the truth there should be but two classes, namely, those in Christ, and those still in Adam. Your answers fully express my view.

Hoping that the ADVOCATE will be rewarded for the effort to hold up the truth, unity and love amongst the brethren, I am, yours in hope of eternal life,
R. BRODE.

FORGIVE AND FORGET.

"I forgive the offence, but cannot forget,"
How often that language we've heard,
And felt that forgive, in such company set
Was a vain and meaningless word.

Remembered offences must canker the heart
And poison the fountain of love,
They rise like an icicle to keep us apart
Wherever our footsteps may rove.

At least I confess when my heart is made sore
And my feelings indignant I find,
The only true method my peace to restore
Is to banish the cause from my mind.

I must seek to forget, or I cannot forgive,
However my reason may strive,
For it whispers, if just, the resentment should live
While I keep the remembrance alive.

And I turn with a resolute will from the thought
Whenever it enters my brain,
Till my spirit should find the tranquillity sought,
And no angry emotions remain.

And I pray that the seal of oblivion thus set
No future remembrance may break,
'Tis then I forgive, for the fault I forget
No longer resentment can make.

Selected by SISTER ZANDERS.

The Covenants of Promise.

CHAPTER IV.

COVENANT WITH ADAM.—PROVIDES FOR REMISSION OF SINS.—IMPLIED BY THE COATS OF SKINS.—ABEL'S OFFERING IN OBEDIENCE TO COMMAND.—TWO KINDS OF OFFERINGS.—WHERE CAIN'S WAS DEFICIENT.—COVENANT FOLLOWS THE FALL.—COVENANT WITH NOAH.—RELATES TO THE EARTH.—PROGRESSIVE REVELATION.—COVENANT WITH ABRAHAM, ISAAC AND JACOB.—TYPICALLY CONFIRMED BY SACRIFICES POINTING TO CHRIST.—RESURRECTION REVEALED.—THE COVENANT RELATES TO THE LAND OF CANAAN IN PARTICULAR AND TO THE EARTH IN GENERAL.—THE FATHERS TO PERSONALLY REALIZE THE BLESSINGS.—CAN ONLY BE FULFILLED THROUGH CHRIST.—NOT YET FULFILLED, BUT WILL BE.—THE ONE GOSPEL THE SAME THING.—HOW TO AVOID MAKING THE BIBLE CONTRADICT ITSELF.—THE GEOGRAPHICAL ASPECT OF THE COVENANTS.—THE MOSAIC COVENANT ADDED BUT DID NOT DISANNUL.—INVOLVES KINGSHIP AND KINGDOM.—ONLY TO THE SEED.—HOW GENTILES MAY BECOME HEIRS.—ALL THE COVENANTS INVOLVE THE WORLD'S REDEMPTION.

..**M**AN, through sin, having fallen from the exalted position in which God had placed him, becomes an outcast, an alien from God and, in the language of the Apostle Paul, was "without hope and without God in the world." He was then, so far as he himself was concerned, hopeless and absolutely powerless to help himself. He had fallen. He was lost. While he had thus brought evil into the world, dethroned himself and become the subject of sin, resulting in the deplorable history of human affairs which followed, he placed himself in a predicament to become the subject of Divine mercy. This gave scope for the manifestation of the love of God, to show that His tender mercies are always manifest towards those who will believe His word and obey His commandments.

He does not leave man to die under the sentence and go down into dust without hope, but He comes to his rescue opening up a new relationship.

COVENANT WITH ADAM.

Here, we may safely say, is the first covenant of promise to be found in the Bible. While the promise is made in so many words, the covenant feature is only implied. The implication, however, is sufficient to assure us that a covenant relationship was opened up between man and his Creator. The Scriptures lay down the principle that "without the shedding of blood there is no remission of sins" (Heb. ix: 22). A covenant, therefore, providing for man's redemption, must always provide for a sacrifice for the remission of sins. Was there such a sacrifice

in the case of our first parents? May we not safely conclude that the coats of skins made for covering their nakedness implied a sacrifice involving the shedding of blood? That by the goodness of God an arrangement was entered into between God and man at that early stage, requiring sacrificial offerings, is clear from the words of the Apostle Paul: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh" (Heb. xi: 4). This alludes to Gen. iv: 3, 4—"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." How could Cain and Abel know that it was necessary to make offerings unless they had received the revelation from God? That a covenant had been entered into, God promising redemption and requiring submission to his prescribed conditions, would seem to be more than implied in what the apostle says. He first defines faith, saying, "Now faith is the substance of things hoped for, the evidence of things not seen." Our first parents and their sons could know nothing of future life and could hope for nothing after the fall, unless God had made promises to them. In these promises they had "evidence of things not seen," things far in the future, involving human redemption. Without this faith "it is impossible to please God" (Heb. xi: 6). This is what is called in other parts of the Scriptures "the one faith," the "one hope." We may safely conclude also that this one faith is what is termed the one gospel, and therefore the gospel from the beginning and throughout all ages since has been the same, in-

volving the redemption of man and the "restitution of all things spoken of by the mouth of all the holy prophets since the world began." Having defined what the one faith is, the apostle proceeds to say, "Through faith we understand that the worlds (ages) were framed," and then he adds, "By faith," this faith already defined, "Abel offered unto God a more excellent sacrifice than Cain." The one faith was therefore revealed to them, and this one faith instructed them that God required an offering from them, or rather offerings, for evidently there were two kinds of offerings to be made—one of the fruit of the ground and the other of the firstlings of the flock. It does not appear that God found fault with Cain's offering in itself. It was all right in its place, but where he fell short was that he did not do all that God had required, as Abel his brother did. That it was not displeasing to God to offer the fruit of the ground is shown by the fact that such offerings were instituted in the Mosaic law. The difference between the two was that the one was an offering of gratitude to God, while the other, the firstlings of the flock, involving the shedding of blood, acknowledged man as a sinner and his dependence upon God for forgiveness and redemption through the shedding of the blood of the typical victims, which pointed to Christ, whose blood has been shed for redemption. An offering which acknowledged the justice of God in inflicting death for sin, and His goodness in granting remission of sin and release from its evil effects was esteemed very important, sufficiently so to cause God to have respect to Abel's obedience and to bring frowns upon the disobedience of Cain. The words spoken to Cain, "Sin lieth at the door" (Gen. ix: 17) should be rendered "A sin-offering coucheth at thy door," intimating that an animal proper to be offered

for atonement, and which Cain had failed to offer, was within reach. We may safely say that "Jesus Christ and Him crucified" was in the gospel or the faith made known to our first parents, and that their offering pointed directly to Him, as all the types and shadows of the Mosaic law did, of which the apostles assure us. Here then in the Garden of Eden, as soon as man fell, we have a covenant of promise.

THE COVENANT WITH NOAH.

Coming down to the time of Noah, when the wickedness of man became great and God's justice and vengeance required the destruction of almost everything that existed; provision being made for the safety of Noah and his family, and sufficient of the animal kingdom to give the world a fresh start, another covenant of promise was made. In the building of the ark, which saved Noah and all that went in with him, we have a figure of Christ. The apostle Peter says, "The like figure where unto baptism doth also now save us" (I. Pet. iii: 21). The storm and flood having subsided, God enters into covenant with Noah, instructing him in certain details concerning the various animals, by which he could discriminate between the clean and the unclean, He then says,

Gen. ix: 9-17—And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make 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. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant which is between me and you and every living creature of all flesh;

and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud: and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Again we would pause here and ask the reader to remember that these covenants, so far as we have gone, pertain to the earth and the creatures upon it; that they deal with the results of the curse which was the original cause of all the evils necessitating the covenants and the end they are intended to reach. No doubt there were many details in these covenants communicated to the people of the times that are not recorded, revelation not seeming to abound in giving particulars from Adam to Abraham as it does from Abraham to Christ and His apostles. The outlines given, however, with references made in more recent writings in the Scriptures, are sufficient to assure us that God's promises and all His arrangements with man in those early ages dealt with things as they had come to be *in the earth*, with a view of ultimately righting all wrongs and eradicating every vestige of sin and its woeful effects. Over two thousand years pass away before the details of the covenants of promise begin to be clearly revealed and assume tangible form, which brings them well within the scope of the comprehension of following ages.

THE ABRAHAMIC COVENANT.

Abraham is told to leave his native country and to go into the land of Canaan, where God promises to make of him a great nation, to bless him and to make his name great. "And Abram took Sarah his wife, and Lot his brother's son, and all their substance * * * and they went forth to go into the land of Canaan; and into

the land of Canaan they came" (Gen. xii: 5). Upon his arrival in the promised land we are informed of the nature of the promised covenant, which was repeated to Isaac, and to Jacob:

Gen. xlii: 14-17—The Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

Gen. xv: 5-8—And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?

Verse 18—In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.

Gen. xvii: 1-8—And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 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.

Gen. xxii: 15-17—And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee,

and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

REPEATED TO ISAAC.

Gen. xxvi: 1-5—And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.

REPEATED AGAIN TO JACOB.

Gen. xxviii: 13, 14—And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

TYPICALLY CONFIRMED.

Those who have departed from the Abrahamic faith and subverted the covenants of promise will claim that these Scriptures found their fulfillment in the history of Abraham, Isaac and Jacob; at any rate in that of their descendants, the twelve tribes of Israel. They are astonished when we quote these testimonies and apply them to ourselves. They have no idea that the gospel, the only true and saving gospel, is found in these very promises. Perhaps you, dear reader, have taken this ground; but let us reason together a little. You will notice that in making the promise to Abraham it is said, not simply that I will give this land including the blessings promised, *to thy seed*, but I will give it to *thee and to thy seed*. Therefore it was intended that Abraham himself, and Isaac, and Jacob

should personally receive the inheritance and enjoy the blessings contained in the covenant. That Abraham did not understand that he was then to receive the inheritance is clearly shown from the anxious inquiry he makes when he says, "Lord God, whereby shall I know that I shall inherit it?" What could make him ask such a question as this if when the promise was made the inheritance was given to him and he already inherited it. There was no reason why he should ask for evidence that at a future time he would come into the possession of the inheritance if it was then given into his possession. It is evident that he saw how far-reaching the promises were, that they reached away beyond the time of his natural life; and may we not conclude that it was in this that he saw the day of Christ, of which our Saviour speaks when he says, "Abraham rejoiced to see my day, and he saw it and was glad." The manner in which Abraham asked for assurance shows that this was the case. He was not answered in so many words, but he was commanded to take an heifer of three years old and with it and other things make an offering which shows that the realization of the promises depended upon sacrifice. All sacrifices, especially those in which there was the shedding of blood, pointed to Christ. If we view this typically, we may safely conclude that the answer points out that the inheritance could not be realized except through Christ, and that he would be the covenant sacrifice, whose blood would be shed to bring the covenant into force.

RESURRECTION REVEALED.

There is another reason why we may conclude that this promise reached down the ages beyond the time of the resurrection. The matters recorded in the fifteenth chapter seem to follow each other in natural sequence. The first command given

to Abraham in answer to his inquiry, whereby he should know that he should inherit the land, is to offer sacrifice. This takes us back to the sin of our first parents, which necessitated sacrifice in order that men might escape the curse which Adam brought upon the race. Had God never interposed in man's behalf, man must have died under the condemnation and gone into the perpetual darkness of the grave. But sacrifice having been provided, pointing to Christ, hope is given of escape from the power of death and the bondage of the grave through resurrection. Hence the next step in the answer to Abraham's inquiry was one that removed the grievous difficulty which, no doubt, stood in his way. He felt and confessed that he was "but dust and ashes," realizing that in a few years his life must end, and he would be "gathered to his fathers and see corruption." How then could he inherit such wonderful world-wide endless blessings as had been promised? How could he pass over the dark chasm of death and the grave and reach the time when all the nations of the earth would be blessed in him and in his seed and he would receive the everlasting inheritance promised? He exclaims in the earnestness of his soul, "Lord, God, whereby shall I know that I shall inherit it?" In answer, after commanding that offerings be made, the sun is going down, and Abraham is caused to pass into a "deep sleep and a horror of great darkness fell upon him." What can this be but death and the grave; that perplexing obstacle which Abraham saw between him and the realization of the grand promises? Why is he thus caused to symbolically die, to pass into the darkness of the grave? Is it not that God might awaken him out of this sleep, and thus show him by symbol that the obstacle standing in his way would be removed, and that by him ultimately being awak-

ened from the sleep of death and brought victoriously forth from the power of the grave he would realize the promises?

If this is the gospel involved in the Abrahamic promises it surely concerns us as much as it did him. The same gospel that suited his condition and his future prospects suits ours. Therefore these promises seriously concern us, and let us not be persuaded that they are out of date and pertain to the ages of the past, having no reference whatever to our salvation.

Previous to the Lord appearing to Abraham the second time to amplify the covenant, he was subjected to the severe test of offering his son, his only heir, as a sacrifice to God. We have only to imagine ourselves in Abraham's place to realize what a trying ordeal it was for him, to be the recipient of such momentous promises. Had he not been the right man in the right place, he certainly would have faltered and fallen under the weight of such responsibilities, as he must have felt devolving upon him, by reason of being the one upon whom, in the hands of God, depended such wonderful eventualities. God's goodness, however, always provides for the weakness of fallen men, and, "the word of the Lord came unto Abraham, in a vision, saying, "Fear not Abram: I am thy shield, and thy exceeding great reward" (Gen. xv: 1). Still the question pressed itself, How could such great things be accomplished through his seed, when he was a childless man advanced in years? He exclaims, "Behold, to me thou hast given no seed: and lo, one born in my house is mine heir" (verse 3). All through the trying ordeal Abraham is an anxious and intelligent inquirer, doubting not the power and veracity of God, but seeking "the substance of things hoped for, and the evidence of things not seen," which is always well-

pleasing to God, who even condescends to say to the intelligent creatures of his creation, "Come let us reason together." As Abraham's anxiety grew in intensity, one by one the obstacles were removed and the light increased, shining "brighter and brighter unto the perfect day." He is assured and strengthened by the words, "This" (Ishmael) "shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (verse 4). When Abraham was ninety years old and nine the Lord appeared unto him to renew the covenant and said, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. xvii: 15-19). In due time Isaac was born; and after a while, when the mocking of Ishmael sorely displeased Sarah, she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Gen. xxi: 10-12).

Thus far all obstacles have been removed, everything made clear and

Abraham could more fully trust in God, and wait in faith the fulfillment of the covenants of promise. But still a more trying ordeal awaited him, one that without the faith developed by irresistible evidence and by intelligence concerning the power and purpose of God, he could never have endured. The indignant scoffer flushes his cheeks and cries out against God's demand of Abraham to "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" (Gen. xxii: 2). To the mere natural man it appears cruel; but to one who knows God's power, authority and wisdom it is quite intelligible. Had Abraham reasoned from the standpoint of the mere natural man, to slay his son and heir would be to frustrate the purpose of God and defeat the plan the covenants of promise provided for. But was not Isaac's existence a token of God's power? Had not God in various ways shown His power and faithfulness? Even if I slay my son, cannot the God, who supernaturally gave him to me, prevent the pangs and pains of death, even though he die by the knife, and then restore him to life again? This was a faith based upon the power and veracity of God, and one that required reason and intelligence concerning His plan of a character too high for the unenlightened mere natural man to reach. It was, however, the faith that strengthened Abraham for the trying test; for the Apostle Paul says, "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: *accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure*" (Heb. xi: 17-19). Here we

have a representation of God's love in giving His Son, and of Christ's resurrection to life through sacrifice, which is the real and final confirmation of the covenants of promise. As the sacrifice of the victim brought Isaac from the dead in "a figure" so the "God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii: 20). And thus was Christ "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv: 8).

NOT YET FULFILLED, BUT WILL BE.

Should you, dear reader, not feel disposed to accept what seems to be the unmistakable meaning of the types or symbols we have called attention to we are pleased to assure you that the futurity of the Abrahamic promises is not dependent upon these alone. The Scriptures positively declare it in words that cannot be misunderstood. Coming down to the first century of the Christian era, over two thousand years from Abraham's time, we have the words of the Apostle Paul declaring, "By faith Abraham when he was called to go out into a place which he should *after receive for an inheritance*, * * * went out, not knowing whither he went. By faith he *sojourned* in the land of *promise*, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi: 8, 9). There can be no question that the apostle here refers to the very land promised to Abraham for an inheritance, including also, of course, all the blessings involved. I must again remind you that there is not one word indicating a promise to Abraham of an inheritance in heaven. It all has to do with the earth. He is told to "look northward, southward, eastward and westward, and all the land

which thou seest," it says, "to thee will I give it." Then he is commanded to arise and walk through the land, in the length of it, and in the breadth of it, and he is assured that to him God would give it—the land. Abraham believed this and it was accounted to him for righteousness. Had he changed this and believed in "reading his title clear to mansions in the skies," he would not have believed the promise, but something else, not promised; and that would not have been accounted to him for righteousness, for "he that believeth not God hath made him a liar;" and surely God cannot be well pleased with those who, by refusing to believe His promises as they are given, without perversion, make Him a liar. In this very land he sojourned; and in this very land he was a stranger; of this very land he was *heir*, not yet in possession; of this very covenant, of these very promises made to Abraham and others, the apostle says, "These all died in faith, *not having received the promises*, but having seen them *afar off*, and were persuaded of them and embraced them and confessed that they were *strangers and pilgrims on earth*" (Heb. xi: 13). At that time they were strangers and pilgrims, but when they come to the realization of the promises they will no longer be strangers and pilgrims, for then they will be of those spoken of by our Saviour, in His promise, "Blessed are the meek for they shall inherit the earth," and they will join in that grand song of redemption, "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

Some base the claim of a past fulfillment of the promises to Abraham upon the words from Neh. ix: 7, 8— "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful

before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words."

A moment's thought will show the fallacy of such a claim, and those who make it forget that if they succeeded in proving that Nehemiah meant the fulfillment of the promises to Abraham, the passage would be a flat contradiction to what is said in the New Testament. The Apostle Paul declares that the possession of the promised land under the Mosaic law, or the added covenant, did not disannul to make the Abrahamic covenant of none effect (Gal. iii: 17, 18). Supposing we were to make the words of Nehemiah read as some would have them read, "And madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say (to thee and) to thy seed, and hast performed thy words." Then we should be met with the words of Stephen in Acts vii: 5 where he declares, "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." No one who has any regard for the Scriptures would force a claim that necessitates the admission that the Bible contradicts itself. There is no disputing the words of Stephen, and if the words of Nehemiah say the very opposite a contradiction necessarily must be admitted. Numerous testimonies show clearly that the promise has not been fulfilled to Abraham and to his seed; for it centered in Christ, and cannot be fulfilled until Christ takes possession of the promised inheritance. But how would we harmonize the apparent contradiction? Very easily

if we pay strict attention to what Nehemiah says. He does not say, "to give it I say *to thee and* to his seed." He simply says, "to give it, I say, *to his seed*, and hast performed thy words." The seed here referred to were the descendants of Abraham according to the flesh; and the possession of the land by them was under the Mosaic covenant, which was added to the Abrahamic "till *the seed* should come *to whom* the promise (the great Abrahamic covenant, to which the Mosaic covenant was added) was made." The possession of the land under the Mosaic covenant was a small matter compared with the promise to Abraham in its amplitude and was simply an added affair to illustrate a greater and grander constitution, that to which it pointed and of which it was a type. It was the lesser involved in the greater, and when it had served its purpose was abolished and Abraham's natural seed driven out of the land and scattered among all nations of the earth. Hence Paul says of the two covenants represented by Sarah and Isaac, and Hagar and Ishmael, "which things are an allegory: for these are the two covenants: the one from the Mount Sinai which gendereth to bondage, which is Agar * * * and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above," or as some translate it, "Jerusalem the exalted," the one that will be higher and more glorious than the one that was, "is free." This one is represented by Sarah and Isaac. Hence he adds, "Now we, brethren, as Isaac was, are the children of promise." The Abrahamic promise is therefore still a *promise* and not a thing fulfilled. Upon the principle of the greater involving the lesser, which is characteristic of the Scriptures in many cases, there is a double fulfillment provided for. The possession of the land under the Mosaic law was involved in the

promise made to Abraham, but it was not the *fulfillment* of it. As an illustration of this principle we may refer to the words, "Out of Egypt have I called my son," which were originally applied to Israel coming out of Egypt; but they are applied also to Christ, and it is a question if they are not still applicable to the future and larger fulfillment. God knowing the end from the beginning, can give expression in the same words to events wide apart that will repeat themselves in the future history of the world, and thus clothe divine thoughts in few words. It would be difficult for any one to divide the promises made to Abraham, and say on the one hand, This applies to the possession of the land under the Mosaic law, and on the other hand, This applies to the everlasting inheritance under Christ. But if it be kept in mind that the Mosaic possession, the lesser, is involved in the promise of the everlasting inheritance through Christ, the greater, the difficulty will be removed, and then we can apply the words of Nehemiah to the lesser, in which he only says that the land was given "to his seed." It yet remains for the absolute fulfillment required by the promise which declares, "*To thee* will I give it *and to thy seed for an everlasting inheritance*;" and when this is fulfilled, "*all families of the earth shall be blessed*," a thing that has found no fulfillment as yet in the history of the world.

Many letters speak commendingly of the present size and character of the **ADVOCATE** and express a hope that we may not have to return to twenty-four pages. The way is clear for most of this year and we, too, shall hope to keep to the thirty two pages. We are pleased to know that the chapters for Seekers after Truth are appreciated, because they are detached parts of the new book we are now writing, which will be entitled *The World's Redemption*. We are striving to make it simple for learners and a complete and comprehensive work to help the perishing to find life and inheritance in the Kingdom of God.—Ed.

QUESTIONS AND ANSWERS,

BY THE EDITOR.

QUINCY, MASS., May 4, 1897.

DEAR BROTHER WILLIAMS:

While I cannot agree with you on the responsibility question yet I don't think it is a question that ought to separate us from fellowship. I would like to ask a question of you. If by the knowledge of good and evil Adam was brought forth from his hiding place in a naked condition and in this naked condition appeared before God to be condemned to death in a naked condition for having his eyes opened to know good from evil, will not all whose eyes have been opened to the knowledge of good and evil, though they be naked, come forth at the word of the Lord? Seeing that James says, "To him that knows to do good and doeth it not to him it is sin." I know that James was writing to brethren in the truth, but yet I don't think that I would like to apply all that James wrote to the brethren.

Now, dear brother, if you think best to put this in the waste basket do so. I only do this by way of giving you some of my reasons for not agreeing with you and would rather see you do so than cause trouble in any way by a question that I do not consider essential to salvation.

With love to all of like faith, I remain, your brother in the one hope,

W. P. PINEL.

ANSWER.

The first part of the question is not a correct hypothesis. It assumes as a foundation for the question what the testimony does not bear out. The record does not say that "by the knowledge of good and evil Adam was brought forth from his hiding place in a naked condition," etc. It was sin that opened the eyes of Adam and Eve

to see that they were naked. It was not an intellectual opening of the eyes, as is the case with one studying and learning. It was that kind of eye-opening that comes from consciousness and shame of having done a wicked thing. The "knowledge of good and evil" and the opening of their eyes are not such knowledge and eye-opening as come from learning by study of a plan and purpose revealed. It is true that they were persuaded that "the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," but the food was *not* good; the pleasant appearance, colored by the serpent, was deceptive, and the wisdom was fleshly and devilish. Let us not for one moment compare this with learning the truth by the study of Revelation.

If any analogy is to be drawn between Adam's case and the present question of responsibility, it will be against the position taken in the foregoing letter, for Adam was clothed and "very good" before he became naked *and very bad*. He was on probation, in communion and conciliation with God, and fell from that state and relation. He was therefore under the law governing probation and by that law was judged. So when we are brought into the same relation and put on probation under the law of the Spirit of life, we are responsible to that law. Having been "bought with a price," reconciled and brought into atonement with God, we are clothed. Then if we are disobedient in our probation under law as Adam was, we shall also be found naked before our Judge and shall be condemned by the law of our probation as Adam was. This is a very different thing from bringing to judgment those who never were clothed, who are naked and remain naked, never on probation, never raised to communion with God and therefore

never could fall. Adam was judged and punished because he fell. His descendants are already down where he left them by the fall. Therefore they cannot fall. But those who are buried and raised in Christ by baptism may fall, and some of them will fall, and for that they are responsible to the law that raised them up and gave them the privilege and honor of probation for unspeakable blessings.

If we make a general application of the words, "To him that knoweth to do good and doeth it not to him it is sin," it would still have to be proved that the sin was one to be adjudicated at the judgment-seat of Christ. Thieves and adulterers in the world know they are sinning, and if this knowledge of sin makes them amendable to judgment with the household, then we shall come nearly having universal resurrection after all. Those who have made a hobby of "knowledge brings responsibility" are not prepared to accept it; for if knowledge that it is right to be baptized makes one responsible to the Judgment-seat of Christ, then knowledge that it is right to read the Bible and learn the truth makes one responsible to the same judgment and that would bring many there who are totally ignorant of the Truth. To the indignation that keeps crying out, What! punish the man who tries to obey by being baptized and let the man go free who refuses to be baptized; we may answer, What! punish the man who refuses to be baptized, and let the man go free who refuses to read the Bible and learn what he must do to be saved! If refusal to be baptized brings one to judgment with the household, why not the refusal to learn the truth when it is continually within reach? Some are very much alarmed lest those who become enlightened and go no further will "go free," while some of those who

go further (in baptism) will be raised to punishment. Why not the same alarm lest those who put their fingers in their ears and refuse to be enlightened "go free," while those who go one step forward must be raised to judgment and punishment? A man enlightened is supposed by some to reason thus: "I know the Truth, and if I am baptized I shall be responsible to resurrection and judgment, while if I am not baptized I shall die and remain dead." Now we do not believe it possible for a candidate for immersion ever to reason so, for if he were a candidate he would not entertain such thoughts. His first and paramount thought would be "What must I do to be saved"? and he would cry out, "Here is water, what doth hinder me to be baptized? But it is thought a terrible thing by some to let this supposed rejector "go free," as if one could be said to go free who passes through a sick and troubled life into the dread jaws of death and the dark chambers of the grave. To escape this resurrectional fate which some regard as part of the gospel to be preached, all one has to do is, when he hears that if he learns what is being set forth he will become responsible, refuse to hear and be enlightened and then he will "go free."

Bro. Winfrie sends a copy of *The Way of Truth*, with marks at the following paragraph, the substance of which is said to be "well authenticated" by a private letter from England, but which seems to us doubtful:

"A lady was calling in Lord Rothchild's home in London, and discussing the present troubles he said, 'You may not be aware that the whole of Jerusalem is mortgage to rich Jews, ourselves included. Next year the mortgage ends, and as the Sultan cannot pay we shall take possession.' He then showed her an exquisitely worked banner which will head the procession of Jews on entering Jerusalem. We live in wonderful times."



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JUNE, 1897.

THE discussion of the responsibility question has continued, it seems, in the *Christadelphian* till the May number, which has accidentally fallen into our hands (we thought best not to take it for awhile till the hard sayings ceased, so we may the more easily refrain from further discussion). Notice is given in the May number that the discussion will probably end. Well, many will be thankful, but now at the end what conclusion has been reached so far as the bearing of the subject on fellowship is concerned? The answer will be seen from the words of the editor, which we quote from the May number as follows:

But it is altogether different when we are dealing with men who, admitting the principle of light bringing resurrectional responsibility, are doubtful whether the degree of light appertaining to our own particular day, when there is no open vision and no visible authentication of the written word of the Lord, is sufficient to attach that responsibility to the disobedient.

We are pleased to see that at last it is admitted that it is questionable whether the language of the Saviour to the Jews is applicable to Gentiles in our day. It is at least an admission that it might be questioned whether in our day there is "sufficient to attach that responsibility" which attached to those Jews to whom the Saviour uttered the words of John so often quoted.

The editor further says:

What led Jesus to speak so pointedly in Jno. xii: 48, as to the certainty that rejectors would rise to answer for their sin against the light was *the fact that the privilege of those among whom he was speaking WAS OF THE HIGHEST ORDER* (Italic ours). They had no cloak for their sins. That is what he says (Jno. xv: 22). "If I had not *come among them* and done works which none other man did, they had not sinned, but now they have both SEEN and *hated* both me and my Father." If men were to say, "We reject Jno. xii: 48" (No brother would say such a thing—Ed. of ADV.), there could be no question of continuation in fellowship with them; but when what they say is this, "We doubt its applicability to those who have not seen and among whom Christ has done no works," we have a different question to consider.

This was evidently the moderate view taken of the question when the Birmingham Statement of Faith was drawn up, and thereby the recent extremes were nicely guarded against. It was the departure from this and the forcing of the claim that the Statement of Faith was intended to make a test question of the matter in our own day that caused much of the trouble in the late controversy. With the moderate position taken in the foregoing quotation, it would be very inconsistent to incorporate the the responsibility question in a statement of faith in our day.

The last words of the editor in the May number of the *Christadelphian* are as follows:

We are all agreed that the position

taken by Brother Andrew is not an "open question," but one that interferes with fellowship. What we require to further agree about is that where privilege is admitted to be the ground of resurrectional responsibility, it ought not to be an objection to any man's fellowship, that he is unable to say (what no man can say) what amount of privilege is necessary before that responsibility begins to be operative? This may not suit those who advocate an extreme course, but it is a limitation which calm exercise of reason will sanction.

This is well said, except the seeming care to be sure to exclude Brother Andrew from the benefit of the wise and moderate rule laid down. One says that "what amount of privilege is necessary before that responsibility begins to be operative" is knowledge only; another says that the "amount of privilege" is admission to probation for life. In both cases "privilege is admitted to be the ground of resurrectional responsibility." Then let both "further agree" that the difference as to where the responsibility becomes operative "ought not to be an objection to any man's fellowship" and the trouble is ended. Since the difference, so far as the responsibility question goes, between Brother Andrew and Brother Roberts is as to the "amount of privilege" required to incur resurrectional responsibility, and since Brother Roberts says this "ought not to be an objection to any man's fellowship" it seems strange that "the position taken by Brother Andrew is not 'an open' question;" but one that "interferes with fellowship." If the principle is a good one, why refuse its application to Brother Andrew? Look out, that you are not respecting persons rather than principles.

We should not have referred to this question now had it not been that a conclusion had at last been reached, and that that conclusion, if practiced as well as preached, removes all the

difficulty so far as fellowship is concerned. Let us now understand, then and accept as a settlement of the fellowship phase of the question that

1.—*"What led Jesus to speak so pointedly in Jno. xii: 48 * * * was the fact that the privilege of those among whom he was speaking was of the highest order."*

2.—*"We doubt its (language of Jesus in John) applicability to those who have not seen (Christ) and among whom Christ has done no works."*

3.—*"Where privilege is admitted to be the ground of resurrectional responsibility, it ought not to be an objection to any man's fellowship."*

Brother Baker, of Scammon, Kansas, has sent us a twenty-eight page manuscript purporting to criticise our answer to Brother Benjamin in the April number of the *ADVOCATE*. We fail to see more than two or three short quotations from what we wrote, but many statements are imputed to us that we never made; and it is upon these most of the article depends. Brother Baker has been inventing a number of new theories and gives vent to them in this lengthy article, while he persuades himself that he is criticising what we wrote in answer to Brother Benjamin. The burden of the article is an attempt to sustain the Free Life theory, partly by the old methods and partly by a few new inventions of Brother Baker's. A publication in full would not be pleasing nor profitable to our readers, and, judging from the past, would very

likely be a matter of regret to Brother Baker when he has time for a more mature study of the questions dealt with. We can only promise to deal with those parts, the refutation of which would be profitable as a safeguard to our readers who may not yet be strongly fortified upon the much discussed and yet much misunderstood question of the sacrifice of Christ in relation to the law of sin and death.

Brother Holderness writes us again referring to our remarks in the April number of the *ADVOCATE*. It is not clear what he is trying to sustain; but it is clear that he is not in a very good temper from the fact that he takes pains to tell us that we "evidently do not, or will not understand," and imagines that he is replying "to your (our) charge of subterfuge." This is followed by repetitious refusals to allow us to tell him this and that, which indicates a desire to borrow trouble and refuse absurd requests that are not made.



The Turk has shown the world that he has not lost his fighting power yet. Newspaper men theorize about unpaid Turkish soldiers, who are left half naked and half starved by the government, and on this basis predict their inability to bear the hardships of the battle field and their lack of patriotism on empty stomachs. They forget that the Turk does not require the same conditions to enable him to fight that the Europeans do. He is a savage that can fight, kill desolate and destroy under any and all circumstances. This is his mission, and when he has fulfilled it, like Pharaoh

and his hosts, he will sink to rise no more.

Turkish victory over Greece is complete, and an armistice just now is allowing the great powers to try their hands at settling the trouble or increasing it. No doubt Russia is greatly the gainer by this war. Greece is crippled till she will be easily made to serve the ends of the Czar, while Turkey seems quite willing to bow to the beck and nod of Russia. With her present power and prestige in the far and near East Russia can afford to move on slowly, or to wait and watch events, knowing that every move is to her advantage. The stratagem and bravery of the Turks with the Greeks show that when the great crisis does come there will be a terrible struggle. The demands of the Sultan and the refusal of the powers may bring it on quite soon. Whenever it starts a fight to a finish may be looked for. Prophecy cannot fail, and therefore Russia must be the victor for a time, until she draws the whole attention of an amazed and terrified world. Then her end will come and the Righteous and powerful King from heaven will clear away the wreck and rubbish, the raging sea will be quieted, the howling winds will be hushed, the dark clouds will be chased away and the brightness and splendor of the Sun will shine upon a beautiful Paradise, when Yahweh's name shall be known from shore to shore and sin shall curse the earth no more.

The latest news indicates that trouble threatens among the powers in trying to decide on terms of peace between Turkey and Greece. The Turkish demands of indemnity were excessive in the extreme, and that they would not be agreed to by all the powers was a foregone conclusion. The interesting part of it to those viewing the matter from a prophetic standpoint is the demand that Turkey shall occupy Thessaly. If this is allowed it would seem to be retrogression in the territorial drying up of the political Euphrates compared with every Turkish war of late years. From latest reports England is offering serious objections to this condition being allowed by the powers, and it is thought possible that the trouble may soon cease to be simply between Turkey and Greece and be shifted to the hypocritical peace-making powers.



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.

Fanny E. Arvin (13), Pon, Ky., 85;
 Grace Cooper (8), Hawley, Pa., 85;
 Norman Tolton (12), Galt, Ont., 80;
 May Spencer (12), Wauconda, Ill., 75;
 John H. Brice (10), Galt, Ont., 75;
 Chas. M. Brice (8), Galt, Ont., 75;

CLASS NO. 2.

Maria Laird (11), Innerkip, Ont., 100;
 Bessie Williams (14), Chicago, Ill., 85;
 Daisy Franklin (13), Elgin, Ill., 85;
 Charles Mason (15), Erie, Ill., 75;
 Harpending Eblen (16), Robards, Ky., 75.

In a number of the answers this month it is evident that the scholars misunderstood the first question; instead of giving three prophecies where the work of Christ at his first and second coming is referred to, and showing where to divide the prophecies as to what has to be fulfilled, they gave prophecies referring to the future, by so doing their marking is not as high as their answers would otherwise warrant.

JAMES LEASK, 532 62d St.,
 Station O. Chicago, Ill.

LESSON NO. 50, CLASS NO. 1 AND CLASS NO. 2.

QUESTIONS.

1.—Find three prophecies concerning the work Christ was and is to do

in the earth, and show where to draw the line between the past and the future.

2.—What great event is necessary to the fulfillment of the unfulfilled parts of these prophecies?

3.—What popular theory nullifies this and how?

ANSWERS.

BEST PAPER, CLASS NO. 1.

1.—For "unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," etc. Proof—Isa. ix: 6, 7; xi: 1, 11; Jer. xxxiii: 15, 16; Ps. xi: 1-12. Now from what I have read I find that David was to have an heir to his throne and that heir was son of God and son of David, and we know that he has been born (proof Matt. xi: 1-11), and that he suffered death and rose again the third day and all who believe on him should have eternal life. We also know that he has never conquered the nations and set up the tabernacle of David, etc., which is to be done yet. Proof—Amos ix: 11, 12; Acts xv: 16.

2.—The coming of Christ and the resurrection of the dead and the kingdom of God to be established in the earth. Proof—Rev. i: 7; I. Thess. 16, 17; I. Cor. xv: 23, 52.

3.—The immortality of the soul and

the going to heaven at death. We are taught that the righteous shall inherit the land and dwell therein for ever. Proof—Ps. xxxii: 29-34.

FANNY E. ARVIN.

SECOND BEST PAPER, CLASS No. 1.

1.—Behold, I will send my messenger, and he shall prepare the way before me: and 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. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Mal. iii: 1-3.

2.—“Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy king cometh unto thee: he is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.”

3.—“In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called The Lord our Righteousness” (Jer. xxxiii: 16). John the Baptist was the messenger to prepare the way for Christ's first coming; but Elijah will prepare the way for Christ's second coming, he is going to gather the Israelites. Christ came to the temple when he was on earth. Christ began to purify the sons of Levi when

he was on earth, and he will finish it when he comes. Christ rode to Jerusalem on an ass's colt when he was on earth, and he was meek and lowly. Christ is going to make peace on the earth and to rule from sea to sea, and from the rivers even to the ends of the earth, he is going to do it when he comes again. Jer. xxxiii: 16 will be fulfilled when he comes again. Christ will come to earth before these things are fulfilled—Jude xiv: 15. The world thinks that when they die they go to heaven, and if that were the case there would be no need for Christ to come to the earth.

GRACE COOPER.

ANSWERS.

BEST PAPER, CLASS No. 2.

1.—One notable prophecy concerning Christ where past and future are united is found in Isaiah lxi: 1-3. Christ himself in the synagogue of Nazareth (Luke iv: 16-21) read this prophecy to the first clause of the second verse, and commenced his discourse by declaring, “This day is this Scripture fulfilled in your ears.” In the part quoted by Christ as fulfilled He is exhibited as the great teacher and benefactor of mankind: in the part still future he is revealed as the rewarder of mankind, as expressed by Paul in Rom. ii: 6-10 and Jude i: 14-15. Another notable prophecy is found in Isaiah liii., the first nine verses and part of the tenth portray in graphic language the redemption work of Christ and the entire misapprehension in which he was viewed by his contemporaries (Rom. iv: 25; I. Pet. ii: 22-24; John xii: 37, 38; Rom. x: 16. In parts of verses 10, 11, 12 there are most sublime prophecies concerning Christ's future work. In verse 10 is testified that “The pleasure of the Lord shall prosper in his hand.” This is clearly future and contains within

itself the fulness of every unfulfilled prophecy contained in the Bible. The twenty-second Psalm is a marvelous prophecy concerning the past and future work of Christ in the earth. From verses 1-21 Christ is revealed to us as "The man of sorrow." He was the "man of sorrow" because he was hated by the world (John vii: 7) without a cause. The world persecuted him (John xv: 20) and crucified him (John xix: 18-41). From verses 22 to 31 relates to the future which reveals (verse 22) Christ as the magnifier of Jehovah in the midst of his ransomed brethren (Rev. xiv: 1-3; xxvii: 27-29) as the appointed ruler of all the kindreds of the nations (Rev. xi: 15; xix: 11-16).

2.—As surely as those prophecies concerning Christ which are *now* fulfilled required Christ's presence upon the earth for *their* fulfillment just as surely do the *unfulfilled* prophecies concerning Christ require Christ's presence upon the earth for their fulfillment.—Acts iii: 20, 21; i: 11; I. Thess. iv: 16.

3.—The popular theory which nullifies this Divine necessity is the pagan doctrine of the immortality of the soul with the related doctrine of the souls of believers at death passing immediately into glory, and the belief that if Christ comes to the earth he will cause it to be burned and destroyed.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

1.—One prophecy concerning the work that Christ was and is to do in the earth is found in Isa. ix: 6—"Unto us a (son) child is born unto us a son is given," is the part of the verse which has been fulfilled. In the sense of His bearing the titles the following is true of Christ now: "And the government shall be upon his shoulders and his name shall be called Wonderful Coun-

sellor, the Mighty God, the everlasting Father, the Prince of Peace." The part yet to be fulfilled is the following: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever." In Psalm ii: 7 it says, "I will declare the decree the Lord hath said unto me, Thou art my Son this day have I begotten thee." This has been fulfilled at Christ's first coming, and the rest of the verse is yet future, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for my possession. Thou shalt break them with the rod of iron: thou shalt dash them in pieces like a potter's vessel. In Deut. xviii: 14 it says, "The Lord God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me," which has been fulfilled and the following which is in the same verse is yet future, "unto him ye shall harken."

2.—The great event which is necessary to the fulfillment of the unfulfilled parts of these prophecies is the second coming of Christ, an event spoken of in Acts vi: 18-10, 22; Heb. ix: 28.

3.—The popular theory which nullifies this is, the one of heaven-going at death, because if Christ is to set up his kingdom in heaven and take all the good people there, then there is no reason for His return to this earth, and the foregoing unfulfilled parts of the prophecies would never be fulfilled. He would never govern in peace upon the throne of David. He would never have the uttermost parts of the earth for his possession and break in pieces wicked kingdoms, nor would Israel, who rejected Him at His first coming, ever have a chance to hear him as declared in Acts iii: 22.

BESSIE WILLIAMS.

QUESTIONS.

LESSON NO. 51, CLASS NO. 1.

1.—Why is the book following the book of Joshua called Judges?

2.—By what form of government was Israel ruled after the death of Joshua till the time of Saul?

3.—Was the nation obedient? and if not, what were some of the consequences?

LESSON NO. 51, CLASS NO. 2.

QUESTIONS.

1.—What provision was made between the death of Joshua, and the kingship of Saul for the ruling of Israel?

2.—As introductory to what do the words "And the children of Israel again did"—often occur in the history of those times? and name two results of what they did?

3.—Give a brief statement of a remarkable exception in "judging Israel" in which the principal person's name is composed of the following letters: h, r, b, d, e, o, a?

LETTER FROM JERUSALEM.

JERUSALEM, March 28, 1897.

The ADVOCATE has just arrived, many thanks. We have had a long, cold winter. No one ever knew of such heavy rain, and the Kedron has been flowing for the past three months. Three weeks flow has been the longest ever known during centuries in the past. The people have endured great suffering from cold, wet and hunger. Many Jews have been obliged to join the Turkish army to keep from starving. I heard to-day of five Jews who have volunteered and who will soon be sent away to Constantinople to die. All are leaving wives and children.

It rained and the wind blew a gale all last week, and no ship could land at Jaffa. No mails come. Everything movable was moved. Carriages on the road to Jericho were overturned and the people had legs and arms broken, and we expect to hear of disasters at sea. The world seems to be turning upside down everywhere.

Yesterday I walked five miles to gather some flowers for an album which I am making for a man in Europe. The wind blew so fiercely that I could not keep hat nor shawl on, and all our party were in the same condition. I am now at work gathering flowers for the coming year, and as I cannot go about alone I must wait to

join some party who are going. There are plenty of these lovely flowers growing all around the country, free to all.

There are about two hundred English and American tourists present now in Jerusalem, and the weather promises to be fine. These people are of the wealthy class and leave much money in Jerusalem. The railway and hotels reap a rich harvest during the great storms, for the tourists cannot get away, and must pay dearly for their disappointment.

All the poor hungry people are happy to see spring weather again. The cold and wet rooms and beds are something terrible to endure. There are now sixty American orphans in the schools in Jerusalem and more are expected. These orphans are sent here by the German government. Poor children, they never smile.

Baron Rothschild and Baroness Hirsch are expected here at Passover and preparations are being made for their reception.

Our mails have been detained by the storm and English newspapers have been suppressed, so that we really hear no news at present from Europe.

Robberies have commenced. Last week one of my neighbors, an Arab merchant, was awakened at night with a demand by four men to be let into the house. He told them from the window that "if they did not leave he would fire upon them," and he did so, which drove them away; but he was so much frightened that he left the house the next day with his family and furniture. He built the house several years ago and has never had any trouble with robbers before.

Indications now are that crops will be good in this country this year. God is good. Last week a strange sight was seen directly over the house where I am living. There was a countless migration of vultures flying over in two roads it seemed; one road was seen about two miles from the other. It is estimated that there were many millions seen. We looked at them with a glass and they appeared about as large as a common hen. Where were these birds of evil omen going, and what for? They passed over Jerusalem in a northwest course. It was the saddest sight I ever saw.

Yours sincerely, ———

INTELLIGENCE

AUBURN, N. Y.—How cheering it is to have to announce to the household of faith that there are now and then some who have come in contact with the truth, and who could no longer resist the invitation. "Come out from her my people, and be ye separate, and I will be your God." Our new members are, Anna Morrison (age 19), and Nettie Morrison (age 15), daughters of Bro. and Sister Morrison, and sister in the flesh to Sister A. Murdock, also sister to brethren Wm. and I Morrison. So now there are in the same family six persons who are waiting and watching for the consummation of all things, written by holy men of old. Our new sisters have been brought up under the teachings and influences of the Holy Scriptures from childhood, at home and in the Sunday School. On March 25th Sister Anna, and on April 5th Sister Nettie, were immersed into the Great Name for the remission of sins. May the blessing of God be with them and us all until our deliverer shall appear. We also have to announce that we now are united in holy bonds and peace, and if any brethren of like precious faith come this way they will please give us a call. We have to state also that Bro. and Sister Wm. Maxfield have removed back to Seneca Falls, where they formerly resided, so when our numbers decreased the Seneca Falls number has increased.

Your brother in the glorious hope of everlasting life through Jesus Christ,
R. Ross, Sec.

CHICAGO, ILL.—Since our last intelligence we are pleased to note the following additions to the household of faith, namely, Miss Grace Johnston, daughter of Bro. and Sister Jos. Johnston, who, after a good confession, put on the sin-covering name in the appointed way on April 30th. Also on May 18th, Mrs. Stoufer, Greeley, Neb., on her way home from a visit in the East, lay over here a day for the purpose of being examined and immersed. She went to

the home of Bro. Williams and very soon gave evidence that she was prepared to take the step she contemplated, and in the evening was immersed at Bro. S. Norman's bath rooms and the following day went on her way rejoicing. Our sister will be in isolation and would doubtless be pleased to see any of like faith who may be near her. In April Bro. C. G. Wright and Sister (name forgotten) of Boston, Mass., were united in marriage, and Sister Wright is now meeting with us; we have also had an addition to our number in Sister Kendrick who has moved here from Birmingham, Eng. We have lost by removal Sister Jemima Anderson, who has removed to her home in Aberdeen, Scotland. Recent visitors here who have met with us at the Lord's table are: Sisters Fuller, South Dakota, Ingram, Henderson, Ky., Appleyard, Boston, Mass., Lina Spencer, Wauconda, Ill.; Bros. Sellar, Singapore, India, Dunn, Jersey City, N. J., McDaniel, El Dorado, Ark., Sellick, Plymouth, Mich., Spencer, Wauconda, Ill., G. G. Bickley, Waterloo, Ia.

JAS. LEASK, Sec.

EAST BOSTON, MASS.—I noticed that in the intelligence column of your last issue there was an account of the withdrawal of Sister Creed. The reason given by Boston ecclesia was, That Christadelphianism was too narrow for her. She desires that you correct the misrepresentation on their part. The reason she gave to them for her separation was, That the Boston Ecclesia was too narrow-minded for her. Hoping you will kindly give this your attention, I remain your brother in Christ,

V. M. TRUSSLER.

[This implies that the Boston ecclesia is narrower than the Truth. Let the sister be careful, and remember that Jesus says "narrow is the way that leadeth to life." The way that seemeth right to the natural man is wider than the Truth, but "the end thereof is the way of death."—Ed.]

We have also received a lengthy communication from Bro. M. Trussler, protesting against the action of the Boston Ecclesia in withdrawing from a number of the brethren and sisters as recorded in the *ADVOCATE* for May. We withheld the names given by the Ecclesia in that report awaiting further developments. The lengthy letter from Bro. Trussler is intended to justify those who have been withdrawn from; but really, if they mean what they say, they surely have fallen into the same mistake as the free life advocates did in 1873. It seems strange that after all that has been written on that subject, men of long standing in the Truth should yet fail to discriminate between Christ's relationship to the Father as the Son of God and His relationship, according to the flesh, to the Adamic race. From Bro. A. Pinel, Jr., we have also received quite a lengthy letter in vindication of those withdrawn from. We cannot deal with these matters now, space forbidding, and it is questionable if we could help in the case at all by anything that we might say in the *ADVOCATE*. It is a matter that would require closer attention than could be given in print. We must confess, however, that so far as we can see from what has been sent us, the Boston ecclesia has not misstated the real and original cause for withdrawal. Let those brethren who complain re-read the discussions of the past upon the question of sinful flesh, or sin in the flesh, and Christ's relationship thereto and they must surely see that they have forgotten themselves, and fallen into an error which has long since been exploded.—
EDITOR.

LAKE CIECOTT, IND.—It is with pleasure I report another addition to the household of faith Mrs. Margaret J. Clark, of Ohio (32), daughter of our late Bro. John Swan, after making a good confession was immersed according to her request on May 16th.

Yours faithfully,

H. M. LEMMON.

MARION, ILL.—We take this means to inform the followers of Christ that there is a little band of us here. Our home is three miles southeast of here. Bro. R. G. Huggins is with us and he

has delivered four lectures since he came here. The first was at the Christian Church near here, but we met such cold reception there that we now meet at the school-house. The subjects were as follows: "Proof of the Divinity of the Scripture, the resurrection of Christ being the proof," "The Divinity demonstrated by its fulfilled prophecies and moral peculiarities," "The morality of man demonstrated," "The state of the dead." We are greatly pleased to have Bro. Huggins with us. Our meetings are fairly well attended and some interest manifested. We pray that some may, by our efforts, learn and obey the gospel. We would be pleased to have any of the brethren call and speak on the truth over and over again.

Yours in the one hope,

ANNIE PULLEY.

SPRINGFIELD, O.—On April 30th we had the pleasure of baptizing into the name of Christ Grace Terry, age 16, daughter of Bro. and Sister Terry, of Cherry Valley, Ill. Our young sister is going to spend twelve months with her relatives at Syracuse, N. Y. Should there be any brethren in or near Syracuse the writer would be obliged if they would communicate with him.

Yours faithfully in Christ,

W. T. PARKER.

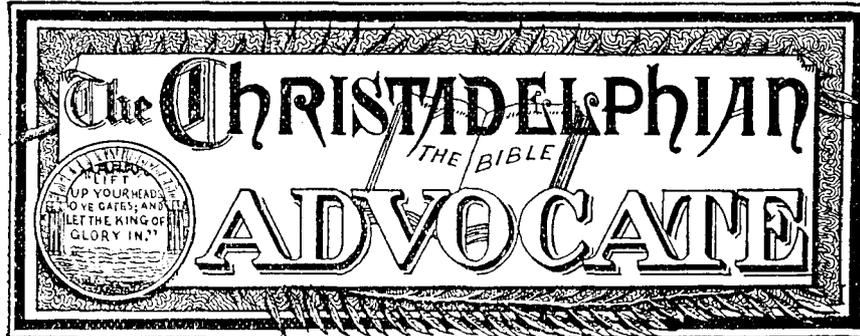
McCreight Ave.

FRATERNAL GATHERING IN CHICAGO.—The Twentieth Annual Gathering of Christadelphians of Northern Illinois and Southern Wisconsin will meet for fraternal intercourse and worship on Saturday, July 31st, and Sunday August 1st, of this present year, 1897, the Lord being willing, at the Christadelphian Meeting Hall, No. 309, on third floor of Masonic Temple, corner of Randolph and State streets, Chicago, being two full consecutive days, commencing at 10.30 a. m. on Saturday, being the last Saturday in July. A cordial invitation to all ecclesias and isolated members in fellowship is extended, to both far and near, to come and talk over the glowing prospects of the near future. Would be pleased to hear from all that are coming from a distance, and if speaking brethren would name the subjects they intend to discourse upon, it would help in formulating the program for the several meetings.

On behalf of Committee.

JAMES WOOD, Sec'y.

6645 S. Morgan Street, Chicago, Ill., Station O.



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CONTROVERSY.

BY SISTER O. L. TURNEY.

(Concluded from page 164.)

WE must be disciplined under the mighty hand of Almighty God. into patient waiting and submission to his high will, "Teach me to do thy will for thou art my God." The heart is lifted up into pride by success; but is kept humble by proving. We have need to set out with high hopes. There will be time enough to give them up one by one, and count minor blessings. Jehovah's promises are ever the same. None of us must ever for a moment doubt it. The most pure, honest-hearted, great-brained, noble-purposed brother that ever existed could not alter jot or tittle of them should he dare to try. If there is a clash the fault is ever his, it never rests with the age-living truth. Divine truth is eternal; man a fitting shadow,

fast passing away. "What God hath promised he is able to perform." If we carefully follow on and seek after that which is true; if we are to make anything of this puzzling life; if we are ever to know aught of those mysterious beings, unseen, but who surely exist "angel spirits; his ministers," we must ever return again and again to the true and living God who has all actual power upon this earth. "Who giveth food to all flesh." "The righteous shall see and understand. Whoso is wise and will observe, even they shall understand the loving-kindness of the Lord." "He sendeth forth his commandment upon the earth his word runneth very swiftly."

If trouble comes it is because of disobedience somewhere. There must be both willingness and obedience to the unseen things of faith—for the great law of spiritual well-being is to live by faith. Life is derived from a source independent of ourself, and we are always dependent upon that source.

" Know ye that the Lord he is God ; it is he that hath made us and not we ourselves ; we are his people, and the sheep of his pasture. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the East is from the West, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. He knoweth our frame ; he remembereth that we are dust. As for man his days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. Thou sendest forth thy spirit, they are created ; thou takest away their breath they die and return to the dust."

One must learn that a controlled force outside of himself is steadily brought to bear upon him. If instead of " kicking against the pricks " he act with it, he will become " steadfast, unmovable, always abounding in the work of the Lord." The help must come from a living Helper. He wages an unequal warfare till the " law of sin and death " is met by " the law of the spirit of life in Christ Jesus." Henceforth the fading flower—the withering grass—the thing of dust learns what it is to be " strengthened with might by the spirit in the inner man." Such encouragement as " Christ liveth in me " is absolute truth. " This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Deep, quiet, calm thoughts of our Lord feeds and strengthens faith, " For faith comes by hearing, and hearing by the Word of God. To " delight in the law of the Lord "—to " meditate therein " is the secret of constant growth and fruitful-

ness. Apart from the revealed Lord there can be no true believing, obedience, or faith. We must " observe to do," as appointed by the known mind of Deity. " Grow strong and self-reliant, unbroken by life's storms, though left to meet their fury alone, and fiercely buffeted at times by adversity and temptation."

But to give greater point and directness to our subject, How can we satisfactorily compare man's doctrine with that of Scripture if we must not use our own judgment? How discriminate? How decide? If we have not the right to investigate the Bible for ourselves, why should not the clashing claims of bold assertion, a little truth, much sophistry, perverted text, and no little arrogance have just the same weight as the simple, pure Word of God? It is to be a lamp for our feet, and a light for our paths. If with it in our hands, we wander from the way, the fault is in ourselves. It is not because Jehovah has not revealed his will, but because our foolish minds are darkened. Is it not monstrous assumption to try to enforce coercion? Bible questions are very grave questions which deeply concern the destiny of our race. To prove them we want not " old wives fables," but testimony so clear and direct as to place beyond all doubt.

If the Scriptures are silent or veiled and the matter is not openly revealed, what then? We cannot believe without evidence can we? Must there be exclusion from eternal life of those who will not permit some certain one to think for them, but dare to think for themselves on these obscure questions? Why did the Creator endow man with reason and the faculty to know? Why command him to give " reason for the hope that is in him?" " Confess your faults one to another, and pray for one another." " Exhort

one another." "Be kind to one another, tender-hearted, forgiving one another." You to me, as well as I to you, is it not? What! great authoritative *I* to little deminutive *you*? Yes, sir. "Though the Lord be high, yet hath he respect unto the lowly," and "Ye shall do no unrighteous judgment, thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness thou shalt judge thy neighbor." Or as an oriental judge said to American bicycle riders who were wheeling in his country: "Justice should be administered to the humblest person; though a king should be the offending party. All alike must yield to the sacred law of justice. We must account to God for our acts and not to men."

In religious controversy some assail in a manner at once low and rude, esteeming vulgar weapons the most effectual. When a man is fairly worsted he has only to find out that he has no respect for his antagonist and then he can retire crowned with victory. Personalities should be omitted. *Rude assaults upon an opponent will not refute his arguments.* Neither will leaving argument for the man and trying to diminish influence with hearers by seeking to besmerch his name do so. Every way in honest reason seek solely and only the truth. It only is worthy the pursuit of pure-minded, Christ-like men. One may follow step by step and show the truthlessness of argument if he can. The progress of the world in the unvailing of scientific truth clearly proves the exceeding importance of free discussion if conducted in a right spirit. Nothing can suffer but error and imposture by such a course. The argument of assertion is powerful in a sense, because with a certain order of mind it is very potent, and yet assertion is assertion

and nothing more. If the contest of individual dictatorialness be sustained, then not one can be saved however he may submit to the yoke of Christ, unless in addition he bears the yoke of man. Yet the Gospel is called the "law of liberty," and the generous, warm-hearted Peter, who wore no mental, man-made shackles, declares: "of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." "The Lord is nigh to all that call upon him in truth." The thing to do is to prove the utter falseness of the other's position if it can be done. Nothing is lost by fairness. If each has not the right to read and interpret the Bible for himself, then discussion is at an end. *An article such as this should be burned as dangerous heresy.* We must all speak and write by rote and rule, or like the Russian press pass under censorship. For otherwise it would require an infallible interpreter, and where shall such an one be found? Dr. Thomas? Nay, for my part. I should rather have his works, than all else written by Christadelphians put together. Moreover, I think it blamable for any who have benefited by his teaching to try and search out any mistakes that he may have made for the sake of disparagement of his vast and able life-work. There may be other less illustrious brethren as great in the sight of God as he; but his writings reach my understanding, fresh, invigorating, suggestive, terse, forceful, and enlightening in gospel truth.

Emerson said: "Nothing great was achieved with enthusiasm." Brother John Thomas in large-hearted eagerness may have been a trifle overzealous. Perchance he wanted to bring the good things to pass a little too soon. Well let it pass. But was he an instrument raised

up by God for the work he did? If one never having heard of Dr. Thomas have the Bible could he have saving knowledge without him or some other taught by him? How do we know, is there proof? To say no, would it not be making him another Christ, and salvation impossible without him? To say yes might we not be found to be fighting against God? The Bible is our one hope, let what will lead up to it.

Is it not intelligent worship only that is acceptable to God and of benefit to the worshipper? There is a point beyond which to reason is to cast pearls before swine, and where fools must be answered according to their folly. To believe in the Bible; to believe in the one Deity of the Bible, and to believe in Jesus Christ the son of Deity, and obey him, is a source of comfort now and a foundation for hope in the hereafter is it not? "He that believeth in the Lord Jesus Christ" (without the authority or exactments of men) "shall be saved." I am instructed that the old Anglo-Saxon word *believe*, means, to live, or to live by. "Believe on (or live by) the Lord Jesus Christ and thou shalt be saved." Then antithetically *not* to live by, or in Christ is to be condemned. What condemnation? The Adamic is it not? Dying thou art dead, and dead thou shalt not live. "Forever and forever, farewell Brutus."

The great salvation, that comes by a right knowledge of Bible truth, is beyond all price, yet one whose poverty is so great that he lack daily bread may have it. "Despise not the chastening of the Lord, neither be weary of his correction." It is this simple efficacious faith that has comforted the saints of all ages, and all countries. You have no whit more of the "true bread" or "fountain of living waters" set forth in your costly book than I in my cheap

one. You may live in a mansion and I in a cave of the earth, but in all your luxurious warmth and grandeur you will have no more precious food for exalted thought than I hold between my cold, numb fingers. Truth-divine God-given truth is worthy of supreme reverence. Buy it and sell it not. Dig for it as for hid treasure. It is the pearl of great price. It is the wisdom of more worth than fine gold. It is the belief of *men*. It is the living faith, the sublime thought, the elevated virtue of Christ's brethren. Dare to be Christ-like. "The night is far spent and the day is at hand." Be right-minded children of light. "Fear God," and the wrath of those who seek to wield power over your conscience will inspire no more terror than the gentle sighing of the softly breathing zephyr. Let us pray with all prayer for the full liberty of the glorious gospel—the glad tidings which bringeth peace.

THE LIGHT AND LAW OF NATURE AND THE LIGHT AND LAW OF THE TRUTH.

I DO not like to trouble you with questions, but I don't know of any one else I could get to answer me so well. In Rom. v. we read, "Sin is not imputed where there is no law." In Rom. ii. we read, "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law;" and "when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." When do the Gentiles do the things contained in the law? Before they are baptized or after? If you say before, then you must acknowledge that they are under the law before baptism; if you say after, then I will ask, what sin is

forgiven in baptism? Is it sin that was not imputed to them? This is a puzzle to me. I am almost persuaded to believe that when they know to do right and do wrong it is sin and is imputed to them. Will it bring them to judgment? If you can get my idea, and you have time, will you please answer.

ANSWER.

It must be kept in mind that verses 13, 14 and 15 are a parenthetic clause in the apostle's argument. Omitting this parenthesis, the reading of verse 16 immediately follows verse 12. What principle does the apostle lay down in these two verses? First, that as many as sin without law perish without law. Second, that as many as sin in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ by or according to the gospel. Here is a sinning without law and a sinning in the law. What becomes of those who sin without law? They perish without law. And what about those who sin in the law? They shall be judged by the law. What law shall the latter be judged by, and when shall they be judged? By, or according to the law of the gospel (verse 16) and in the day when God through Jesus Christ shall judge the secrets of the hearts of those who are in this law. In what law do these sin then? In the law by which they are to be judged in the day named. What law do the other class sin "*without*" ("without law"—verse 12)? The same law that these sin "*in*" ("in the law"—verse 12). One class sin without, or outside, the law of the gospel and the other class sin in, or within, the law of the gospel. The one class which sins within the law is to be judged by it because they are in it—sin *in it*—while the other class which sin without the law are not judged by it because they are not in it—sin without

it and therefore perish without it. Surely the line is drawn here clearly enough.

Now the next question is, When do men who "sin without law" and are therefore without this law or outside of it—its blessings and its cursings—when do they come into it, or within it? In Eph. ii: 11, the Apostle Paul tells the Ephesians what they were in times past, namely, Gentiles, aliens, without hope, without God and without Christ. Here is the "without" state, when they sinned "*without law*." Suppose they had remained in this without state, what would have become of them? As many as have sinned without law perish without law. Then the apostle passes from "that time" (Eph. ii: 12) of withoutness to "now in Christ Jesus, saying, "But now in Christ Jesus, ye who sometimes ("time past") were *far off* (without this law) are made nigh *by the blood of Christ*. Here is the transition from without to within; from "without law" to "in the law" of the gospel by which those in it shall be judged in "the day" by the gospel. What is it that changes from the "without," "far off" to the "in Christ made nigh" state? Answer, "Ye are made nigh *by the blood of Christ*" (Eph. ii: 13). When does the blood of Christ effect this? "There are three that bear record, the spirit and the water, and the blood; and these three agree in one" (I. John v: 7, 8); "For as many of you as have been baptized into Christ have put on Christ" (Gal. iii: 27). Through the blood of the everlasting covenant, which does not reach us till we are in the waters of baptism, those who "sin without law" and if left where they are would "perish without law" are brought into the law, the covenant—into Christ; and now if they sin in this law they shall be judged by it in "the day" "according to my

gospel." The law which these are to be judged by is the law which the others "perish without." Look at this. Think over it. Try and see if anything else can be made out of it. I am earnestly and heartily willing to have it any way God wants it; and if it can be shown that those who "sin without law" shall, instead of perishing without, be judged by the law along with those who "sin in the law"—if this is God's way, so let it be. God forbid that I should put a straw in the way. But with such clear statements as we have in the Scripture, if they do not teach that those who sin outside the law of the gospel perish without or outside of that law and are not judged with those who sin in the law, then I know of no testimony clear enough to prove the mortality of man, the second coming of Christ or any other fundamental doctrine. Think all round the subject; let your deepest thoughts penetrate the depths and your reason ascend its heights, and still the principle will be there as solid as the rock of Gibraltar, that

- 1.—One class of the Adamic race sin without law.
- 2.—They perish without law.
- 3.—The other class sin in the law.
- 4.—They shall be judged by the law.
- 5.—The law which No. 3 sin in and are judged by is the gospel.
- 6.—The law which No. 1 sin without and perish without being judged by it is the gospel.

But what about the parenthetic clause? Here are Gentiles who do by nature the things contained in the law. Are they responsible to the judgment seat with those who sin in the law and shall be judged by the law?

The first question to settle is, Are these Gentiles "without law," as per verse 12? If they are, surely Paul would not contradict in the parenthesis a clear principle laid down in the argu-

ment in chief. There are only two classes here, and these Gentiles belong to one or the other. If they belong to the first, and what they do by nature—good or bad—is "without law," then the declaration is clear—they "perish without law." If they belong to the second and what they do—good or bad—is in the law of the gospel, then the declaration is clear—they "shall be judged by law in the day," etc.

It so happens these Gentiles are not "rejectors" about whom so much is said and who are with so much vengeance called r-r-rebels. Whoever they are and whatever they are, in Christ or out of Christ, in the law or without law, they are spoken of commendingly by the apostles; so much so that instead of being charged with refusing to do they are said to "do by nature the things contained in the law," and "show the works of the law written in their hearts." If these are responsible to the judgment seat of Christ they will stand there approved; for surely Inspiration would not speak so commendingly of them and then condemn them as "rebels" at the judgment seat. If these are not in Christ by baptism, and if they are to stand before the judgment seat, then unbaptized commended ones will rise to be judged, and so there will be two classes of outsiders there—one to be commended and the other to be condemned, and if the condemnation of the latter is to a second death the commendation of the former should be to a second life, and that without baptism into Christ. Are the sticklers for third-class resurrection prepared for this? I hope not, though logically this is the conclusion their premises drive them to; but then, we would prefer to see them remain illogical than fall into the dangerous theory of salvation out of Christ. However, one would think that the balance of strict justice which would raise,

judge and punish out of Christ for enlightened bad intentions ought to raise, judge and reward out of Christ for enlightened good intentions deprived of opportunity.

The three verses in question have caused much discussion by many Bible students and expositors. While it is clear that what they say must be governed by the principles laid down in the main argument of the apostle, there are difficulties to be dealt with in deciding whether the Gentiles referred to are baptized or unbaptized, converted or unconverted. To use it, as many have done, to prove salvation by the "light of nature" is to contradict the clear teaching of the Scriptures on the one way of salvation. Therefore if the passage relates to unconverted Gentiles the apostle's words of commendation can only apply to affairs of the present life, wherein is to be seen even in our days a propriety, consistency, zeal and self-denial that might well be commended if not, perhaps, to the shame of some who have put on the name of Christ.

Much can be said in favor of the Gentiles referred to being those who had been inducted into Christ. In verse 26 the apostle says, "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision." To keep the righteousness of the law was to obey the gospel, as described in Col. ii: 10-13. This is the only way "uncircumcision can be counted for circumcision." Verse 13 of the passage in question seems to intimate justification for the Gentiles referred to. Condemning the Jews for being only hearers of the law, the apostle says, "For not the hearers of the law are just before God, but the doers of the law shall be justified." Doing of the law in the right sense was, when the apostle wrote, to accept and obey Him who was the end of the

law—Christ; and the fact that he applies this justifying doing of the law to the Gentiles in question indicates that they were Gentiles who had put on Christ, or uncircumcision who had become circumcision.

But why are they said to do *by nature* the things contained in the law? Like most words, the word *phusei* here rendered nature does not always have the same meaning. It sometimes means "an infused disposition" and sometimes that which is inherited. Those who were Jews by *nature* were so regardless of their individual disposition. But the Greek word *phusei* is by some scholars given the meaning of *truly*, and *certainly*. With this meaning we may start to read verse 14 with the thought in mind that the apostle is going to tell us about the justified Gentiles who are doers of the law of verse 13, or let us paraphrase: For when these justified Gentiles who are doers of the law, though they have it not as you Jews have, do truly (in the true sense, the spirit of it not the mere letter) the things contained in the law, these having not the law (for the Jewish law was not given to Gentiles), are a law unto themselves (not bound to the law of the Jews—(Gal. v:1); which show the works of the law written in their hearts. Now what can it be to have the works of the law written in their hearts? It is just what God will yet do with Israel, as declared in Heb. viii: 10, when He brings them into the new covenant relation: "I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people." These Gentiles, then, "showing the works of the law written in their hearts" were in the new covenant, and instead of being as they were in times past without God, etc., (Eph. ii: 12). God was to them a God, and they were

to him a people (Heb. viii 10). This is our answer to the question, "When do the Gentiles do the things contained in the law?"

Now for the question, What sin is forgiven at baptism? To this our answer is, All sin. Sin in every form. So much so, that "There is therefore now *no* condemnation to them who are in Christ Jesus. When Christ died He died under the condemnation that came upon the race, Himself included. But when He rose triumphant over death—Adamic death, for He was under no other—He was free. When we die and are buried in baptism we go down under condemnation, Adamic, as He did; and when we rise we rise free from that condemnation because we rise in Him who is free. Being made free, it is for us now to "stand fast" to the end and no condemnation will rest upon us, racial or individual, when we appear at the tribunal of Christ.

But what about personal sins? If Gentiles are not under law how can they be said to sin, since sin is the transgression of law? Well, the apostle clearly says there is sin where there is no law; but he says also that sin is not imputed where there is no law. There is sin there, but it is not imputed. From Adam to Moses men "did not sin after the similitude of Adam's transgression" (Rom. v: 14), and this very statement implies that they did sin in a sense, that is in the sense declared by the apostle—they "sinned without law," without being under a revealed law. It was because of this sin that the law was added. From the Divine point of view sin is always sin, whether there is a revealed law to make it "exceeding sinful" or not; and sin always pollutes and makes unfit for communion with God. Adam's sin did this for us all, and our own personal sins added to the

racial sin adds to the unfitness. So in baptism we must be cleansed from all sin and then we "are clean through the word." While there is no direct law given to the outside world, and so far as revealed imputed law goes, they sin without law, God takes good care that human affairs do not slip away from Him. If it is necessary to deprive a Nebuchadnezzar of his reason and send him from his throne to crawl with the wild beast, He can and will and does do it, and there is no necessity for alarm that wickedness will go "scott free," by a miscarriage of justice that will require resurrection to make up for that miscarriage. With God it is everything in its place and a place for everything. What little order and propriety we have in the Gentile world owe their existence to the influence of Divine law. If a man is under law he is amendable to it, and if he breaks that law by committing murder, for instance, he is condemned to death. Should he break away before execution and commit larceny, no court would try him for larceny, for he is a dead man in the eyes of the law. Then cries out the man who is so afraid of a certain sin of omission going "scott free," the condemned man can do as he pleases between the sentence and the execution. No indeed, he cannot, for the officers will take care of that according to the law of the prison, but the prison law and the law for citizens are two different things. A prisoner who assaults a guard in prison sins without law, that is the law of citizens in general, and he perishes without being judged by that law; but the prison laws will deal with him, not as a citizen, but as a prisoner. But where a condemned man is reprieved, he is restored to citizenship; and now he has standing in and under the law. Now if he sin, he sins in the law and should he commit larceny he would

be judged by the law. Now the whole Adamic family is without hope, without God and without Christ, under condemnation in prison. They are not, and never will be until they are made citizens of the commonwealth of Israel, under the law that shall judge the secrets of the heart in "the day." They are sinning without this law, and their sins in the prison, as it were, in which they await death will be taken care of according to what laws God may see fit to enforce from time to time until they perish for ever. The dividing line between prison and freedom, or citizenship; without law and in law; in Adam and in Christ. It is baptism which puts men and women upon whom has descended the sentence, "Dust thou art and unto dust thou shalt return," on probation for acceptance or rejection at the judgment seat of Christ.

There is a saying that "It is a poor rule that won't work both ways." The writer of the question (with the very best intention, we know) says, "I am almost persuaded to believe that when they know to do right and do wrong it is sin and is imputed to them." Yes; this is correct, if the imputation is not understood to be by a law they are not under; "For what the law saith it saith to *them that are under the law.*" The law in the temple is not imputed to those "in the court which is without the temple." Read this and think: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is *given to the Gentiles*" (Rev. xi: 1, 2). In this outer court of the Gentiles men sin without the law of the temple and therefore the law of the temple—the gospel—is not imputed to them, and they perish

without being measured by the law of the temple—the gospel—upon the principle laid down, "For as many as have sinned without law shall also perish without law." But yet they do not escape, for, as Dr. Thomas has so ably shown, God has used one nation, or faction of a nation, to punish another all through the seven seals of Gentile times. It was the same during Mosaic times. Assyrians, Babylonians, Persians and Grecians were checked in and punished for their wickedness, and many individual cases, such as those of Nebuchadnezzar and Herod, exemplify the same thing; but such cases were not judged or measured by the Mosaic law nor by the law of the Spirit of life. Suppose we read the words of the question thus: "I am almost persuaded to believe that when they (Gentiles) know to do right and *do wrong* it is *sin* which, though they are out of Christ, will be imputed to them at the judgment seat with the *unfaithful* of the household." Now see if the rule will work the other way: "I am almost persuaded to believe that when they (Gentiles) know to do right and *do right* it is *righteousness* which, though they are out of Christ, will be imputed to them at the judgment seat with the *faithful* of the household." This shows how wrong premises will yield wrong conclusions.

There you are, some will say, at that responsibility question again. Yes, and what can we do? Are we to leave those who are striving to understand to struggle and not to help them? If we are compelled occasionally to deal with the subject, it is because some of those who take the other side are compassing land and sea to draw away disciples after them. The medicine they have prescribed for us is, "Hold your tongue." But that means, you hold your tongue while ours run at full speed. Well, perhaps some can do

this, but we are not so constituted, and we know of no law so one-sided. Had we been victims of such high-handed intimidation we should have been held in the shackles of Romanism.

EDITOR.

LETTERS MISCELLANEOUS.

ROUGH ROCK, TEX.

DEAR BROTHER WILLIAMS:

While I do not look at the rejector question just as you do, yet I do most assuredly believe that you are right on the atonement with God.

It is asked, If the Adamic sin is removed why do we die? All agree that personal sins are forgiven, then suppose I by personal sin contract a scrofulous disease or consumption or any other hereditary disease, and after that obey the truth, is that personal sin forgiven? O yes, all personal sins are forgiven. Then why do I still suffer their effects? or why should my children also suffer the effect of my personal sin after it is forgiven? So the same argument that they use to prove that the Adamic sin is not forgiven would prove that personal sins are not forgiven also. Again, suppose I should violate the law by getting into a row and loose a hand in a fight, and afterwards learn and obey the truth, is that personal sin forgiven? O yes. But where is the hand? So I understand at baptism that all law is then satisfied and I will get all the blessings at the judgment seat provided I show up a clear account, but if the account is not clear before we get there it will then be too late to clear it. But enough on this.

Have you ever thought how nice it would be for Constantinople to fall at the next new moon right on the change which is the beginning of a Jewish year, and as a signal that the

desolator's time of desolating the Holy was out and to mark the beginning of a new era of prosperity to Jerusalem and her people? If the desolator's time is out then and Israel's seven times are out, then we may look out on the 14th following or the 28-29.

Now we know that Constantinople cannot fall till her time is out. The Jewish year begins with Abib and that is the month we should expect the beginning of their deliverance; though if Hitchcock be correct in commencing the new year with the first new moon after equinox it would throw the beginning on the 12th of April and the pass-over on the 27th of April. I am a little uncertain here in regard to when it does begin.

Your brother in hope,

W. J. GREER.

[Yes, dear brother, it will be very nice to see the end of the desolation, but we must not be too sure about dates. The new moon passed and Constantinople did not fall. The time will come, however.—Ed.]

SHREVEPORT, LA.

DEAR BROTHER WILLIAMS:

Brother McLennon, my wife and myself are well pleased with the course you have taken in the responsibility question. We do not believe there is any resurrection in Adam and cannot agree to make it a test question, and will give the **ADVOCATE** our hearty support as long as it continues to shed forth the light of truth in its simplicity as it has always done. So go on, dear brother, in the good fight of faith. We have read the correspondence and I am grieved at the course Brother Roberts has taken. We think he is forcing an unholy and unrighteous test upon the brethren, and I cannot see how any intelligent brother can allow himself to be deceived upon such a

simple question. Hoping that all the brethren in the States will help to hold up your hands in the good work, I remain your brother in Christ hoping to meet you in the kingdom,

W. R. LANDRUM.

ROUGH ROCK, BLACO CO., TEX.,
Dec. 23, 1896.

DEAR BROTHER WILLIAMS:

I am late as usual, but it is no sign of a dislike to the *ADVOCATE*. Send it on. I like the backbone it has, and I don't think it will falter in dealing with the article in *The Coming Nation* on Free Life or anything else, regardless of consequences, it is contrary to your past record. It seems to me that you have been plain enough to be understood, and when charges are preferred against you you ought to have the benefit of all doubts. I would like to say to the brethren, Let us all pray and strive to have no respect of persons in judgment. If we do respect persons Solomon says we will "transgress for a piece of bread." So if there are any that don't understand which side is right he should stand still and not let preference of persons move him; and if he can never understand, never move; for "whatsoever is not of faith is sin," and if we have not faith or understanding to disfellowship, be careful how you fellowship. We are not all agreed here on the rejector question, but none make it a test of fellowship; and as the difference is as to the degree and time of punishment, we do not consider it a test case.

I can't see the consistency in quoting the words of Christ concerning the man that counted the cost and did not begin to build, to prove that a Gentile rejector will not be resurrected. Seeing that the words are spoken to Jewish rejectors, I believe you admit that

Jewish rejectors will be resurrected.

Your brother in hope,

W. J. GREER.

REMARKS.

Several have failed to see the relevancy of what the Saviour says in the parable referred to. We quoted it to offset the claim that a cudgel is necessary in proclaiming the gospel, and to cool off some who seemed to delight to talk about terror, rebel, etc. No one has yet attempted to show what the parable does apply to and what it really does teach. It might be as well to examine it and see what it means regardless of theories we may hold. Try it. EDITOR.

GRANDOLAISE, ARK., Jan. 12, '97.

DEAR BROTHER WILLIAMS:

In the January number of the *ADVOCATE*, page 21, second column in "Bro. J. J. Andrew Explains," he says, "It is still contended that baptism into Christ is not for condemnation in Adam. Is this not a wrong expression, and are we not already naturally condemned in Adam? Or does Brother Andrew here intend to convey the idea that it takes baptism into Christ to bring condemnation? Is not baptism into Christ to free us from the condemnation in Adam? The word "for," as Christadelphians understand it, has but one meaning in the Bible. "Baptized for the remission of sins," that is, "in order to." If Brother Andrew uses it in this sense he must be wrong. But there is another meaning attached to the word "for" by theologians, whether erroneously or not I cannot tell, to wit, "because of"—they baptized their adherents, because their sins are already "remitted." Now if Brother A. has this meaning of the "for," he is in harmony with the theological use of it. Will the Editor or

Brother Andrew give us an explanation? Yours in zeal for truth,

K. H. SANDERS.

ANSWER.

Brother Andrew was summarizing and quoting, in doing which elliptical expressions are quite apt to occur. Still, in this case the misunderstanding arises from Brother Sanders taking too limited a view of the word *for*. The Greek word *eis*, sometimes translated *for*, is generally used as "in order too," and, no doubt, this is its meaning in the command, "Be baptized for the remission of your sins." The word *for*, means because of, in consideration of, with a view to, etc. In the statements quoted, read "because of" and you will get the meaning. Some having denied that baptism has anything to do with Adamic condemnation, it was quite correct to say, "It is still contended that baptism into Christ is not for (because of) condemnation in Adam." In elaborating the subject there would have been more explanatory words, no doubt. Allowing the statement to be elliptical, Brother Sanders may confine himself to his meaning of the word *for*, and read, "It is contended that baptism into Christ is not for (the removal of) condemnation in Adam." EDITOR.

COLUMBUS JUNCTION, IA, Feb. 4, '97.

DEAR BROTHER WILLIAMS:

As 1896 has passed away and has left all of the one body plenty of food for reflection; it is to be hoped that every one will try to profit from the sorrows of the past year. I confess that mother Eve was fully aroused in me to see the correspondence between the two editors. But now I am fully satisfied as to the merits of the case, but it casts a gloom over me now when I think of it. I judge no one; have no hard words to utter. Are we not all brethren, no

matter which side the waters we are found on? The Truth makes us one. Each and every individual will see the same thing a little differently. I think a brother or sister may do wrong and yet God is able to make him stand. I am so sorry to see so much non-fellowshipping. It is almost every time from some personal affair. It eats like a canker, draws our minds away from the truth. Now that the dark cloud of '96 has passed over how nice it would be for every one in the faith to shut his eyes to the little faults and human failures of each other, and with one mind and one hope direct all our thoughts towards a higher plane.

The next three years will surely develop wonders. How dare we stop to untangle knots that in no way affect our salvation. Brother Williams, my prayer on your behalf is that you may be spared to continue and extend the *ADVOCATE* up to the time of the end of Gentileism. You have done your work manfully; nobly stood a firm wall for all of us at the right time, not with Popish authority, but with meekness and godly fear, for which I thank you.

You once wrote me that this is an evil age. I have tried hard since then to overcome evil by only doing good. I hope your health and *ADVOCATE* may hold out to the very end of this "evil age," and the last stroke may announce to all your readers that the Lord is here. Yours in hope,

LOTTIE TANSEY.

An Hour-Glass.

Therefore be ye
also ready,
for in
such
an
hour
as ye
think not the
Son of man cometh.

Confirmation of the Covenants of Promise.

CHAPTER VI.

PURIFICATION BY COVENANT SACRIFICE.—PASSING “BETWEEN THE PARTS THEREOF.”—CHRIST THE REAL COVENANT SACRIFICE.—ALIENATION AND RECONCILIATION.—A GREAT TASK AND A VICTORY.—ATONEMENT ONLY IN CHRIST.—THE NEW BIRTH AND THE NEW RELATION.—BAPTISM THE TRANSITION.

THE fall of our first parents incurred the penalty of death, upon the principle that “the wages of sin is death.” God in his goodness extended mercy, yet there must be a vindication, as it were, of His own justice before He could grant the world’s redemption. Sin had caused all the trouble. God cannot look upon sin with the least degree of allowance. His justice requires the death of the sinner, while His mercy provides means of remission of sin and purification of the sinner in a way to spare the sinner and yet not defeat justice. Only Divine wisdom can blend together mercy and justice. If the penalty on our first parents had been inflicted without any merciful provision, all would have forever been lost, but redemption from under the penalty of the law by sacrifice was arranged for, and in it we have Christ “as a lamb slain from the foundation of the world” (Rev. xiii: 8), and it was shown in the beginning that through Him redemption would take place of what had been lost by Adam the first. God, therefore, predicated His covenant with man upon the sacrifice for sin, by which alone man’s restoration to favor could be effected. In the very nature of the case, then, a cove-

nant provided by God for fallen man demands a sacrifice which will admit of reconciliation and atonement between God who is pure and man who is sinful, and this must take place before the covenants of promise could be realized. Hence the Apostle Paul shows that all that pertained to the covenant depended on Christ as the covenant sacrifice. In the Authorized Version we have a very unhappy translation of Heb. ix: 16-18; but the Diaglott and other translations remove the difficulty. The Emphatic Diaglott renders the passage as follows: “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). Here we see that a covenant is of no force while the covenant sacrifice, that which ratifies it, is alive, which means that the covenants of promise were of no force without the death of Christ, the real covenant sacrifice.

PURIFICATION BY COVENANT SACRIFICE.

The Hebrew word for covenant (*berith*) means to purify or cleanse.

It implies a purification or a purifier, because in all God's covenants with man, sin and sinfulness exist on man's side. Since covenants are intended to bring man into reconciliation with God and fit him for the everlasting inheritance promised, and since this cannot be done without purification through sacrifice, *berith* is used not only for the covenant itself, but for the sacrifice which confirms the covenant. When Moses said, "Behold, *the blood of the covenant*, which the Lord hath made with you" (Ex. xxiv: 8), he meant the blood of the victim slain as a covenant sacrifice. The prophet Isaiah says, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and *give thee for a covenant of the people*, to establish the earth, to cause to inherit the desolate heritages" (chap. xlix: 8). This is a prophecy of Christ, and to give Him for a covenant was to give Him as a sacrifice, or a covenant sacrifice. By the words, "By the *blood of thy covenant* I have sent forth thy prisoners out of the pit wherein is no water" (Zech. ix: 11) is meant the blood of the victim whose death must take place to bring the covenant into force.

It will be remembered that when Abraham was commanded to offer sacrifices he was to divide some of the victims in the midst. This manner of making a covenant is referred to by the prophet Jeremiah thus, "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before us, when they *cut the calf in twain, and passed between the parts thereof*" (Jer. xxxiv: 18). The ancient custom among the Persians and other nations, no doubt, had their origin in God's manner of allowing man to enter into covenant relation with him. The custom was,

as indicated by Jeremiah, to divide the victim and the covenanting parties "passed between the parts." In this way, in covenants between God and men, man, who is a sinner and under justice without mercy deserves death, may be said to have passed into the death of the victim, or to have died sacrificially or representatively, admitting of atonement.

CHRIST THE REAL COVENANT SACRIFICE.

Now Christ being "a minister of the circumcision * * * to confirm the promises made unto the fathers" (Rom. xv: 8), must provide a victim or covenant sacrifice; to have offered an animal would have been no better than had been offered in shadow or type arrangements of the past. The time had come when the substance—the real offering must be made. Who would be the victim? "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but *a body hast thou prepared me*: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second, by which will we are sanctified through *the offering of the body of Jesus Christ once for all*" (Heb. x: 5-10).

ALIENATION AND RECONCILIATION.

By typical sacrifices covenant relationship between God and man was made possible as soon as man fell and redemption became a necessity. Had no provision been made till the real covenant sacrifice—Christ—

was offered upon the cross, all who died from Adam to Christ would have hopelessly gone down into death and the grave under the sentence, "Dust thou art and unto dust thou shalt return." God's plan had made all provision for what seems to us to be an emergency in the fall of man. Christ had been provided in that plan as a sacrifice. It was not that God made provision after the emergency arose, as if He must wait developments and meet them as they came; for He says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. xlv: 9, 10).

Not only was Christ's sacrificial offering pre-arranged for before sin actually made it a necessity, but there was a "due time" when it should take place. "When we were without strength, in *due time* Christ died for the ungodly" (Rom v: 6). It was when "the *fulness the time* was come, that God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption" (Gal. iv: 4, 5). About four thousand years were to elapse from Adam's fall to this "due time," and therefore a provisional arrangement must serve during that period.

Human customs must always fall short of fully illustrating God's wonderful and wise works, as the finite cannot reach the heights of the infinite; but they may help to a deeper understanding of things divine. There is a breach between two men on account of one having incurred a debt to the other and is not able to pay it. They are estranged from each other and something must be done to bring about reconciliation. The debtor is promised by a friend that in one year from a given date he

will discharge the debt for him; and on the strength of this the debtor offers the creditor his note, which is a legal covenant, promising to pay the debt when the "due time" arrives. His offer is accepted and the estrangement is removed and they are at one with each other under this provisional arrangement. When the "due time" comes the note is honored and the debt thereby discharged, and the atonement continues between the two.

Now this in measure illustrates the provisional sacrificial arrangement which God provided for fallen man between the time of his becoming a sinner and the "due time" when "Christ would die for the ungodly." Man was estranged from God, having no right to approach Him, being under His just condemnation. On the strength of a promise that Christ would meet all the requirements of divine justice, man is permitted by sacrificial offerings to draw in advance, as it were, and the efficacy of the blood of the atonement—the covenant sacrifice—reaches back through the typical offerings and effects reconciliation and atonement between God and men. Hence those who "died in faith" died in a state of reconciliation, their realization of the promised blessings, however, depending upon the fulfillment of the promise at the "due time" that Christ would meet all the requirements of the case. Had it been possible for Him to fail and, like the first Adam, prove unfaithful, all provisional arrangements would have gone for nothing, those who "died in faith" would have remained dead. "If Christ be not raised your faith is vain * * * then they also which are fallen asleep in Christ are perished" (I. Cor. xv: 18).

A GREAT TASK AND A VICTORY.

Looking back over the ages of the past and realizing what depended upon Him what a great responsi-

bility He must have felt resting upon Him, as He grew to manhood and faced the mighty mission entrusted in His hands. Even at the youthful age of twelve He exclaims, "Wist ye not that I must be about my Father's business"; but when the last and terrible ordeal confronted Him He seemed almost about to fall and fail, crying out, "Father, if it be possible, let this cup pass from me." Why could it not pass? Because thousands of ancient worthies had by faith reached down to Him and put all their trust in His faithfulness unto the death of the cross. They had gone into the cold embrace of death and the dark chambers of the grave with the only hope that He would go there with a power, the power of perfect obedience, to break the jaws of death and the barriers of the grave and thus become Captain of salvation to set the captives free. Realizing that all this depended upon His faithfulness and courage in this dreadful hour, He braved the pain of an ignominious death and exclaimed, "Not my will, but thine be done," and

"He drank the dreadful cup of pain,
Then rose to life and joy again,"

and sent ringing back through the centuries of the past and down through the ages to follow the triumphant words, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The covenants of promise are now confirmed and their realization in due time made certain.

Since the fall of our first parents all mankind has been in what the Scriptures term a state of alienation from God—afar off; and the apostle, in speaking of those who have been inducted into Christ, says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (I. Cor. v:17). This implies that before they became "new creatures"

in Christ they may be said to have been by nature old creatures in the old man Adam, hopeless and helpless. Hence the Saviour tells Nicodemus, "Ye must be born again." This new birth takes man out of the old creature state and puts him in a new creature state, brings him from "afar off" and makes him "nigh." In order that this might be accomplished, God provides a means and in this we have sacrifices, but as we have seen, all center in the one offering, Christ. "When they," as Jeremiah says, "cut the calf in twain and passed between the parts" the death of the victim represented the penalty of sin, a penalty which hangs over the whole human race, for "by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom. v: 12). When they passed between the parts, they were considered as having passed into the death, as it were, of the victim. Having died to sin, and put off the alienation, they were now in a state of reconciliation, a reconciliation admitted by a covenant relationship between them and God. They had passed into the covenant sacrifice which had made for them an atonement, and so atonement took place. Now all this finds its fulfillment in Christ. Christ's death has met Divine justice and blended it with Divine mercy, so that in Christ God can be just and yet justify sinners. By nature, however, we are not in Christ. A natural birth gives us nothing but alienation. "Marvel not," says the Saviour, "that I say ye must be born again." Speaking of which the apostle says, using another figure of speech, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death" (Rom. vi: 3). As much as to say, Christ the victim or covenant sacrifice has been slain, and as in ancient covenants they passed between the

parts, and, as it were, into the death of the victim, so in baptism we are baptized into, or pass into the death of the slain victim, Christ, the covenant sacrifice, and are therefore new creatures in Christ Jesus in the bond of the covenant, and are now the children of the covenant, brought into such relationship to the covenants of promise as to be constituted "heirs of God and joint heirs with Jesus Christ." The confirmation of the covenants, which took place by the death of Christ, and made their fulfillment a certainty, is now applied to us. We have made a covenant with God, and that covenant is confirmed by the death of Christ; into whose death we are baptized. We have entered therefore into "the only name given among men whereby we must be saved," and we are now no more strangers and foreigners to the covenants of promise, but fellow citizens with the saints, and of the household of God, waiting the time of the realization of these covenants, which will take place when all the ancient worthies, with us, shall be made perfect together to rejoice in the blessings which shall fill the earth as declared in the promise, "in thee and in thy seed shall all families of the earth be blessed."

If this scriptural view of covenant relation with God is understood it will correct the mistake which many religious people make. It is generally supposed that we are children of God by natural birth, and that repentance and return to God through Christ are necessitated by our personal sins committed when we become old enough to refuse the evil and choose the good. But we must remember that we are all born in a lost state, according to the Scriptures, having been sold, as it were, to sin and death by our first parents who entailed upon the whole Adamic family the results of sin. They left us with a lost paradise, victims to the dread monster

death, hopeless and helpless. Hence the Apostle Paul says, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," or as the margin gives it, "in whom all have sinned" (Rom. v: 12). Then the apostle continues in verse 18, omitting the parenthetic clause of verses 14-17, "Therefore as by the offence of one judgment came upon all men to condemnation." Here we have the cause and effect of the world's evils, which are ultimately to be removed by the second Adam. From this lost condemned state into which we came by natural birth, we must sever our relation by being "born again." It is by the new birth that we become the children of God, not by natural birth. We are not born into covenant relationship with God by natural birth, but when we are "born again," then we enter into that covenant relation which makes us one with God, the children of the covenant; because we are then in Him who is the covenant sacrifice and are reconciled to God in Christ were alone reconciliation can take place from that alienation imposed by Adam upon all the race. Thus "God was in Christ (not in Adam) reconciling the world unto himself;" and baptism, or birth of water, puts us in Christ and thereby in at-onement, "heirs of God and joint heirs with Christ. We are now on probation, and upon our walk in this favored, exalted and responsible relation to God and to Christ depends our eternal destiny. Realize this, dear reader, enter the bond of the everlasting covenant, honor it to the end of your probationary career and the coronal wreath will adorn your brow throughout the untold ages of indispensible glory and happiness. God grant that our Judge may say to us, "Well done, good and faithful servants, enter ye into the joy of your Lord."

CHRIST'S RIGHTEOUSNESS

APPLIED TO THOSE IN HIM.—“WHAT IS TRUTH?” BY DR. THOMAS, P.P. 21-22.

IT is remarkable how easy it is to forget and depart from the *simplicity* of the truth. When we are babes in Christ, receiving *with meekness* the engrafted word, the simplicity of the truth is refreshing to us; but when we become exalted in our own estimation and imagine ourselves too great and high to condescend to look at the simplicity of God's plan of salvation what we once thankfully received as wholesome and satisfying truth becomes distasteful and smells of “papal smoke.” sounds like “jargon,” etc. It is therefore well to re-read the lessons we learned in our simplicity. We were acquainted in the “Old Country” with an old gentleman who was a great temperance worker. He had passed through great trials in business life, having been reduced from plenty to poverty to such an extent that he had not so much as a table for himself and family to eat their scanty meals on, being compelled to use an old Tea Caddy. Subsequently prosperity began to return, when the children began to be proud and desired to “put on style,” so much so that the old gentleman feared a return of the hardness of past experience. As a means of checking the pride and growing extravagance of the family he would fetch out the old Tea Caddy and call the attention of the family to it. This is a good example in many ways. We may fetch out the old Tea Caddy often to advantage; and it would prevent us from taunting those who in their simplicity talk like they used to when they learned the truth in its simplicity. The question of the righteousness of Christ and its relation to us is one of those simple things that some have forgotten. Here

is how Dr. Thomas used to write on the subject:

“Seek ye first the kingdom of God,” said Jesus. To seek a certain thing first implies that there is something else to be sought afterward; we may then enquire: “What next shall we seek?” To this the great teacher replies: “And God's righteousness.” What is this? It is that “robe of righteousness” He has provided for the covering of those who have sought the kingdom and have found it (Isa. xli: 10). It is God's sin covering (Ps. xxxii: 1, 2), the robe made white in the blood of the Lamb (Rev. vii: 14; xix: 8), the righteousness of God witnessed by the Law and the Prophets, through belief of Jesus Christ, for all and upon all believing the gospel (Rom. iii: 21, 22; i: 15, 16). The righteousness of God is “the redemption that is in Christ Jesus,” which He has appointed for those who believe the gospel of the kingdom. He has sent him forth as a *blood-sprinkled mercy seat*, through faith in which they have remission of past sins, and be thus invested with the wedding garment (Matt. xxii: 11-14). Those who are not covered with the robe of righteousness which God has constructed; or being covered, do not “keep their garments,” that is, preserve their robes from defilement—are said in Scriptures to *walk naked* (Rev. xvi: 15; iii: 17, 18). Believers and unbelievers, who have not put on the robe of God's righteousness, are clothed in filthy rags of scarlet or crimson dye, and may say with Israel, as at present circumstanced, “We are all unclean, and all our righteousness are as filthy rags.” They are uncovered with the garments of salvation, and having no clothing but things of their own invention, are naked before God and certain, if they remain so, to be put to shame at the coming of His king.

Jesus, the Christ or Anointed King of Israel, is the righteousness of those who, believing the gospel of the kingdom and its mystery, *put him on* (Gal. iii: 27). Hence in regard to them, he is styled “JEHOVAH OUR RIGHTEOUSNESS” (Jer. xxiii: 6). When a believer puts him on, he is said to be “*in him*,” and when in him to be “constituted the righteousness of God in Him” (II. Col. v: 21). Seek then, in the first place, to understand the

Word of the kingdom (Matt. x: iii: 23, 13-15); and after accomplishing that, seek to be constituted the righteousness of God in its King; and all things shall be added to you (Matt. vi: 33). This is the order laid down by Jesus, an order which cannot be improved.

PUT ON THE ARMOUR.

WHO those who have become "fellow-citizens with the saints and of the household of God" (Eph. ii: 15) by putting on the sin-covering name of Christ (Gal. iii: 26-27), it is written, "Ye have put off the old man with his deeds and put on the new man" (Col. iii: 9-10). But the old man does not propose to be so readily put off. He is ever on the alert and ready to attack at some weak point. Therefore, it is necessary to "put on the whole armour of God that we may be able to stand against the wiles of the devil" (Eph. vi: 11). This word devil is only another name for the "old man"—the carnal mind, which is "enmity to God" (Rom. viii: 7). For "to be carnally minded is death" (Rom. viii: 6). And Christ was made flesh "that through death He might destroy him who hath the power of death. That is, the devil" (Heb. ii: 14).

This is the armour to be put on: "Stand, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." "Praying always and for all saints" (Eph. vi: 14-18).

Having put on the armour our next duty is to "watch" (Matt. xxvi: 41; Rev. xvi: 15). "Be vigilant" (I. Pet. v: 8), and never for a moment fall asleep; for "they who sleep sleep in the

night and we are not children of the night but of the day." Therefore let us "put on the armour of light" (I. Thess. v: 5-8; Rom. xiii: 12). It will be seen by Eph. vi: 17 that "the weapons of our warfare are not carnal" (II. Cor. x: 4). Our weapon is, "the sword of the Spirit which is the word of God." and "which is quick and powerful and sharper than any two-edged sword" (Heb. iv: 12).

But every true soldier is drilled in the use of the sword. Now, how can we use this sword the most effectually in vanquishing the "old man?" By making ourselves so familiar with the words of the Spirit that we will always have a suitable selection at hand to repel every attack, as Jesus did when he was tempted (Matt. iv: 4, 7, 10). "Resist the devil and he will flee from you" (James iv: 7); "keeping our bodies under and bringing them into subjection" to the law of the Spirit (I. Cor. ix: 27). "Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ" (II. Cor. x: 5). If we do this, when our warfare is finished we shall be enabled to say, like our most noble brother Paul, "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me at that day" (II. Tim. iv: 7, 8). But not all who begin the warfare will be able to say this at its close. For alas! there are deserters all along the line. And some who have fallen asleep at the post of duty, and some who are busy fighting one another—"smiting their fellow-servants" (Matt. xxiv: 49) instead of fighting the enemy. "They who run in a race run all, but *one* receiveth the prize"—such a small number that it is compared to only one (I. Cor. ix: 24).

For "he that runneth" "is not crowned except he strive lawfully" (II. Tim. ii: 5). Therefore, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us" (Heb. xii: 1).

What if the way by which we must go is rough and rocky; lonely and desolate. Our Captain trod the way before us and has bid us follow Him (Mark viii: 34; I. Pet. ii: 21). "He learned obedience by the things which He suffered" (Heb. v: 8); and we must, through much tribulation, enter into the kingdom of God (Acts xiv: 22). "We must endure hardness as a good soldier of Jesus Christ" (II. Tim. ii: 3).

Besides the enemy within we have foes without to fight, for we must "contend earnestly for the faith once delivered to the saints" (Jude iii). "All the fiery darts of the wicked must be quenched" (Eph. vi: 16). We must "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v: 11). As a brother truly remarked in a letter in the *ADVOCATE*, "It is plainly to be seen that we are all living in the midst of modern Sodoms and Gomorrahs." And "no man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier" (II. Tim. ii: 7). He is never too much engrossed in money making schemes to attend to the Master's work. He is not found taking part in politics. Neither would he become a member of any worldly body or organization, either social or religious. No, brethren, we cannot fight on two opposite sides at the same time. We cannot serve two masters. They are of the world. We are not of the world (John xvii: 14). Our commands are, "Be ye not unequally yoked together with unbelievers." "Come out from among them and be ye separate"

(II. Cor. vi: 14-17). And we know that "all these things are to be dissolved" (II. Pet. iii: 11), "Swept away like the chaff of the summer threshing-floor" (Dan. ii: 35); and the little stone with which we have become incorporated will "become a great mountain (kingdom) and fill the whole earth" (Dan. ii: 35; Psa. lxxii: 8-11; Jer. xiv: 9). "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear" (Heb. xii: 28).

ANNA M. BYRNES.

Ethiopia—Oush.—Isa. xviii.

"Recent linguistic discoveries," says George Rawlinson ("Herodotus," book I., essay xi), "tends to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the southern ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character, before the influx of the Aryians; it extended from India along the sea coast through the modern Beloochistan and Kerman, which was the proper country of the Asiatic's Ethiopians; the cities on the northern shores of the Persian gulf are shown by the brick inscriptions found among their ruins to have belonged to the race; it was dominant in Susiana and Babylonia, until overpowered in the one country by Aryan; in the other by semitic intrusion. It can be traced both by dialect and tradition throughout the whole south coast of the Arabian peninsula; and it still exists in Abyssinia." *American Cyclopaedia.*

This confirms Dr. Thomas' view of the Ethiopia of Is. xviii, and shows that Britain in the East is the power addressed in the call, "Ho to the land shadowing with wings!"

CRITICISMS ANSWERED.

BROTHER BAKER wishes his lengthy letter, to which I referred last month, published, and thinks I did myself an injustice in what I said about his trying to sustain the Free Life theory. Well, if the injustice is to myself, that is better than if it were to some one else. But I rather think Brother Baker is speaking one word for me and two or three for himself. He says in his last letter, "You owe it to your readers to say that I disclaim any attempt to uphold free life either by new or old methods." The appearance of this disclaimer will pay our debt, and if we were mistaken in what we said we are sorry and glad—sorry we were mistaken and glad that Brother Baker has changed again from the position he took when we last talked with him. Now we will quote some of his statements from his letter and answer them.

STATEMENT NO. 1.

"Your teaching that Christ's circumcision and obedience to the law would all have gone for nothing if His death had not taken place is certainly contradictory to the Scriptures. Circumcision could only go for nothing, or become 'uncircumcision' by the person becoming a transgressor."

ANSWER.

To object to our statement that Christ's circumcision would have gone for nothing (so far as eternal life was concerned was, of course, our meaning) had He not died, is to claim that His circumcision would have availed for eternal life without His death. This looks like a claim that Christ could have entered eternal life without dying and that therefore He was not a partaker in the blessings of eternal life by His own death. If Christ had not died, what would His circumcision

have gone for, Brother Baker, since you object to my saying it would have gone for nothing? Could He have refused to die and, as Edward Turney said, enter "eternal life alone?" Could He have obtained the "joy that was set before him" without "enduring the cross"? To say that "circumcision could only go for nothing * * * by the person becoming a transgressor" is to admit the truth of the very statement we made and which Brother Baker objects to. If Christ had refused to die He would thereby have become a transgressor and then, according to Brother Baker's admission, His circumcision would have gone for nothing. Our brother first objects, then reasons in a circle and at last finds himself in agreement with what he objected to.

STATEMENT NO. 2.

They (Israel) were for ever lost unless they could obtain reconconciliation. How could that be effected? Mr. Williams says, in effect, "By God sending a *lost sheep* to seek and to save a flock of lost sheep." One would expect a Scripture parable to have some regard for the eternal fitness of things. The idea of sending out a lost sheep to find and fetch into the fold a flock of lost sheep seems awfully absurd to an unsophisticated mind.

ANSWER.

This foolishness ought not to have come from Brother Baker; there is not "eternal fitness" in this. It would fit only in the mouths of such as Solomon speaks of (Prov. xxvi: 7). We do not remember ever using the parable of the lost sheep in speaking or writing on the question of the sacrifice of Christ, and it appears as if Brother Baker was "awfully" anxious to force us into a position that would admit of an exhibition of a little cheap smartness in his own behalf. The "awfully

absurd" part, as it appears to his "unsophisticated mind," is the idea of a *lost* sheep being sent "to find and fetch into the fold a flock of lost sheep. One can but wonder how it would appear to that same unsophisticated mind to send a *saved* sheep to find and fetch a flock of lost sheep. The New Testament is getting to appear "awfully absurd" to this brother since he has been inventing new theories. It calls Christ the "lamb of God," "a lamb slain," and He is spoken of as a dumb sheep before its shearers, and yet this slain lamb and dumb sheep is sent "to find and fetch into the fold a flock of lost sheep." O eternal fitness of things! Where art thou? Now if Brother Baker will cease trying to pose as a critic and bow down at the feet of reason and learn the A B C of parables, his "unsophisticated mind" will cease to appear so "awfully absurd" to those who may read what he writes. Every parable can be made to appear absurd by confounding the literal with the parabolical. Christ is called the good shepherd, and he is called a lamb. These are parabolical terms in the passages where they are used; but if you pull them out of their parabolical settings into the literal, you will have the absurdity of the shepherd being a lamb and *vice versa*. Christ is parabolically spoken of as the foundation stone of the house of God; and He is also called the head-stone of the corner. In parable this teaches the beautiful truth that He is the foundation of all things pertaining to God's plan and purpose, and He is also the Head over all His mighty works. But commit the folly of pulling the foundation stone and the headstone out of their places in the parables and you will have the "awful absurdity" of the same stone being in the foundation of the building and on the top of the building at the same time.

Now it is Brother Baker's objection to applying the word "lost" to Christ that looks like the free life theory. The question is, Was Christ born in the lost condition that Adam put the race in by sin, or was He born in a saved condition. If the latter, He had a "free life" and needed not to die to reach salvation. If the former, then salvation for Him as well as for us was beyond the cross and the grave, and before He could reach the "joy set before Him," which was salvation, He must "endure the cross and despise the shame. A "man of sorrow and acquainted with grief" with "nowhere to lay his head"; outside of Eden weary and wandering in the wilderness, sighing, sorrowing, wailing and weeping—such a man appears not to be in the saved state; but in the lost state into which one sin plunged a race, a world, and from which the work of a second Adam was to deliver and be the forerunner. He was born, He sojourned in Egypt, He crossed the sea, He traveled the desert. The promised land was in sight, but the valley and shadow of death lay between. Over there was life, Over there was the crown, Over there was the throne. Over there was the glory—over there was all, but they were over there—on the other side and He on this side. There was no way to go around—there was no other way to "climb up as a thief and robber" would seek for. Gethsemane's burning tears must be shed, Calvary's rough and rugged hill must be trod, the heavy cruel cross must be carried, tender hands and feet must be pierced—death, death, cruel death must be borne and the cold dark chambers of hades must be entered, angels must roll away the stone, God must raise Jesus Christ from the dead by the Holy Spirit and then the lost is saved, the captive is Captain. It is finished. (To be continued—if space will allow.)

A SUGGESTION.—WHAT DO YOU
THINK OF IT?

270 VARNUM AVE., LOWELL, MASS.,
March 4, 1897.

DEAR BROTHER WILLIAMS:

I was much interested in reading Dr. Thomas' letter published recently in the *ADVOCATE*. I like his proposed method of settling doubtful questions, viz: a council of competent brethren to whom such questions should be referred. I would favor carrying this idea still further. A local advisory council is good so far as it goes, but no one man or one ecclesia is competent to take any action affecting the basis of fellowship of the whole body. In Acts xv., we find that Paul, an inspired apostle, could not settle a question raised by certain Jewish brethren, and so a council was held at Jerusalem to decide the matter.

The *Ecclesia, as a whole*, should settle questions affecting fellowship. If we are one body, why not act together as one body?

At present there is no method of settling such questions upon which ecclesias differ except by a virtual declaration of war, without any attempt to come to an understanding with those who differ from us.

Instead of being an organized, compact body, with machinery arranged to meet each emergency as it arises, we are so many independent camps, often at war with each other, and with various standards of fellowship.

In my opinion each ecclesia should have its advisory council for settling local troubles; then there should be a grouping of ecclesias into conference; each conference or district to have a council to which could be referred any matter which a local council could not settle. This district council could be composed of delegates from each

ecclesia within the district, chosen according to some ratio of representation in proportion to number of members. This district council could, in turn, choose one or more delegates to a national or international council, which would be the "court of the last resort" in matters affecting fellowship. Under this system it would not be possible for any one man or ecclesia to set the whole body at war with itself by attempting to alter the conditions of fellowship. On the other hand it would give every section and every shade of opinion a chance to be heard. There should be no "apostolic succession" in the truth, and I do not believe that any true brother would really desire the immense responsibility of directing the policy of the whole body, but there has seemed to be no other way. I anticipate and answer the following objections and questions concerning the above plan:

1.—The early Christians had the Spirit to guide their councils while we have not?

Ans.—True, but we have the *words* of the Spirit which amounts to the same thing. In their day they had to try, or test the spirits; in our day we do the same thing when we compare the utterances of men with the written word. The *whole Ecclesia* can do this better than any one man or ecclesia. "In a multitude of counsellors there is safety."

2.—Suppose this council should decide wrong on an important question, must we accept it?

Ans.—Every decision must be supported by the written word; the council must not dogmatize, but give a Scriptural reason for their conclusions. I do not see how the body of Christ represented in this council could deliberately render a wrong decision. If they should do so by "wresting the Scriptures" it would prove the body

was apostate and then it would be our duty to "come out and be separate."

3.—Would not this plan be a going back to the Gentile methods?

Ans.—No, it would be a return to apostolic practice. See Acts xv. Some Gentile "churches" are more apostolic than we in this respect. "The children of this world are wiser than the children of light."

4.—What do you anticipate would be the immediate good results of adopting this system?

Ans. 1.—Questions involving fellowship would measurably cease to agitate the body, as all would feel that we had a competent tribunal to settle such matters, and brethren could attend to the work of the truth without distraction.

2.—Unjust withdrawals would be guarded against, and just action would be more effective.

3.—There would be a greater feeling of unity and more co-operation in the work of the truth.

4.—There would be no objection to more than "one magazine," as I apprehend that present objections are founded on the fact that an editor must necessarily have more or less of a "following," and if the editors disagree it causes a widespread division in the body. We see at present the demoralizing spectacle of the foremost champions of the truth turning their swords against each other, and there is apparently no hope of ending the deplorable situation.

Under the council system, such a situation would not be possible. These brethren would have to submit their differences to a competent tribunal and abide by its decision. The ecclesia, as a whole, is the pillar and ground of the truth.

I would like to know what you and other brethren think upon this subject. *Something must be done* at once if we are

to have a common standard of fellowship. Individuals are "teaching things that they ought not," and teachings which are repudiated in one locality are accepted in another. These things ought not so to be, but where is the remedy?

Why not return to the Scriptural method and be at peace?

Faithfully yours,

W. H. CLOUGH.

[It is difficult to detect a flaw in these suggestions. The plan is really the present ecclesial plan made inter-ecclesial, leaving matters which effect only local difficulties to be settled as they now are and dealing only representatively with difficulties which effect the body as a whole. With present mail facilities there need not be conventions, but nearly all questions could be settled through the mails—at least, if they could not be settled, wise suggestions could be made to all ecclesias. However, here it is, let brethren think and speak wisely on it.—ED.]

FORGIVENESS.

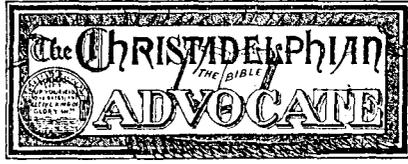
I sat in the evening cool
Of the heat-baked city street,
Musing and watching a little pair
Who played on the walk at my feet:
A boy, the elder, of strong, rough mold;
His sister, a blossom sweet.

When, just in the midst of their play,
Came an angry cry, and a blow,
That bruised the cheek of the little maid
And caused bright tears to flow,
And brought from my lips quick, sharp
reproof
On the lad who had acted so.

And he stood by, sullen and hard,
While the maid soon dried her tear.
He looked at her with an angry eye;
She timidly drew near.
"Don't be cross, Johnny!" (a little sob).
"Let me forgive 'oo, dear!"

And the cloud is past and gone,
And again in their play they meet,
And the strong, rough boy wears a kinder
mien
And brighter the maiden sweet,
While a whisper has come from the heart
of God
To a man, a man on the street.

—*New Illustrated Magazine.*



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JULY, 1897.

QUEEN VICTORIA'S Jubilee is now the center of attraction to the world. For many reasons the subjects of the Queen might be thankful for her reign. Compared with other monarchs she has been a blessing to her subjects, and they have been, on the whole, the happiest people on the earth. But in arousing and inflaming the spirit of patriotism and in giving thanks and praise in this jubilee the eyes of the people must be closed to many black spots and opened only to the bright side of things—that is, as far as we can speak of brightness in this dark and evil day. While the grand procession marches and the sounds of the music fill the fluttering air, gaudy colors and rich attire in the front will hide the rags and drown the cries of thousands of suffering human beings to whose help no hand is stretched out. On the surface it is vanity, vanity; and beneath it is vexation of spirit.

Mark Twain says, "A procession has value in but two ways—as a show and as a symbol." From all accounts the principal show and symbol in the Queen's jubilee will be the naval and military display—a great awe-inspiring show, no doubt, and a symbol — of what? Not of "peace on earth, good will towards men and glory to God in the highest." Not of liberty, equality and fraternity among men. Think of Israel's jubilees of the past, contemplate the jubilee that is yet to come for the world, and then what is the Queen's jubilee? Drop the curtain!

As illustrative of the symbolic feature of a procession, Mark Twain says, "After the civil war ten regiments of bronzed New York veterans marched up Broadway in faded uniforms and bearing faded battle flags that were shot-riddled rags, and in each battalion as it swung up one noticed a great gap—an eloquent vacancy where had marched the comrades who had fallen and would march no more." Ah! that was indeed a touching symbol, Mr. Clemens, and then to think of it, "fallen to march no more." No queen's nor king's jubilee can fill those pathetic gaps. But there is a jubilee coming in which the procession will have no gaps from true "comrades who had fallen to march no more." In that procession the honored, the praised, the Divine hero, will be one, though Himself stricken down, leaving a gap for a short time, will fill all gaps, and bless the world with a jubilee that will be one indeed and in truth. No naval and military displays will characterize that jubilee, for swords will be for ploughshares and spears for pruning-hooks and men shall learn war no more. "In his days the righteous shall flourish, and abundance of peace so long as the moon endureth." "He shall judge thy people with righteous-

ness, and thy poor with judgment." "He shall save the children of the needy and break in pieces the oppressor." Very soon, and the noise and confusion of this present Babel will be hushed into an eternal silence, and then—

Hark! ten thousand, thousand voices
Sing the song of jubilee:
Earth through all her tribes rejoices
Broke her long captivity.
Now the themes in pealing thunders,
Through the gladsome air is rung:
Now in gentler tones, the wonders
Of redeeming grace are sung,
Hail Immanuel, Great Deliverer,
Thou art worthy of all praise.



The Turko-Greco question seems about to be settled. The Sultan seems willing to withdraw his claims on Thessaly and accept what the powers offer. The question is whether the thousands of Turkish subjects who have been hurried into that country will be willing to return. There are indications that they may refuse, and if they do, greater trouble will yet be the result. Indeed, it may be policy on the part of the Sultan to theoretically agree to the proposals of the powers, while a wink to his officers would be sufficient to bring refusal from the people who have rushed into various parts of Greece in the flush of successful warfare. Turkey seems to have regained lost prestige for a time, but it may be a brief rally as a prelude to the last struggle with political death. Time and change are very busy now, and it will not take long to develop great things.

A PLEXUS OF HATES—HOW THE FIVE
GREAT POWERS OF EUROPE DETEST
EACH OTHER.

The mutual hatred of the powers

is well put in the following from the "Westminister Review":

There are in Europe five great powers—England, France, Germany, Russia and Austria—who all hate each other cordially, although they make alliances between themselves whenever expediency suggests agreement.

England hates France because they are rivals for the supremacy of the world. England hates Germany because she is irritated by her presumption and her trade competition. England hates Russia because of the distant east. England hates Austria because she is not England.

France hates England because it has been the duty of England to put a period to the glory of all her great monarchs. France hates Germany with a racial hate. France hates Russia because the two people are so essentially made to disagree. France hates Austria because she always hated her.

Germany hates England because England was great before she existed and will be great when she in her present form shall have ceased to exist. Germany hates France because she fears her. Germany hates Russia because fate decrees that these two nations shall cut each other's throats. Germany hates Austria because she knows Austria does not love her.

Russia hates England because of the future. Russia hates France because of the past. Russia hates Germany because of the present. Russia hates Austria for every conceivable reason.

Austria hates England because a debilitated nation always hates a healthy one. Austria hates France, for France has robbed her. Austria hates Germany as Esau hated Jacob. Austria hates Russia through sheer force of circumstances.

Peace on earth and good will among men is impossible while such a state obtains. The Prince of Peace will soon settle this hateful hatred.

THE UNITED STATES AND THE EAST-
ERN QUESTION.

Many wonder how the United States will be drawn into the coming

great war of Armageddon and on the side of what nation will she be found. The following shows what will draw her in, and the mutuality between England and her in the Armenian trouble shows on whose side she will fight.

The following is part of a paper read at the union conference of ministers in Philadelphia, as reported in the "Philadelphia Record." It also adds to the indictment of the unspeakable Turk:

More Armenians, he said, have been slain by the sword of Turk and Kurd than perished through the Spanish Inquisition and the massacre of St. Bartholomew.

As far back as 1822, he continued, we find the Turk murdering 50,000 Greeks; in 1850, 10,000 Nestorians, and in 1860, 10,000 other Christians in Lebanon and Damascus. More than cruel, Turkey has violated promise after promise to the nations; the promise in 1820 to Russia, 1844 to England, 1878 the promise made at the memorable Treaty of Berlin, and in 1895, in the presence of warships at the mouth of the Dardanelles, Turkey promised the civilized nations of the world to stop her butcheries, and has ignored absolutely her promise. It does seem the time has come for something to be done in the way of wiping this disgrace from off the face of the earth.

A few practical suggestions: We must see to it that America furnishes protection, not only to its citizens, but also to its property in Armenia. True, no lives have been lost, no American lives have been lost, as our President pointed out in his recent message, but a vast amount of property bought and owned at present by American citizens has been destroyed. There are some things worse than war, and one of these things is the brutal ferocity witnessed in Armenia. We must protect our property, our citizens, even if our gunboats have to sail through the Dardanelles and insist upon justice to American interests. It is well for us to emphasize the resolutions so unanimously passed by Senate and House last spring—namely, that we shall "support our

government in the most vigorous action it may take for the protection and security of American citizens in Turkey."

JERUSALEM.

Jerusalem; dear name of joy and beauty,
Of woe and anguish, never, never known
Beneath the sun, to any other city,
Since in the dust went down the regal crown.
Blood, blood and tears and fiery desolation,
And every form of torture and despair,
Thy dreadful portion, since upon Golgotha
The cross was lifted in the shuddering air.

No other spot on earth has such a story
As thine, Jerusalem; thy circling hills
Have seen thee shine with unequalled splendor;
Have seen thee trampled under matchless ill:
Joy of God's chosen, in the wondrous ages
When men to God's bright presence could
draw near,

And see the glory light the inner temple,
And God's own voice of majesty could hear.
City of doom! that Holy Light forsook thee;
That voice grew silent—then the wall was
rent.

The battle ground of nations thou becamest;
Egypt and Rome in thee their forces spent.
Persia and Babylon made blood like water
To flow abundant in thy mourning ways,
And Franks and Turks and Moors and wild
Crusaders,
Swelled the red tide that rolled through fatal
days.

Center of moral storms, whirlwinds and earth-
quakes,
"Innocent blood" was long avenged in thee.
From Abel's down to his who would have
saved thee—

Whom thou didst nail to the accursed tree.
Football of nations, every heathen robber,
All peoples, good or bad, have found a place
In thee to dwell—all save the Jew were welcome
Where thy best lover dared not show his face.

But times are changing, O devoted city!
Jerusalem of ever sacred soil;
The awful depths of misery are closing;
Wanderers in exile, hope amid your toil.
Near, near to come, the times of promised
blessing.

When Gentile feet shall tread you down no
more.
Jerusalem! name beaming sunlike ever,
The days of wailing now are almost o'er.

Joy of the earth! beloved of all people!
City of God, to rule in grandeur meet;
Christ, Son of David, soon will reign in glory.
The thronging Gentiles, bending at His feet,
While Israel's millions offer incense sweet.

—Augusta Moore, in *Hebrew Christian*.

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 June ADVOCATE :

CLASS No. 1.

Mabel Clarke (12), Irvington, N. J., 95;
 Norman Tolton (12), Galt, Ont., 95;
 May Spencer (12), Wauconda, Ill., 90;
 Grace Cooper (8), Hawley, Pa., 90;
 Mabel Field (12), Providence, R. I., 90;
 John H. Brice (10), Galt, Ont., 90;
 Chas. M. Brice (8), Galt, Ont., 90.

CLASS No. 2.

Maria Laird (12), Innerkip, Ont., 100;
 Daisy Franklin (14), Elgin, Ill., 98;
 Bessie Williams (14), Chicago, Ill., 98;
 Peter Cooper (15), Hawley, Pa., 95;
 Angie Magill (13), San Antonio, Tex., 95.

JAMES LEASK, 532 62d St.,
 Station O. Chicago, Ill.

LESSON No. 51, CLASS No. 1.

QUESTIONS.

- 1.—Why is the book following the book of Joshua called Judges?
- 2.—By what form of government was Israel ruled after the death of Joshua till the time of Saul?
- 3.—Was the nation obedient? and if not, what were some of the consequences?

BEST PAPER, CLASS No. 1.

ANSWERS.

1.—The book following the book of Joshua is called Judges, because it is a history of the time when Israel had no ruler, and the Lord raised up Judges. Proof—Judges ii: 16.

2.—After the death of Joshua the Israelites were ruled by Judges, but they turned against the Lord and worshipped other gods. Proof—Judges ii: 11.

3.—The nation was not obedient because they disobeyed the Lord in worshipping other gods. Proof—Judges ii: 19. The consequences were, the anger of the Lord was hot against Israel. I also will not henceforth drive out any from before them of the nations which Joshua left when he died. Proof—Judges ii: 20, 21. Also, in the third verse, when the angel rebuked them at Bochim, he said they should be as thorns in your sides and their gods should be a snare unto them. In the third chapter we find the Lord was angry with them and delivered them into the hands of Chushan-rishathaim, king of Mesopotania, and they served him eight years. Proof—Judges iii: 8; and again, in verses 12 and 14, they did evil in the sight of the Lord, and the Lord strengthened Eglon, king of Moab, against them, and they served him eighteen years.

MABEL CLARKE.

SECOND BEST PAPER, CLASS No. 1.

1.—The book following the book of Joshua is called Judges, because it is a history of the children of Israel under the Judges that God raised up to deliver them out of the hands of them that spoiled them. Proof—Judges ii: 16; I. Sam. xii: 11.

2.—God was the ruler through the

Judges that he raised up. Proof—Judges ii: 18.

3.—The nation was not obedient. Some of the consequences were, that God strengthened Eglon and Moab and they smote the children of Israel for their disobedience. Proof—Judges iii: 12-14; iv: 1-3.

LESSON NO. 51, CLASS NO. 2.

QUESTIONS.

1.—What provision was made between the death of Joshua, and the kingship of Saul for the ruling of Israel?

2.—As introductory to what do the words “And the children of Israel again did”—often occur in the history of those times? and name two results of what they did?

3.—Give a brief statement of a remarkable exception in “judging Israel” in which the principal person’s name is composed of the following letters: b, r, b, d, e, o, a?

ANSWERS.

BEST PAPER, CLASS NO. 2.

1.—The provision made by God for the ruling of Israel between the death of Joshua and the kingship of Saul was by the appointment of judges to deliver Israel from their enemies and instruct them in the way of righteousness. Judges ii: 16-19; Acts xiii: 19-21.

2.—“And the children of Israel again did evil in the sight of the Lord” is frequently a prelude to the history of the punishments which God inflicted upon Israel by means of the wicked nations that surrounded them. The primary invariable results of Israel’s wickedness was the anger of the Lord—Judges iii: 8. One of the secondary results was their deliverance into the hand of the king of Mesopotamia whom they served eight years.—Judges iii: 8. Another result was their deliverance into the hand Jabin, king of Canaan, who reigned in Hazor when Sisera was the captain of his host.—Judges iv: 2.

3.—The remarkable exception is in the case of Deborah the prophetess, who, alone of the judges of Israel was a woman. Deborah was the fourth of the judges to deliver; she was a prophetess and the wife of Lapidoth.—Judges iv: 4. In her time Israel was under the yoke of Jabin the powerful king of Canaan, who greatly oppressed them for twenty years—Judges iv: 2, 3. At the expiration of that time ten thousand men of the tribes of Naphtali and Zebulun proceeded under Barak at God’s command to deliver Israel. Barak, accompanied by Deborah, assembled his army at Kedesh, from Kedesh they journeyed southward to mount Tabor, a distance of about fifty miles. Thither Sisera and all his forces at once assembled and there the Lord delivered him into the hand of Barak, who pursued them till not a man was left alive, and Sisera himself lost his life in Jael’s tent.—Judges iv: 6-22. This deliverance was the commencement to the entire destruction of Jabin, king of Canaan, and the land of Israel had rest forty years.—Judges v: 31. The fifth chapter contains the song of Deborah and Barak, wherein God is magnified for the mighty deliverance that he wrought for Israel.

MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

1.—After the death of Joshua the Lord raised up judges, whom he guided and who delivered the Israelites from the hand of their enemies.—Judges ii: 16, 18.

2.—“And the children of Israel again did evil in the sight of the Lord” is the verse referred to which repeatedly occurs in the description of those times. In consequence of their disobedience after the death of Ehud, the judge, Israel was sold into the hands of Jabin, king Canaan, who brought them under his mighty oppression until they be-

came suppliant unto the Lord again. After another period of disobedience on the part of the Israelites, as stated in Judges vi: 1, they were delivered into the hands of the Midianites who joined with the Amalekites to destroy them, but were hindered by the Lord whose vengeance was turned upon them in consequence of Israel's repentance.

3.—The person in question is Deborah, the only prophetess during the whole period of "judges in Israel," who performed the work of a prophet in both judging the people and prophesying.

DAISY FRANKLIN.

For the warm weather of July we will give both classes light work, yet, we hope, profitable work.—EDITOR.

LESSON No. 52, CLASS No. 1 AND
CLASS No 2.

Write what you can on one side of a sheet of note paper what the Old and New Testaments say about the duty of children to their parents.

SEVEN TIMES PUNISHMENT OF ISRAEL.

DEAR BROTHER WILLIAMS:

A writer in your journal, May number, seeks to press into service some passages in Lev. xxvi., to support the untenable year-day theory. To evolve a "seven times" of Jewish rejection, corresponding to the supposed "seven times" of the Gentiles, from this chapter. The idea seems to be taken from the phrase "I will punish you seven times more," or verse 21, "I will bring seven times more plagues upon you," or verse 24, "Yet seven times."

Now without going further, a quiet perusal of the passage in English as in our Authorized Version should be sufficient to show that "seven times"

here is an expression of degree; while, if we turn to the original, we shall find that it contains no word for "times," but only the numeral seven used as an adverb. "I will add a sevenfold chastisement,"—an expression of degree, not duration.

I might further say, that there is no Divine prediction revealing the number of years which Gentile power must be supreme and Israel remain in exile.

Yours, in, etc.,

SUBSCRIBER.

[There is room for two opinions on this question. The symbolic parts of the Bible must not be expected to speak as plainly as literal statements. The very object of symbolic writing is to conceal and reveal. *i. e.*, the revelation must be sought for beneath the surface, the words really meaning more than they actually say. In Ezek. iv: 5, 6, a day is used to represent a year; and the seventy weeks of Daniel ix can have no other meaning than a day for a year; for the things to take place in the time require this. However, it is not a matter to dogmatize on. The literal day advocate thinks the day-for-a-year advocate too imaginary, and the day-for-a-year advocate thinks the literal-day advocate misses many grand thoughts by being too literal, and so it goes. One admires a beautiful piece of music; and if a critic were to ask for proof that it is beautiful it could not be given in the same way as facts can be proven. So it is with symbolical and spiritual parts of Scripture. It would be a pity to deprive one who admires the grandeur, as he sees it, of such Scripture because one not so largely possessed of ideality cannot see as he does. In many passages of Scripture we must be governed by what seems the fitness of things, notwithstanding that this may allow scope for difference of opinion.—ED.]

INTELLIGENCE.

BOSTON, MASS.—I am happy to be able to inform you that two more of the children of Adam have been covered with that seamless robe. On March 16th, Mrs. Harriet P. Angler (56), and on the 27th, Mr. Frank Bruce (17), after a good confession started in the race for life, the race that looks now as though it would be but short.

We have lost by removal Sister Amanda Sewall, who has returned to her old home, St. Johns, N. B., and Bro. Grant and Sister wife who have returned to Glasgow, Scotland, where they formerly lived and where they heard of the Christadelphians, but must take the journey to Boston to learn the "good news." We are sorry to lose our brother and sister, but our loss will be the gain of the Glasgow brethren. Also Sister Ethel Seaborn, having been married to Bro. C. G. Wright, of Chicago, will reside there.

We continue to deliver lectures every Sunday at No. 7 Park Square, Arcade Hall. Subjects for May as follows: 2nd, "Who are in Heaven?" Bro. E. F. Mitchell. 16th, "The future destiny of the earth and man upon it," Bro. C. J. Fairbrother. 23rd, "The Holy Spirit and its works, do they exist in this age?" Bro. Joseph McKellar. 30th, "The gates of hell," Bro. Joseph McKellar.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recorder for the Boston Ecclesia.

DEZARN, KY.—Writing for books Sister Viola Reynolds says, "I am still trying, amid many discouragements, to hold on to the truth. May God bless you all.

FRATERNAL GATHERING IN CHICAGO.—The Twentieth Annual Gathering of Christadelphians of Northern Illinois and Southern Wisconsin will meet for fraternal intercourse and worship on Saturday, July 31st, and Sunday August 1st, of this present year, 1897, the Lord being willing, at the Christadelphian Meeting Hall, No. 309, on third floor of Masonic Temple, corner

of Randolph and State streets, Chicago, being two full consecutive days, commencing at 10.30 a. m., on Saturday, being the last Saturday in July. A cordial invitation to all ecclesias and isolated members in fellowship is extended, to both far and near, to come and talk over the glowing prospects of the near future. Would be pleased to hear from all that are coming from a distance, and if speaking brethren would name the subjects they intend to discourse upon, it would help in formulating the program for the several meetings.

On behalf of Committee.

JAMES WOOD, Sec'y.

6645 S. Morgan Street, Chicago, Ill.,
Station O.

HAMILTON, ONT.—We are glad to report another addition to our ecclesia since last we wrote. Sister Jane Orr, daughter of Bro. James Orr, who put on the all-saving name of Jesus by immersion in water after a satisfactory understanding of the things pertaining to the kingdom and the name of Jesus Christ.

Yours in the faith,

WM. W. PATERSON, Sec.

HENDERSON CO., KY.—Once more the great enemy has laid his fatal hands upon us. On Sunday morning, May 30th, Bro. Joseph B. Griffin quietly yielded up his life into the hands of Him who gave it. God in his great mercy had granted him many days of mortal existence; ninety-one years less one month, being the "measure of his days." Almost a patriarch among us for many years, we shall miss him now, and sorrow, but not without hope, for our brother died full of faith; only a day or two before his death he was teaching some relative the way of life. Always having great reverence for the Word of God, he in early life became identified with the Baptists, but searching the Scriptures, after a few years he became convinced of many of their errors, and falling in with A. Campbell and his teaching, he thought he had found the Truth, and heartily embraced it for a number of years. However, he was not destined to stick fast in the quagmires of Campbellism; but being of a "good and honest" heart, the Truth at last found him out. Being contemporary with the

conflict between Dr. Thomas and Campbell, he quickly perceived and felt the keen edge of the "sword of the Spirit," and was ready at some of the Dr's early visits to this county to make the "good confession," which he did, and for more than forty years he zealously and uprightly adhered to the Truth amidst all its trials. On the next morning after his decease he was tenderly laid away for a brief repose in the ground. Bro. R. C. Green conducted the funeral, speaking to the large concourse of friends of the beauties and glories of the Truth in which our brother had lived and died, and showing the importance of all giving heed to it.

W. J. GREEN.

LONO, KAN.—The Lono ecclesia is still at work holding forth the word of truth and trying to keep the unity of the spirit in the bond of peace. It is our desire to let the light shine forth wherever we may be, holding forth the truth of God that we may be blameless and sincere the sons and daughters of God, though it be in a crooked and perverse nation, while we are watching and waiting for the return of the Son of God, to whom we will have to give an account of our works. That they may be good and acceptable in the day of our Lord, and that we may receive the blessing and enter into the joy of our Lord is our earnest prayer. Hoping that we may meet you and all the faithful in Christ,

I remain yours in the Abrahamic covenant,

JAS. L. LEMONS.

MARION, ILL.—Recent lectures delivered by Bro. Robt. G. Huggins have been as follows: "The resurrection of the dead," "Eternal Judgment," "The punishment of the wicked," and "The Christ." O Lord, send now, we beseech thee, prosperity. No name.

ROBERT LEE, TEX.—Dear brothers and sisters scattered abroad, greeting. It rejoices us to report to you that Bro. and Sister Miller paid us a visit while here. Bro. Miller lectured twice, and after a satisfactory examination immersed our oldest child, Maudie (age 13 years). Though young she was very anxious to become an heir to the promises made to our father Abraham. It is

a source of great joy to us to see our labor bearing fruit, especially to her afflicted Father. Bro. Andrews has been sick a year last February and is still unable to do anything yet, but it seems he is improving. While by afflictions we have been brought low yet we have a great cause to be very thankful to our heavenly Father for His goodness towards us. We do humbly thank those who have helped us so much in our afflictions and hope to meet them in the kingdom for which we pray daily. We ask the prayers of the faithful everywhere.

Your sister in hope,

MANDA ANDREWS.

SAGINAW, MICH.—You will probably be surprised to learn that there are any Christadelphians in Saginaw. Myself and wife were baptized at Plymouth, Mich., by Bro. Irwin, of Delray, two weeks ago. Have also a mother in the faith living at Brighton, this State.

Yours in the one faith,

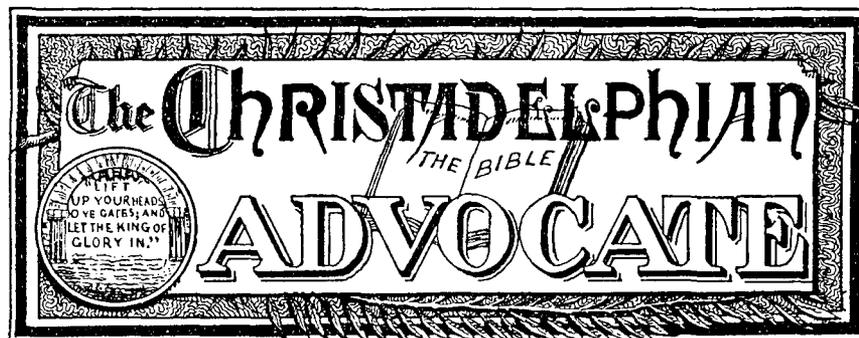
H. W. TAYLOR.

WYOMING, DELAWARE.—Greeting. In the name of Jesus the anointed, grace, mercy and peace be multiplied unto you through the same source.

I presume you will be somewhat surprised to hear that my wife and I have removed from Rochester to this place, where we hope to end our days in peace and quietness. Should the Lord delay His coming, though anxiously waiting His return, when we hope with yourself to be found amongst the accepted. Oh, may this indeed be our happy lot. You will please send the *ADVOCATE* directed as above in the future. * * * Of course we feel lonesome at present, being in isolation, no meeting to go to. We can only hope for the future, and I fear we shall not have the pleasure of seeing you again in this life, but, dear brother, I earnestly hope we shall meet in the kingdom. We feel it much, leaving our poor, dear children, whom death robbed us of, behind us in Rochester. No person knows what this is but a parent. Now should you at some time feel you have a few minutes to spare, we shall indeed be pleased to receive a line from your pen. We are at present quite well in health, and find this quite a delightful place, with a milder climate, which is quite congenial to me. We sincerely hope you are enjoying good health also your family, and we wish you God speed with our united love.

Your brother and sister in Israel's hope,

WM. G. AND MARY VINCE.



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—AUGUST, 1897.—

No. 150.

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REAPERS AND WARRIORS.

SOW to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

"Ho! reapers of truth's harvest,
 Why stand with rusted blade
 Until the night draws round ye
 And day begins to fade?
 Why stand ye idle, waiting
 For reapers more to come?
 The golden morn is passing;
 Why sit ye idle, dumb?"

"Thrust in your sharpened sickle
 And gather in the grain;
 The night is fast approaching
 And soon will come the end.
 The Master calls for reapers;
 And shall he call in vain?
 Shall sheaves lie there ungathered
 And waste upon the plain?"

"Mount up the heights of wisdom
 And crush each error low;
 Keep back no words of knowledge
 That human minds should know.
 Be faithful to thy mission
 In service of thy Lord
 And then a life eternal
 Shall be thy just reward.

WARFARE.

"Fight the good fight of faith, lay hold on eternal life."

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed." Why? "God comforteth them that are cast down."

Kossuth said the most glorious speech he ever heard in his life was the address Garibaldi made to his Romans, as follows: "Soldiers, what I have to offer you is fatigue, danger, strength, and death; the chill of the cold night in the free air, and heat under the burning sun; no logings, no munitions, no provisions, but forced marches, dangerous watchposts, and the continual struggle with the bayonet against batteries—those who love freedom and their country follow me."

"Many owe the grandeur of their lives to their tremendous difficulties."

"Misfortunes and trials attack noble

minds without hurting them. They are like rocks of granite that the sea covers in time of tempest. They reappear again in the sunlight brighter than ever. Adversity embellishes those that it cannot cast down, "or overwhelm."

"There is a pleasure which comes without seeking—that which attends loyalty to the truth and faithfulness to the right."

"What are the aims that are at the same time duties? They are the perfecting of ourselves and the well-being of others."

Can Christadelphians make a greater mistake than to weaken and cheapen their cause by measuring it from the standpoint of its importance in the eyes of others. "Do ye look on things after the outward appearance?" If so, the effect will show paltry and mean, and not in the least worthy to be counted great in any sense. Concentrate all our best ability by combination and utilize every iota of aggregate means that can be mustered, and how far, far short in ostentation of the long established apostasy. The wealth, the power, the greatness is theirs. "The wise and good man does nothing from appearances, but everything for the sake of having acted well." "True dignity is never gained by place and never lost when honors are withdrawn." "There is no work so honorable that faithfulness in it will not be noticed and rewarded." "To him that soweth righteousness shall be a sure reward." "There is that maketh himself poor, yet hath great riches."

It is hard knocks that we must deal with, ever believing that it is the Lord's doing. "Whom he loveth he chasteneth." We must do our best. He never lets go the reins for a moment. The same yesterday, to-day, and evermore. If firm and strong and steadfast of purpose, nothing can pre-

vail against us. There is nothing in the whole wide universe that has power to thwart a mind determined, with the Lord's help, to climb Godward, and not sink earthward. There must be truth, affection, righteousness, faith, justice, mercy and hope. Plain, quiet, healthful living. Solitude is oftentimes a corrective to high-mindedness and pride. To creep close to nature's mighty heart is to learn to estimate men and things at their true valuation. The awful grandeur of the sweeping wastes and the everlasting hills is like a swelling psalm of praise to Him that planned them, "ere ever the world began," and gives one "quick understanding in the fear of the Lord." "For, lo! he formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of hosts is his name."

How the steep crags, the gray rocks broken and tumbled about; the chaos of huge boulders; the eternal calm, the vast stillness, dwarfs into insignificance the "clatter and rattle, and bustle of little fussy, noisy man, with his railways and commerce, clamoring for his rights, and cheating his fellows;" and "which oppress the poor and crush the needy."

How weary one gets of flippancy, smartness, cheap wit, monotonous thread-bare opinion, and vague speculations. It takes courageous independence to stand for conscience sake. Those who await to express a conviction—who falteringly ask, "What will they say;" will be cowards always. If we stop to trim our belief for every varying wind of doctrine we may get through life easier, but we will never impress any one as a living force. "Even Christ pleased not himself," but neither did he please others.

"Thou shalt honor the Lord, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." "Faith does not lie dead in the breast, but is lovely and fruitful in bringing forth good works." "Weak men tremble at the world's opinion, fools defy it, wise men judge it." We must just keep up courage and

"Do the work that's nearest,
Though it's dull at whiles."

We must take the privilege of shaping our conduct according to our own best judgment, regulated always by the will of God.

"Every deed that comes to thee,
In God's allotted time,
Is just the greatest deed that thine could be
Since God's high will appointeth it to thee."

We cannot please everybody, let us try never so hard. It leads to vacillating hypocrisy to try it. Divine truth requires positive characters. There must be the high moral courage of honest conviction and strength of principle to stand by it. Independent personality must encounter criticism; unkindness, yes, and sometimes worse, hatred. It cannot be helped. Be sure to be right, and then go straight ahead. However, care should be taken not to mistake that we are always right, and others are always wrong. Give them the same concession that we demand for ourselves. It will make us none the less right, or them any the more wrong to do so. Let us be honestly fair, trying to look at it from their standpoint; putting one's self in their place, as it were. The truth revealed by Jehovah can become so sure a foundation to the steadfast mind that nothing under heaven can move it. Do not believe just because others believe, nor condemn just because others condemn, but "judge righteous judgment."

Pizarro's soldiers were almost in

meeting. He drew a line and said: "On this side peace and in glorious ease, on the other hardship, danger, wealth and honor." Then stepping to that side continued, "I choose this side, which side will you?" They were in great pearl, but seeing the great heroism of their leader, followed him to wealth and fame. "Though he were a Son yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." The stand taken for our leader must be firm. His truth is oftentimes held with too light a grasp. It costs to live up to one's convictions. The burning steady light may be but a feeble ray, but it must be always there. "A just man falleth seven times and riseth up again."

"Against rough circumstances when minds
aspire,
Aims must like matches strike a frequent fire,
And if the wind perchance success should
smother—
Strike just the same another, and another."

"Every duty which he omit, obscures some truth that we should have known." "There is no work so sweet in after effects upon our own hearts as that which we do unselfishly for the good of others." "The kind word or the helpful deed will bless not only your neighbor but yourself." "He that does the best that his circumstances allow, does well, acts nobly." But is it worth while? Why strive so? How earnestly, bravely, unceasingly we toil, and for what? Surmount one difficulty only to face another and another, and how petty the result. Yes it certainly is. It don't take brethren who have all the best advantages to pass the verdict. "Whoso mocketh the poor reproacheth his Maker." Disheartening? Why, of course it is. One gets so "tired of flinging mind-wealth away." "Weary of sowing for others to reap." "Oh! so

weary of toil and of tears," and worth nothing after all. Long years of putting aside self-interest, of hard study and close endeavor—and all lost. Is it? Yes, it is, if done for vain glory, for pride, or for ambition. It is a poor show, surely. Such small periodicals, pitiable journalism, discreditable literary ability. Such a long time wasted at it too. Growing old and gray, and have lived in vain. Shame! shame! Where can one hide from such dishonor? Ah, the pathos of it all! To have believed that there were heights above the common level. Dauntlessly, perseveringly, duteously, climbing—and to what purpose? Is it worth it? Life is so short, why struggle? Why climb the rugged mountain side—the almost inaccessible pathway leading upward? Will the brave heart turn back, or will the eager piercing eye of faith remain fixed on the Bright, the Morning Star? It is a wearisome long walk—hard climbing, soiled, thorn-pierced, blood-stained feet. Cold, chilling winds, fierce breaking storms. We become shrunken, and old, and tremulous, with the mould of the grave in our nostrils. The fruit is bitter, turned to ashes like the dead sea apples. Oh! grief, what gained? A little endorsement perhaps. More of enmity and censure. Misunderstanding, misrepresentation, disparagement. What is left but to hide away and die? Then why choose the rough mountain path? when the broad, smooth way of the valley is so tempting?

"Where peaceful waters soft and slow,
Amid the verdant landscape flows."

Because of the example set before us, even since the beginning, there have been "sturdy spirits—spirits of a kind known in their day as "God-fearing," a kind seldom met with or seldom heard of now. Looking round on the present race one feels, indeed, that he would be hard set to comprehend

those God-fearing men, or any of their works or ways; or to understand the spirit that breathed into and animated them. Emasculate orthodoxy faints away on the one hand in incense and altar bouquets of hot-house flowers; on the other dilutes its intellect in the steam of "tea-meetings;" while opposed to it, rampant secularism jeers at the notion of a Deity, and ignorantly points the finger at the word "fear," being apparently unable to comprehend that there is a holy awe, which is as far removed from abject terror as the exalted paganism of Marcus Aurelius is removed from its own blatant annihilation of what it is pleased to call the superstition of a God. Vociferously its adherents denounce the God-fearing man as a puerile creature, a prey to timid superstition. Neither that orthodoxy nor its heterodoxy would know what to make of the stern, unyielding righteousness of those ancient "God-fearing" men any more than they could own anything to be good which lies outside the pale of their own dogmatism. "There were giants on the earth in those days." Where is the hero in the ranks either of secularism or orthodoxy who will bring the same concentrated fervor to bear upon his cause; who will suffer all things, and endure all things, and such things as were suffered and endured by the God-fearing of all ages?

"With the day's work will come the day's strength"

"We must be careful not to point out our narrow groove as the general footway. The heavenly Father has diversity of work for us to do, and all is not of the same pattern." "How much good might be done for others, if people would only *think*. Great sacrifices are so seldom demanded from us; we are not called upon to forsake *all* and follow Christ. Little daily duties, small hourly renunciations, pleasures

given up for some cheerful, loving service; only we must give *willingly*.

"When in sultry glebe I faint,
Or on the thirsty mountain pant
My steadfast heart shall fear no ill.
For thou, O Lord, art with me still."

O. L. TURNEY.

LETTERS MISCELLANEOUS.

April 26, 1897.

DEAR BROTHER WILLIAMS:

My health is not good at present, but I am very thankful I can read and meditate upon the truth. I have received a *great deal of comfort and consolation* reading the *ADVOCATE*, especially the questions and the answers given to them. I wish we lived where we could meet with the true brethren of Christ, our only hope.

Prophecy is filling up very fast; we rejoice to see it; we are waiting with patience to be clothed upon with our house which is from heaven, when all the pains and aches and ills of life will cease. With our love to all the brethren,

Yours in truth and hope of the better future,
J. D. BATES.

INNERKIP, ONT., May 30, 1897.

DEAR BROTHER WILLIAMS:

I observe with much pleasure the *ADVOCATE*'s new departure. Controversy is good in its own subordinate place, but as a steady diet is unwholesome spiritual food.

In looking at the early numbers of the *ADVOCATE* and contrasting their size with its present dimensions, I am surprised and pleased to note how much it has grown. Not only so, but you have not increased the price at all proportionate to the increase of the paper. I am one of those who steadfastly believe that the dominant love of your heart was the love of the truth

in its widest signification. Well, well, let the past be past and let us live the present as men who know that the *unseen God seeth everywhere*.

We had a visit from Brother Hudson about a month before his death. Truly he was one of the excellent of the earth. I was extremely delighted to see how exactly identical we viewed several controverted subjects. Had you been here you would have shared my feelings, saving on the responsibility question. * * * The Turkish victory appears as an unexpected part of the Divine programme. It has caused a *momentary disappointment* to us. Nevertheless the matter is not ended. The purpose is God's and He is guiding the affairs of the sixth vial on the principles of unerring wisdom. The end we know, the time we know—nearly—but the sinuosities which lead to the end we know not. "In the way of thy judgments have we waited for thee, O Lord." Thus may it be with us.

Your true and loving brother in Christ,
JAS. LAIRD.

AUBURN, N. Y., May 4, 1897:

DEAR BROTHER WILLIAMS:

Greeting. I desire to write a few lines to let you know that we still continue to love and help you along the stony road to the kingdom of God. The May *ADVOCATE* to hand; it is full of good things, especially Chapter III., "the kingdom of God to be universal in the earth;" it is so concise and simple. Every honest learner would do well to read it. The chapter on the inspired word of God, too, is what every brother and sister need. It is a stimulating, building up article for the spiritual man. Every believer gets enough of the old man to fight against without being fired up by controversy; the less controversy the better. Our

Master said to the Apostle Peter (John xxi: 15-17), "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yes, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep." Christ meant to make a deep impression on Peter's mind, because He made Peter his chief teacher. Just so then the sheep of Christ in these latter days need feeding good healthy food through the *ADVOCATE* to make them grow in the truth and love one another. A great responsibility rests on those who handle the word of God; especially when they are in a position to influence and reach the body through a paper.

Brother Washburne's "Practical Points" are excellent, and I heartily thank him for his labor of love. We may all learn much by a study of such loving advice.

Yours in the only hope,

JAS. MORRISON.

P. S.—In the January *ADVOCATE* for this year Brother J. J. Andrew corrects a mistake I made in a letter in the October number, 1896, wherein I said, "Brother J. J. Andrew made the responsibility question a test in connection with his views on the atonement." I understand Brother Andrew does not make the responsibility question a test, but he makes his way of looking at the Adamic condemnation question a test of fellowship. Will you kindly publish this note, because I

do not want to misrepresent Brother Andrew.

J. MORRISON.

INNERKEP, ONT., June 27, '97.

DEAR BROTHER WILLIAMS:

Greeting you with brotherly love and praying for your acceptance in the day of the apocalypse of the Son of man. * * * Maria has been very much benefitted by her Bible studies. My wife and I have often said the *ADVOCATE* S. S. is a first-class method of getting parents to instruct their own children. For my part I am very well pleased to observe the method you have adopted to familiarize the children with the *Old Testament*. It is the good old way in practice in a by-gone generation. The generation now arising are ignorant of even the mere facts of the *Old Testament*. The "glory of the Gentiles" (Isa. lxvi: 12) embraceth not the knowledge of God. It would be a good thing if every parent of children of suitable age would encourage their children to write for the S. S. lessons. * * * Permit me to say once more that I am very much pleased at the new departure in the *ADVOCATE*. Those articles on the "Covenants of Promise" are extremely beneficial. How beautiful, how simple, how majestic are the covenants of promise. How upbuilding they are to those who know them. How instructive to those who do not know them. Keep out of controversy with the brethren as much as possible. Uphold the truth on controverted matters by short constructive, rather than by critical articles. * * * Well, farewell. Be of good cheer. Live down opposition by a noble life and may God bless you now and for evermore is the heartfelt prayer of one who loves you for Christ's sake.

JAMES LAIRD.

Moffat, Min., July 1st, 1897.
DEAR BROTHER WILLIAMS:

It is a long time since I wrote you, realizing that what little I am able to contribute for the brotherhood, is of small moment compared with the rich epistles of the scattered brethren and sisters through the medium of the *ADVOCATE*.

The July number is not behind its predecessors in interesting matter, communicated and editorial, while the suggestions thrown out indicate the sentiment that all "must give an account of themselves to God." Sister O. L. Turney, on Controversy, is conspicuous in that regard. Tax the editors and lecturers to their utmost intellectual abilities, as *helps* to understand the Word, but "call no man master, for one is your master, even Christ."

In life and hope,

E. J. TOWN.

"A SUGGESTION"—WHAT IS THOUGHT OF IT.

Rochester, July 18th, 1897.

THOS. WILLIAMS:

Dear Brother—Dearly beloved in the Lord, and much esteemed for your works sake and care for the household of faith. Truly we are living in troublesome times, and we do not need to go out of the household to find them. I am glad the brethren find in you one so capable and well qualified to take the oversight, and to deal so ably with all the perplexing questions that arise among the ecclesias. I was much pleased with the suggestion in the July *ADVOCATE* of establishing a council of competent brethren to deal with all difficulties which the various ecclesias find themselves incompetent to deal with. The brethren, although formed into ecclesias, are not united as they should be. If the brethren of the

various ecclesias were all walking after the spirit, there would be no need of a council. But what do we find? that there is scarcely an ecclesia but what there are brethren who are walking after the flesh, and when there are such there is sure to be trouble sooner or later, and when trouble arises if the brethren knew that if they failed to settle their difficulties amicably, that the council would be called upon to do it for them, I think this of itself in many cases would go a long way towards a settlement of the difficulty. In the majority of ecclesias we find young brethren being added and they require great care and training, and it takes many years before some are able to partake of the strong meat. With such the older brethren require to exercise great patience, forbearance and longsuffering. But we find some of our older brethren unreasonable enough to think that the young brethren should understand and fully comprehend the truth in all its details, just as they do, and if they do not and will not acknowledge it, these older brethren are ready to cast them out at once. This should not be so, and here is where a council would be of great service. Let it be their duty to see that every ecclesia is properly organized on a scriptural basis, and let them report from time to time to the representatives of their districts, so that the council may be in touch and sympathy with every ecclesia, and fully cognizant of their doings and condition, so that they may render assistance whenever it should be necessary. In unity there is strength, and as this is the ultimatum of God's purpose with man upon the earth, let us all strive towards the attainment of that end, when we shall all know as we are known, perfect unity as one man.

Yours in hope of the soon return of our Lord,
WILLIAM DOLPH.

Kansas City, Mo.

DEAR BROTHER WILLIAMS:

It is no doubt desirable to have a court of appeal for the settlement of disputes. But how shall we form it? By a majority vote and election of deputies to represent the voice of the ecclesias, or by the one-man Papal rule? After hundreds of years of failures can we arrive at success? In Bible subjects the majorities are more liable to be wrong than the minorities. Dr. Thomas once stood nearly alone, and those who understand him best are few in number. What shall we do about it and not make matters worse? If the trouble is from the flesh the only remedy is to become more spiritual. Ecclesial machinery cannot effect changes that must be made within. If a brother is in error enlighten him. Exercise the love that never faileth. The apostles did not settle points of belief in general council. But what saith the Spirit. Matters of general management in the brotherhood, and co-operation in the truth, may be wisely conducted and unity of work secured by council together. But for the truth already revealed there is only one appeal and that is the Word. The voluntary action of the believer cannot be coerced without detriment. God has ever respected man's free-will. The rule is by love for advancement. Each has a right to withdraw from the unruly when all Scriptural means fail. But the cold shoulder is never a healing remedy. What can we do but conscientiously *our best* and leave the rest to our Master? There is probably uniformity in the Dead Sea but no evidence of life. Is uniformity desirable? Certainly not in our imperfect condition, or there could be no advancement. Accurate knowledge is desirable. but doing and living the truth is wisdom.

Yours in the hope, J. T. BROWNING.

A BROTHER "WRITTEN UP."

IT is not often that newspaper reporters "write up" those who belong to the obscure people called Christadelphians; but our attention has been called to one instance, in which brother John Barnes, of Utica, N. Y., is the subject. Perhaps the peculiarities of this brother (of which the reporter has much to say and perhaps exaggerates) as well as (strange to say) his association with temperance societies had more to do with the "write-up" than his peculiarity as a Christadelphian. From what little we know of brother Barnes he seems an earnest man and a sincere brother. It is strange he has not realized that temperance societies are part of the world's machinery with which, as a brother of Christ, he should not associate. He seems to have recently been, to some extent, made aware of this, for to the reporter he says, "I'm a temperance man. I've been a Rocabite, a Son of Temperance, and a member of the Reformed Club. * * * * I am a Good Templar. I am not in the Templar lodge now, as they said that no religious discussion would go there, and I got up and talked religion."

We hope this will show our brother that he is out of place in such societies, and that while the Truth involves all necessary reforms for those who are in it, it is too far above worldly "reform" societies to admit of its faithful supporters stooping to help the world support its religious and temperance police.

It was when the reporter struck the question of brother Barnes' "religion" that he found there was fire in the man. Almost before the question was broached, the reporter's ears were ringing with the sound of the Truth as believed in by the Christadelphians, which to him, of course, appeared "a strange religion." He concludes by saying, "Thinking he had got about through the reporter made a run for the car, and heard John J. shouting Christadelphianism after him as he stood on the stoop, waving his long, bony arms and looking like the flag of all nations."

That's right, brother Barnes, shout the Truth, which involves temperance in all things, and let the devil run his own machinery, be it a Templar machine, a Masonic machine, a Salvation Army machine, or any other rickety thing: they can only run a little while before they run to destruction. EDITOR.

The Restoration of Israel In Relation to the World's Redemption.

CHAPTER VII.

ISRAEL THE MOST FAVORED NATION.—WHY THEY WERE FAVORED.—A CHECKERED HISTORY.—CAPTIVITY OF THE TEN TRIBES. FINAL SCATTERING BY THE ROMANS FORETOLD BY MOSES.—SUBSEQUENT RESTORATION ALSO FORETOLD.—BEYOND COMPARISON WITH OTHER NATIONS.—PREDICTION AND FULFILLMENT.—TWO POPULAR MISTAKES.—TWO GREAT DELIVERANCES.—NEW TESTAMENT PROPHECIES.—CHRIST THE PROPHET WHOM ISRAEL SHALL YET HEAR IN ALL THINGS.—AN APPARENT CONTRADICTION.—BROUGHT INTO THE BOND OF THE COVENANT.—THE TWO ISRAELS.

ABRAHAM is the father of the Hebrew nation. As we have seen in the covenants of promise, God promised Abraham that He would make of him a great nation. Upon the principle laid down by the Apostle Paul in I. Cor. xv.—First the natural, afterward the spiritual—the great nation which was to come from Abraham was to be his descendants according to the flesh, the natural, out of whom and through whom, as the medium of Divine revelation, would be evolved the spiritual, the holy nation and royal priesthood. The nation of Israel was favored of God above all nations of the earth in the past, to say nothing of what awaits it in the ages to come. The esteem in which Israel was held by God is shown by the following testimonies:

Deut. vii: 6—For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto him-

self, above all people that are upon the face of the earth.

Deut. xiv: 2—For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Deut. xxvi: 17, 18—Thou hast avouched the Lord this day to me thy God, and walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to harken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.

Deut. xxxii: 9—For the Lord's portion is his people; Jacob is the lot of his inheritance.

Psa. cv: 6—O ye seed of Abraham his servant, ye children of Jacob his chosen.

Psa. cxxxv: 4—For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

Isa. xli: 8—But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

WHY THEY WERE FAVORED.

The reason given for Israel being a favored nation with God will be

found in the following testimonies:

Deut. vii: 7, 8—The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deut. x: 15—Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Deut. xxvi: 19—And to make thee high above all nations which he hath made in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

After Israel's deliverance from the bondage of Egypt, they were by God's direction and under His laws organized and became the most remarkable nation that has ever existed upon the face of the earth. It is generally admitted that their laws were the most perfect, and that so long as they were obedient they were the healthiest and happiest nation that could possibly exist in the evil days of mortality. They were taken into the land of Canaan, which is called "the land of milk and honey," where they were blessed in their basket and in their store. So highly favored were they that they became the repository of Divine revelation, and to them we are indebted in the hands of God for the entire Bible. "What advantage then hath the Jew?" asks the Apostle Paul. "Much every way," he answers, "because unto them were committed the oracles of God" (Rom. iii: 2). And the Saviour speaking of them says, "Salvation is of the Jews" (Jno. iv: 22). The wonderful miracles which were performed in Israel made them a dread and fear among all other nations, and on that account Israel's God was recognized as a great God even by the nations, who were worshippers of idols.

But their history is a checkered one. They did not continue long

blessed in their basket and in their store with things temporal and spiritual, for they departed from the laws and the statutes, obedience to which had vouchsafed them health, longevity, and happiness in this life, and the use of the present life as a stepping-stone to that which is to come. Stiffnecked and stubborn, they continually rebelled against God and His laws and terrible were the results from time to time as we come along down through their troubled history. In the days of Jereboam and Rehoboam the ten tribes revolted against the lawful king and were carried away under rebellious Jereboam, who it is said, "made Israel to sin." Subsequently they were taken captive by Shalmaneser, king of Assyria, and after awhile were lost sight of, and they remain to this day "the lost ten tribes of Israel." The other two tribes who remained under Rehoboam also became rebellious and disobedient and were taken captive to Babylon, where for seventy years they were subjected to the tyranny of that proud and despotic empire. Restored from that captivity they endured under great hardships a temporary occupation of their land, the land of their fathers; but a future and wider scattering had been foretold. Moses had declared it in language which leaves no doubt as to its application to a scattering subsequent to the Babylonish captivity. He says:

Deut. xxviii: 25—The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

Verses 36, 37—The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

Verses 40-53—The Lord shall bring a nation against thee from far, from the end of the

earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thy enemies shall distress thee.

Verses 62-65—And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no case, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

FINAL SCATTERING BY THE ROMANS
FORETOLD BY MOSES.

That this scattering did not refer to their captivity in Babylon is clear from verses 49 and 50, "as swift as the eagle flieth" the nation should come, and "of fierce countenance" should be the nation that should "besiege them in their gates" and cause them to devour their own offspring. This is evidently the Roman nation, and it is generally understood that this terrible prophecy found its dreadful fulfillment in the destruction of Jerusalem seventy years after the birth of Christ and in what has since then been their history. That the prophecy referred to the fate of Israel subsequent to

the Saviour's time will be seen by the following:

Luke xix: 41-44—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and keep thee on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke xxi: 19, 20—In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Verse 24—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.

Now in this we have a key that will serve us well in unlocking the real meaning of the Scriptures in their application to Israel in the future as well as in the past. The prophecies quoted are not to be taken in a spiritual sense, that is, spiritual in the sense which is claimed for certain prophecies of the Scriptures by popular teachings. Israel's sad experience in fulfillment of these prophecies has been really and bitterly literal. They were literally in the land of promise. They were literally taken into captivity in Babylon, and were literally delivered. They were literally scattered by the Romans, driven into captivity among all nations of the earth. The prophecies apply to a real nation, having a real existence, and their existence in the scattered state foretold is a reality to-day. There is no need for seeking a "spiritual" meaning. There is no room for any misunderstanding.

SUBSEQUENT RESTORATION ALSO
FORETOLD.

Now if we find that there are testimonies which speak of the future restoration of the twelve tribes,

should we not also look for these testimonies to have a fulfillment, just as literal as those have had which speak of their history and present scattered and trodden down condition? Fifteen hundred years before Jerusalem was taken by the Romans, Moses had declared minutely how it would be done and what would be the result, that Israel would be scattered among all people, from one end of the earth even to the other (Deut. xxviii: 4). Notwithstanding this Moses also declared their future acceptance by God. "Rejoice," he says, "O ye nations with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people" (Deut. xxxii: 43). And he also declares, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken (Deut. xviii: 15). "I will raise them up a prophet from among their brethren, like unto thee" says God to Moses, "and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (verses 18, 19).

The prophet here is Christ. He was "raised up" to Israel, and appeared among them declaring himself to be king of the Jews, but they rejected Him. "He came to his own and his own received him not." It was in crucifying their Messiah that Israel "filled up the measure of their fathers" and finished the national iniquity which was to be the cause of the captivity and scattering foretold by Moses. While these truths are generally admitted, we deem it necessary to emphasize them here by way of fixing the time of this final captivity in relation to the subsequent and final gathering.

A gathering that would restore Israel from this scattering at the hands of the Romans must necessarily be yet future. Does Moses, who so clearly foretold the scattering, also foretell a gathering which reached beyond the scattering? If so, the future restoration is established beyond a doubt, and not only so, but since the prophecy has been proven true—literally true—by history in relation to the scattering, if he foretells a subsequent gathering it must have a literal fulfillment. After foretelling the scattering of Israel, Moses declares,

Deut. xxx: 1-6—And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind, among all nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the *outmost parts of heaven*, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Verses 8, 9—And thou shalt return, and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord again will rejoice over thee for good, as he rejoiced over thy fathers.

Some try to evade this by saying that the restoration is hypothetical—"If thou wilt hearken unto the voice of the Lord thy God" (verse 10). But Moses also says, "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart" (verse 6). It is therefore a

certainty; and so he declares, "and *thou shalt return* and obey the voice of the Lord" (verse 8).

Here then is a restoration which must find its fulfillment after the final scattering at the hands of the Romans, and that this will be a real and literal gathering will be shown fully presently. Meanwhile we submit the following testimonies:

II. Sam. vii: 10, 24—Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.

I. Chron. xvii: 9, 10—Also I will obtain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I will tell thee that the Lord will build thee an house.

Isa. xxx: 20, 21—And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Chap. ix: 15—Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Verse 21—Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Chap. lxvi: 22—For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Ezek. xx: 33-44—As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilder-

ness of the land of Egypt, so will I plead with you, saith the Lord God. And I cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

BEYOND COMPARISON WITH OTHER NATIONS.

There is no nation in the history of mankind that has had such a bearing on the world at large as the Jewish nation. There is no nation that can trace its history and pedigree back to the remotest antiquity as the Jewish nation can. In this and in many other ways it has been a wonderful people, so much so that their history and present status in the world are unaccountable when compared with other nations. During the long history of this people they have enjoyed peace and prosperity comparatively for only a very short time. About three-fourths of their history has been one of trouble, exile and persecution. The great

Gentile nations, Babylon, Greece and Rome in the zenith of their power and glory were famous so long as they maintained their power and prestige in the world, but as soon as the tide turned, down they went. Their downfall to them meant their obliteration, as nations, from the earth. Where is Assyria? Where is proud Babylon? Where is the much boasted greatness of classic Greece? What has become of the mighty empire of Rome? What has defeat done for these nations? They are gone. Their identity has been lost and their subjects and citizens have been absorbed among the multitudes of the past and present divided world. Not so, however, with Israel. It might be said that Israel's fame and greatness are not so much in their past prosperity and power as it is in their persecution, exile and trouble in all parts of the world. Where other nations have sunk out of sight, by the hardships of human history, Israel has thriven upon persecution and trouble of all kinds imposed upon them in the worst ways imaginable. Every nation has raised its hand to smite Israel, and endeavored to crush it into the earth; but in spite of all this the people are here to-day. They are in every land and in every clime. They are in every city, in every street, marked out distinctly from every other people, hated and despised and yet they are the victors in every conflict in which they engage, except in the conflict for national existence and power as a kingdom. By analogy of human history this is impossible to account for. It is unique in the history of human affairs. Upon the principle of the laws of nations it is without comparison. And here we might say that there is nothing in the world that is a more powerful proof of the divinity of the Bible than Israel's history and present existence. The Bible is a book of miracles. Israel is a nation of miracles. Its history is a standing miracle before an astonished world. Its survival of all the persecutions and oppressions which have been heaped upon it is a greater miracle still. No great statesman or philosopher will ever attempt to account for Israel's history and present existence by ordinary natural laws any more than it is possible to account for the Bible by such laws. Divinity is written upon every page of Israel's Book; and it is also written upon every page of Israel's history, whether we consider it in the Bible or out of the Bible. Indeed they cannot be separated. What has been the history of the Bible has been the history of the nation, and we might add that, to some extent, it has been the history of Israel's King, the man of the Bible, the essence of the Bible, the subject of it from Alpha and Omega, the beginning and end—Christ. The nation has suffered at the hands of every nation, and every attempt possible has been put forth to destroy it, yet it has been providentially preserved. The Bible, the nation's book, has suffered in the same way, and yet here it is to-day, a burning and shining light in a dark and benighted world. The nation's king, the book's subject and the nation's future Deliverer suffered at the hands of Israel, and the only great nation that existed at the time He was here, and in this sense all the world, as it were, was in array against Him, and endeavored to destroy Him and rid the world of His presence. When from a natural standpoint, it seemed that they had succeeded was when Divine success was most certain. While these things have been characteristic of the history of the nation, the Book and the Man, the wide world against the three, the miraculous character of their history assures us of the certainty of miraculous events in relation to their future. Israel is yet to arise and prosper as a nation,

and their book is yet to be vindicated to the ends of the earth, to an extent that not even its professed friends have ever dreamed of. The man who suffered at the hands of the Gentile and Jewish powers has for a time disappeared from the earth behind a frowning Providence, but He is yet to succeed to an extent that the world little dreams of at present. The purpose of God, therefore, in relation to the world's redemption is centered in Israel, in Israel's book and in Israel's king. Just as sure as Israel exists, so sure is there a wonderful future for the nation; just as sure as the book has survived the hostility of a dark and cruel history, so sure will it be vindicated before the eyes of a subdued and astonished world; just as sure as the nation's king has suffered at the hands of cruel and hateful rulers so sure will He yet "fill the earth with the glory of the Lord as the waters cover the sea." These things cannot be separated. They are the Divine fiat, and no human opposition can defeat the purpose of Him, who holds the world in His hands. Keep the God of the universe out of sight, and Israel's history cannot be accounted for. Recognize Him not, and the Bible's existence and survival become a greater mystery and a greater miracle than it is now. Ignore the Great Creator's existence and interposition in human affairs, and He who was crucified to save a lost world was, in His history, in His character, in His death, to say nothing of His resurrection to life again, an unaccountable mystery. Keep God in view, the God of heaven and earth, as the God of Israel, the God of the Bible, the Father of our Lord Jesus Christ, and then all is clear as the noonday sun. Israel's birth as a nation, its preservation, and the wonderful good effects of obedience to its laws, then can be accounted for. The preservation of the nation

throughout an experience that no other nation has ever been able to endure and survive, can then be understood. The miraculous works that Christ, the king of the nation, did are then clear and intelligible.

But what is the history of Christ compared with His future? What is the history of the Bible compared with its future? What is the history of the nation compared with what awaits it? The Gentile world persuaded itself that Israel had for ever forfeited all rights to Divine favor and that it was to be destroyed never to exist again as a nation. Through the dark ages that has intervened between the crucifixion of Israel's King on Calvary, the destruction of their city, Jerusalem and the present time the idea of Israel's future existence has been laughed to scorn by professed believers in the Bible. But even apart from prophecy, for the religious world pays little regard to prophecy, as it bears literally upon the nation of Israel; I say apart from such prophecy, force of circumstances has compelled many people to admit that a great mistake has been made in relation to Israel; that there is something unaccountable about this people from the fact that now as we near the end of Gentile times they are becoming more and more remarkable and powerful in the world, and raising problems that puzzle the wisest statesmen and the most profound philosophers. Here is what Prof. Gratz says in relation to this wonderful survival of the fittest: "Can a nation be born in a day? or can a nation be born again? * * * Yet in one nation a new birth appears—a resurrection out of a state of death and apparent corruption—and that in a race which is long past the vigor of youth, whose history numbers thousands of years. Such a miracle deserves the closest attention of every man who does not overlook all wonderful phenomena. Mendelsshon had said

at the beginning of this period, 'My nation is kept at such a distance from all culture, that one might well doubt the possibility of any improvement.' And yet she arose with such marvelous quickness out of her abasement, as if she had heard a prophet calling unto her, Arise! arise! Shake off the dust! Loose the bonds of thy chains, O captive daughter of Zion!"

PREDICTION AND FULFILLMENT.

It is well known that the Jews hold the purse-strings of the world to-day, and they can by their financial and executive powers sway the mightiest empires upon the face of the earth; they can dictate terms to the strongest monarchs that tyrannize over the masses. Prof. Christliebs bears testimony thus, In *Modern Doubt and Christian Belief*: "We would point (them) to the people of Israel as a perennial, living historical miracle. The continued existence of this nation up to the present day, the preservation of its national peculiarities throughout thousands of years, in spite of all dispersion and oppression, remains so unparalleled a phenomenon, that without the special providential preparation of God, and His constant interference and protection, it would be impossible for us to explain it. For where else is there a people over which such judgments have passed, and yet not ended in destruction?"

This miracle must be admitted by the force of facts, for all this is true in spite of every kind of opposition. The wealth of the Jews has been proverbial in the phrase, "rich as a Jew," but the most remarkable thing is the great power and influence they wield over nations by means of their wealth. The money of the Rothschilds is used to help the great nations of Europe, and thus to command power behind the press and the throne. *The British*

and Foreign Evangelical Review, October, 1881, says, "During the ten years, 1854-64, the Rothschilds furnished in loans, \$200,000,000 to England, \$50,000,000 to Austria, \$40,000,000 to Prussia, \$130,000,000 to France, \$50,000,000 to Russia, \$12,000,000 to Brazil, in all, \$482,000,000, besides many millions to smaller States."

How is it to be accounted for that a people without a king or prince, all that pertains to their national and ecclesiastical life gone and yet they maintain a marked identity throughout the world? Universally the history of the nations has shown that when their kings have been dethroned and their lands become the spoils of enemies they have disappeared from the face of the earth. Why is it that the same fate has not befallen Israel?—left without a king, without a prince, without a capitol, even its ritualistic laws abolished, scattered everywhere without a home, why did they not cease to exist? The only answer is the Scriptural answer, "For the children of Israel *shall abide* many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim" (Hosea iii:4). Here is the reason why they should *abide*; where other nations under such circumstances have not been able to *abide*. How could it be otherwise when God has said,

Jer. xxxi: 36, 37—If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Jer. xxxiii: 17 26—For thus saith the Lord David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my cove-

nant 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, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night and if I have not appointed the ordinance of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Now we may ask, What is this jealous preservation of Israel for? Does it not suggest that God has a purpose in the future of this people, a future greater and grander than the past? There must be some reason, and a Divine reason. The prophet Isaiah in speaking of Israel says, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning, hitherto; a nation meted out and trodden down, whose land the rivers have spoiled. * * * In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts the mount Zion" (Isa. xviii: 2, 7). In Lesser's translation of these verses we have "a nation scattered and peeled, to a people terrible from their beginning *and forward.*" There is therefore a future, and this future is the reason, the only reason, for the past and the present.

Who can mistake, or who can deny the future of Israel as foretold in the following testimonies:

Isa. xi: 11, 12—And it shall come to pass in that day, that the Lord shall 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 Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isa. xliii: 5-7—Fear not: for I am with thee: I will bring thy seed from the east and gather thee from the west: I will say 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; even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him.

Jer. ili: 18—In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jer. xii: 15—And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

Jer. xvi: 14, 15—Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Jer. xxix: 14—And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

Jer. xxx: 3—For, lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Verso 10—Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

Jer. xxxi: 37—Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great

wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

Jer. xxxiii: 7—And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

Jer. xlii: 27, 28—But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Ezek. xi: 15-19—Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, saith the Lord God, I will even gather you from the people, and assemble you out of the countries, where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

Ezek. xxxvii: 21—And say unto them, Thus saith the Lord God; Behold I will take the child of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

Zech. viii: 7, 8—Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.

Zech. x: 6—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 their God, and will hear them.

Verse 10—I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

TWO POPULAR MISTAKES.

Is it not astonishing that there should be an attempt made by professed friends of the Bible to evade the force of such plain testimonies as these? There are two ways by which it is sought to get rid of these testimonies. One is to claim that they all found their fulfillment in the restoration from Babylon; the second is that they are to be understood in a spiritual sense and applied to the Church. The first one is an inexcusable presumption; the second is really ludicrous and exhibits a folly that, were it not for the solemnity of the question, would provoke a smile. In the restoration from Babylonish captivity only two tribes were concerned and the ten tribes have remained in exile ever since they were taken by the king of Assyria. They became then and still are the "lost ten tribes." Even supposing that we should grant the foolish claim of Anglo-Israelites that the Anglo-Saxons are the lost ten tribes, still the prophecies would remain unfulfilled, for the Anglo-Saxons have never enjoyed the blessings of these prophecies. The restoration from Babylon being temporary and confined to two tribes, and the ten tribes never having been restored to the land of their fathers as these predictions declare they will be, it follows, as a matter of course, that there must be a future restoration of the twelve tribes. It will have been noticed that frequently in those passages given, *Judah and Israel* are referred to; for instance, Isa. xi: 12—"And shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah* from the four corners of the earth"; Jer. iii: 18—"In those days the *house of Judah* shall walk with the *house of Israel*, and they shall come together out of the land of the north," etc.; Jer. xxx: 3—"For, lo, the days will come, saith the Lord, that I will bring again the captivity of my

people, *Israel and Judah*, saith the Lord;” xxxiii: 7—“And I will cause the captivity of *Judah* and the captivity of *Israel* to return;” xlv: 27—“But fear not thou, O my servant *Jacob*, and be not dismayed, O *Israel*: for behold, I will save thee from afar.” Here we have the whole house of Israel provided for. How in the face of these declarations can any man dare say that such prophecies found fulfillment in the restoration from Babylon? God has pledged Himself that this restoration shall take place. It has not taken place in the past. What shall we do? Shall we hand the Bible over to the infidel and admit that God has promised what He has not and never will perform? This is what must be done if we submit to popular theories. But what is the duty of every fearless, honest-minded person in the case? Is it not to vindicate God and His Word above all things and let “God be true, though all men be liars.” There is no alternative. The man who has the courage of his convictions will cry aloud and spare not against apostate Christendom in vindication of the veracity of God and the truthfulness of the Bible.

The famous prophecy of Ezek. xxxvii. is so clear upon this subject that it would seem impossible for any one to mistake it. There is a vision of a valley of dry bones, and the question is asked, “Can these bones live?” Then there is a “shaking among the bones, bone coming to his bone”; there is flesh upon the bones and then they are covered with skin; and breath is breathed into them and they live and stand upon their feet and know that God is the Lord. What is this a vision of? What does it represent? The answer is given. “Then he said unto me, son of man, These bones are the whole house of Israel” (verse 11). Not part of the house, as in the case of the restoration

from Babylon, which restoration, as we have seen, was only a temporary affair; but it is *the whole house of Israel*, the twelve tribes, the house of Jacob, the descendants of his twelve sons. The prophet is then commanded to take two sticks in his hands, the two sticks representing ancient books or parchments rolled on sticks. Then it is said, “Moreover, thou son of man, take thee one stick, and write upon it, For *Judah*, and for the children of *Israel* his companions: then take another stick, and write upon it, For *Joseph*, the stick of *Ephraim*, and for all the house of *Israel* his companions: and join them one to another into one stick; and they shall become one in thine hand” (verses 16, 17). Label one stick, *Israel*, the ten tribes, and label the other, *Judah*, the two tribes, in recognition of the fact that the house of *Israel* is divided, one faction of which is called *Israel*, and the other *Judah*. Here is a fact of history that the world knows of, and now when these two sticks become one in thine hand, let this be made known to the coming world, that these divided factions shall be united and become one.

If there were nothing more said, this would be sufficient to show that divided *Israel* is yet to be united, that *Israel* and *Judah* are to become one, but we are not left to conjecture. It was anticipated that it would be asked, “Wilt thou not show us what thou meanest by these?” And the answer is given, yes, it is given, preceded by a “Thus saith the Lord God.” Here it is, who can mistake it?—“Behold, I will take the stick of *Joseph*, which is in the hand of *Ephraim*, and the tribes of *Israel* his fellows, and will put them with him, even with the stick of *Judah*, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord

God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and will bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (verses 19-22). Surely this settles the matter, and no comment can make it clearer.

Now a few words on the claim that all the prophecies in relation to Israel's restoration in the Old Testament were written previous to the Babylonish captivity, and for that reason had their fulfillment in that deliverance. The wording of the prophecies prevents any such conclusion, and were we to admit of their application to the restoration from Babylon, we would still be met with the undeniable fact that Scripture words frequently have a double application, the lesser being involved in the greater, and therefore the fulfillment of the lesser does not disannul the fulfillment of the greater. As we have seen in the covenants of promise, the possession of the land under Moses did not disannul the Abrahamic promise, which reached down to a future everlasting inheritance under Christ. While it was involved in the same promise, it was only a parenthesis, as it were, thrown in for the time being, explanatory and to emphasize the great book of the covenant which is yet to be realized in its fullness. As history repeats itself, and prophecy is history in advance, prophecy also must necessarily repeat itself. Many instances of this kind will readily be recalled by those familiar with the Scriptures. But all the prophecies were not written previous to the Babylonish captivity. According to good authority, the prophecy of Zechariah was written afterwards,

and this prophecy declares a restoration future from his time in words that far over-reach anything history records. He says:

Zech. i: 16, 17—Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Zech. ii: 10-13—Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shall know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

Zech. viii: 2-4—Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts; There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Verses 7, 8—Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

Verses 13-15—And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

Verse 23—Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

Zech. ix: 10, 11—And I will cut off the chariot from Ephraim, and the horse from Jerusalem,

and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea and from the river even to the ends of the earth. As for thee also, by the blood, of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Read also chapters xii: 10-14; xiii: 7-8.

TWO GREAT DELIVERANCES.

Since in the restoration from the Babylonish captivity, only a small part of the house of Israel was concerned, that event is very seldom considered in speaking of Israel's deliverance. The future restoration, involving the twelve tribes is compared with their deliverance from Egypt which also included the twelve. These two deliverances being spoken of, the one compared with the other, it follows that since only one of them has taken place, the other remains to be fulfilled. One is spoken of as the "second time," the first, of course, being implied. The first we know to be a fact, the second we know has not become a fact. And yet the prophet Isaiah says, "And it shall come to pass in that day, that the Lord shall 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 Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*, and gather together the *dispersed of Judah* from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi: 11-13).

NEW TESTAMENT PROPHECIES.

Some so-called scholars will compass land and sea to try to prove that all the prophecies were written before the Babylonish captivity in order to make out their case. We might for the sake of argument even

grant that they were, and ignore the fact that they provide for the restoration of the whole house of Israel. Indeed we might close the Old Testament and take the New and there would be sufficient evidence to show that there is a future restoration for the twelve tribes of Israel. Take for instance angelic testimony in promising to Mary the birth of Christ, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the *house of Jacob* for ever; and of his kingdom there shall be no end" (Luke i: 32, 33). What is the house of Jacob composed of? Is it not of the twelve tribes of Israel? How can Christ reign over the house of Jacob, the twelve tribes of Israel, unless He gather them and restore them to the land of their fathers? This was the very thing that Zacharias, filled with the Holy Spirit, prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an *horn of salvation* for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we would be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (verses 67-75). To raise up an "horn of salvation" means the raising up of a King to bring national salvation. When Peter asked the question, Behold, we have forsaken all and followed thee; what shall we have therefore? The answer is, "Verily I say unto you, That ye

which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix: 27, 28). How can they judge (rule) the twelve tribes of Israel unless the twelve tribes of Israel are restored? The past fulfillment theorists impeach Moses as a prophet. It is necessary to say to them as the Saviour said to the Scribes and Pharisees, "If ye had believed Moses, ye would have believed me." They persist in making the Word of God spoken through Moses of none effect by their tradition. What did he as a prophet say? "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii: 15). The prophet to be raised up is Christ. When John appeared, they asked him, "Art thou that Prophet? And John's answer was, that he was not that prophet, but he was the voice of one crying in the wilderness, Prepare ye the way of the Lord. "That prophet" that Moses said would be raised up to Israel was raised up. Moses prophesied the truth, and He was like him in that He was refused by Israel; they asked Him as they did Moses of old, "Who made thee a ruler over us?" "He came to his own and his own received him not." Before Moses delivered Israel he had to forsake them for a time, and leave them till the bondage and tyranny of Egypt became so heavy that they would cry out for deliverance, and be willing to go under the direction of their leader and deliverer into the promise land.

AN APPARENT CONTRADICTION.

"The Lord thy God will raise up unto thee a Prophet * * * like unto me." He came to Israel, and they would not have Him. "Away with him; crucify him" they cried

out, and the Father snatched Him from them and said to Him, "Sit thou at my right hand until I make thy foes thy footstool." So far, Moses has truly spoken, his words have come to pass; but he does not stop here. He put himself upon record about thirty-three hundred years ago, that not only would this prophet be raised up to Israel *but that they should hear him in all things.* It was not that God would only raise up a prophet to a spiritual Israel, but to the very Israel whom Moses addressed. He was to be raised up *from among them, "unto them,"* and that nation unto whom He was to be raised up, *were to hear Him in all things.* Ah! says the infidel, there you are again with your contradictory Bible. One of the most famous of your prophets said that the prophet that would be raised up to Israel would be heard of them in all things. According to your Scriptures they refused to hear Him, and they crucified Him; and according to popular theology that nation is never to hear Him in all things, and you are face to face with an unfilled prophecy, and the God of the Bible stands impeached. Scoffingly he cries out, Away with your contradictory, fabulous, foolish Bible. What shall we say to the scoffing sceptic and profane infidel? What *shall* we say? If we hold to popular theology, it will forbid us saying that Christ will come again and restore Israel, and that then they will hear Him. Popular teachers will frown upon us and tell us that this is not strictly according to "orthodoxy." They are more tenacious of so-called orthodoxy than they are concerned about the harmony of the Bible and the veracity of God. Under the influence of such teachers we cannot answer the infidel. He will tie us hand and foot; he will look us straight and sternly in the face and say, You cannot deny that Moses said Israel should hear that prophet

in all things. You cannot deny that it is said in the same book that they did not hear Him; you cannot deny that they have not yet heard Him. What are you going to do about it? The answer is easy, and the weapon of truth, the sword of the Spirit, is powerful if we are permitted to use it unhampered and free from the bondage of a corrupt theology. To the representatives of that nation who did crucify the Messiah, the inspired apostle says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet will be destroyed from among the people" (Acts iii: 19-23). Here we have the key to the solution of the problem. The nation had filled up the measure of their fathers; the cup of their iniquity in crucifying their Messiah was full. But their national repentance is yet to take place, and their sins are to be blotted out; times of refreshing are to come. "He shall send Jesus Christ, whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," when He shall "appear the second time without sin unto salvation." But in their impatience they sought a king who would bring immediate deliverance without complying with the means leading up to that great end. This

was their national mistake resulting in their national crime. They refused the Prince of life, and desired a murderer to be granted unto them. All this had been prophesied in the Divine plan of the ages, and everything will come out right and in harmony with the wonderful plan. For the present, there is a pierced Messiah, and a scattered captive nation, with its cities in ruins and its land in desolation, but when the "times of refreshing shall come" and God "shall send Jesus Christ," that which Moses truly spake shall come to pass, and they shall hear Him in all things. Gathered from every land, where for long and dreary ages they have been held captive, "with a mighty hand, and a stretched-out arm, and with fury poured out," they shall yet be delivered.

BROUGHT INTO THE BOND OF THE
COVENANT.

"I will," says Jehovah, "bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord" (Ezek. xx: 34-38). This will bring them to their senses, as the prodigal son "came to himself." This prodigal son, who once was "called out of Egypt," will again come home crying, "Father, I have sinned against

heaven and before thee." Then will be "poured upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me 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" (Zech. xii, 10). And one shall say unto Him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends. Israel will then realize that the prophet like unto Moses has come. They will hear Him in all things, and He will prove to be their great deliverer, the one king that shall be king over all; and they shall never be divided into two nations any more at all.

THE TWO ISRAELS.

The Apostle Paul deals with the question of spiritual and literal Israel, and it is by confounding the one with the other that popular teachers confine Israel's restoration to the spiritual seed, ignoring the national and literal restoration of the twelve tribes. An easy way to settle the question of the literality of the Israelitish restoration is to ask, Of what nation did Moses and the prophets speak when they said it should be scattered? This was not spiritual Israel, but literal, national Israel. This was the nation that was to be scattered; and to this very same nation, and of this very same nation, the gathering is foretold. "Like as I have watched over them to pluck up and to break down and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant saith the Lord" (Jer. xxx: 28, 29). But let us examine closely the argument of the Apostle Paul, first in Romans ix: 1-3—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I

have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh. These are not spiritual Israel. There was no reason why he should wish to be accursed from Christ (or, perhaps he meant accursed as Christ was accursed) for spiritual Israel; they needed not such concern, but their kinsmen, according to the flesh, did. These are the Israelites to whom pertain the national adoption, to whom and through whom the covenants were spoken, the law and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." But what the apostle is here showing is that the promise of everlasting inheritance of the kingdom, or what we might call the royalty or rulership of the kingdom is not to be theirs because they were Jews according to the flesh. Hence their restoration would be a national restoration, when they again will be multiplied in the land. But the "Israel of God" or Israel according to the Spirit, are the seed to whom the promise of the inheritance of the kingdom or rulership was made. Isaac being the representative of faith, it is said, "in Isaac shall thy seed be called." In Rom. xi. he discriminates more clearly between the two Israels, verse 7—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Here are two Israels—one that *hath not* obtained and that is blinded, and the other that *hath* obtained and that is not blinded. In other words, one that has accepted Christ as the hope of Israel, and the other that through blindness hath rejected Him. Now in speaking of the Israel that did not obtain it, that were blinded, which was the reason they crucified Christ, He says, "For I would not, brethren, that ye should be ignorant of this

mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi: 25). This blindness had happened in part to literal, national Israel, and the part in which they were blind was that they did not see that Christ was to be a sacrifice first, ascend to the Father and return before He could become their great deliverer and king. The blindness in part, then, which happened to them is only "until the fullness of the Gentiles be come in." And so shall all Israel be saved, as it is written, There shall come to Zion, a deliverer that shall turn away ungodliness from Jacob. Jacob here stands for the whole house of Israel. When the fulness of the Gentiles is come in, this Deliverer shall come, and remove the nation's sin, as we have seen in the prophecy of Zechariah, and bring Israel into the bond of the covenant. Their salvation as a nation will be their restoration and re-establishment in the land of their fathers, when He that was born in Bethlehem shall "rule His people Israel," and He who was crucified, because He said He was the king of the Jews, will be the King of the Jews in deed and in truth. They shall then be made one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii: 22).

A Congress of Jewish Delegates.

On the 25th of August a congress of Jewish delegates from all parts of the world will meet at Munich, in order to discuss whether steps ought not to be taken to build anew the "Kingdom of Israel." It is said that most of the delegates deem that the time has come for action in this direction.

DO WE BELIEVE?

WHO, knowingly having the "pearl" of great price, can throw it aside and search in the rubbish of the world for treasures?

How pointed and how necessary the question of Philip to the Eunuch. "If thou *believest with all thine heart* thou mayest."

To the natural mind the temptations are great, and we may *all* become castaways says Paul; but if we stop to weigh the two, we see that the promises are beyond all that the world can give. We know how the beautiful delights the eye. We through the ear have experienced the ecstasy of music, sound comingling with sound, echoing and reverberating through the caverns of the heart, until it swells into one grand volume of soul-stirring music that brings with power to the mind a Beethoven and the possibilities of joy on that line. Then the imaginations of the human mind, the contemplation of things that are to the human nature and the height of its happiness. Yet, eye hath not seen, ear hath not heard, nor can the mind conceive of the glories that await those who love and serve God. His word is sure, the promises cannot fail.

We are willing to toil and suffer for gain in this life, even though we know it may not be realized, and if obtained we have no surety that we can hold it for a day. "Thou fool, this night thy soul may be required." Why can we not suffer and toil for the things that cannot fail and are everlasting, when realized? Many turn aside when trials with the world come. Know we not that "God's tender mercies are over all his works"? and especially over the household of faith.

We need God's support more in times of trouble than at any other. We sometimes meet a command that is

hard to obey and, follow the evil propensities of the flesh, turn from the narrow way to the world, seek comfort from those things that amuse those who are without God in the world, thus bringing the name of Christ into dishonor. How can we live with an easy conscience, realizing that we are walking under the frowns of the Almighty God? Do we hope for His blessings in such a life? Remember, without God we have nothing to hope for, and walking with God we have all things to hope for. Though we have all things the natural man needs we are without God, naked, blind and miserable, *in truth*. If we have accepted the invitation to the marriage of the Lamb let us at least have on the wedding garment (of righteousness), if we cannot come as an honored guest.

None are so highly favored among men as those who have known and embraced the truth. Let us review some admonitions from Paul:

1—Knowing, therefore, the terror of the Lord we persuade men.

2—Our sufficiency is of God.

3—Having, therefore, these promises, dearly beloved, let us cleanse ourselves, etc.

4—O foolish Galatians, who hath bewitched you?

5—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

6—Even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us set together in heavenly places in Christ Jesus.

7—Examine yourselves, whether ye be in the faith. I. A.

“Behold I come quickly; and my reward is with me, to give every man according as his work shall be.”



AUGUST, 1897.

DURING the month the Editor visited the brethren in Virginia and Washington, D. C., in the following order: Norfolk, Richmond, Lanesville, Washington and Alexandria. A week at Norfolk in the cool and refreshing winds from the Atlantic was very pleasant and helpful; and to find a sound, happy and peaceful body of believers there, in a town in which the Truth has had a troubled history, was very encouraging.

At some of the places visited things were not as they should be, but there were warm hearts and willing hands ready to help right the wrongs, and the righting is now progressing. We hope to be able to give particulars of our journey next month, by which time we hope also to be able to report that crooked things have been made straight—so far as we may expect straightness in this evil age with Divine affairs in fallible hands.

We had hoped to be able to return home by way of Kentucky, having received an invitation from there, but our work in Virginia having exceeded our expectations, and hoping to get this number of the *ADVOCATE* out on time, we thought best to come direct home from Washington. We had only been at home one day when a telegram called us to Waterloo, Iowa, to attend the funeral of brother Hale (particulars next month). Then came our gathering at Chicago, and after all we are a few days late.



The Sultan of Turkey has at last yielded to the demands of the powers in the settlement of the trouble with Greece. On the surface it would seem as if no progress had been made toward the desired end by the Armenian, Cretan and Greek troubles, from which much was expected in the way of Turkish decline. But things are really not as they appear on the surface. In the Armenian shocking drama the curtain dropped with Turkey in the lap of Russia, and all the world almost willing to let Russia do what she pleased with the abominable wretch. Here was progress in the shaping of a necessary willing sentiment in favor of the part Russia is to play in the final act; and here was progress also in much advantage accruing to Russia, and in Turkey's greater obligations to and dependence upon that power.

Now in the Cretan and Greek troubles, viewed upon the surface, there have been very strange movements, unaccountable if Greece was sincere, and very inconsistent and foolish if there was no undercurrent at work. If Russia has been that undercurrent all is clear, and again there has been progress in furthering preparations for that great and terrible part the king of the north is to play before the great war of Armegiddon shall forever put an end to the world's perplexing political problems. That Russia has been playing into her own hands well has been evident to close observers, and the facts are clearly brought out in the following letter from the *Chicago Record*, which appeared over the *non de plume*, Marquis de Fontenoy, a writer who always seems to be in close touch with the inner workings of

the royalty and so-called nobility of Europe. The letters of this able writer appear daily in the *Record*, under the heading of "Queer Sprigs of Gentility." On the question in hand he writes as follows:

Count Mouravieff, the Russian chancellor and minister of foreign affairs, is universally acknowledged to have been the helmsman of that exceedingly unseaworthy vessel known as the Concert of Europe during the stormy weather that has visited south-eastern Europe during the last few weeks. Lord Salisbury, as well as the French foreign minister, M. Hanotaux, are content to let him steer the ship, and the English prime minister, in fact, has been so thoroughly satisfied to have the wheel in charge of his Russian colleague that he has been holiday-making in the south of France at the moment when the crisis was most acute.

Now Count Mouravieff owes his position entirely to the widowed empress of Russia. It was she who got him promoted from the subordinate post of second secretary of embassy at Berlin to the very desirable office of envoy at Copenhagen, which, on account of the family relations between the courts of Denmark and of St. Petersburg is regarded as one of the prizes of the Muscovite diplomatic service, and it was she again who induced her son to intrust him with the successorship of Prince Lobanoff as minister of foreign affairs.

The count's intercourse with the royal family of Denmark while at Copenhagen was of the most confidential character. He was regarded as the friend of the family, and he enjoyed a position not only different from that of all of his colleagues, but unique even in the annals of the Muscovite envoys at Copenhagen.

The king of Greece, as every one knows, is in the habit of spending each year several weeks, and sometimes even months together at Copenhagen, and during his sojourn at the magnificent Belgrade palace, which he owns there, his favorite companion and associate was precisely Count Mouravieff.

In view of these circumstances it is difficult to credit the assertion that Count Mouravieff is really so antagonis-

tic to Greece and so unfriendly to Turkey as appears on the surface. Indeed, one is tempted to believe that king George is playing a Russian game, and this view is in a measure borne out not only by his own conduct but also by that of his son, the crown prince on the frontier. Indeed, according to the dispatches from Athens, the people there labor under the conviction that in his inexplicable delays in his commands to assume the defensive when he should have assumed the offensive, and in his order of the retreat, the prince has obeyed motives that are not generally known, and is pursuing a policy radically opposed to that which appears on the surface.

Years long ago before Prince Lobanoff died, or was even dreamed of as foreign minister, I recall his expressing one evening at Vienna at dinner, the opinion that the best course for Russia to pursue with regard to Turkey, if she really wished to get possession of Constantinople and of the lion's share of the pickings of the "Sick Man's" remains, would be to encourage the sublime porte in all its evil and pernicious courses, to let it as he expressed it, "stew in its own juice." Russia contenting herself with adding, either openly or furtively, fat, in order that Turkey might the more quickly reach the stage where the juice would boil over. He declared that the sultan if left entirely to his own devices, soon would bring matters to such a pass that the great powers, and in particular England and Austria, instead of treating a Muscovite occupation of Constantinople as a pretext of war against the czar, would on the contrary hail the coming of his troops there with satisfaction, as calculated to put a stop to a state of affairs that renders Stamboul the plague-spot and the reproach of civilization.

It was in pursuance of this policy that Prince Lobanoff, when he became minister of foreign affairs, caused Russia to become the real obstacle to the institution by the sultan of the long-promised reform in Armenia. In fact, the sultan was given to understand by the prince that Russia was luke-warm about the affair, and in the angry protest by the foreign powers that was presented to the porte in connection with the Armenian massacre and the Cretan situation it

was Russia only which held back, conveying to the sultan the impression that the czar did not really care much about the matter, and really never would avail himself of any such affair as a pretext for proceeding to active measures.

Count Mouravieff has followed the line set down by Prince Lobanoff, and if to-day the Turkish troops have crossed the Turkish frontier and are putting Christian villages to the fire and to the sword, it is simply the same Russian policy of creating throughout Europe such a feeling of exasperation against the Turks that any Muscovite intervention in behalf of the Greeks, even if it take the form of a seizure of Constantinople, will be hailed with satisfaction and relief, even in England.

The Turkish army to-day is drunk with victory, the fanaticism of the soldiers in the field and of the civilians in the big cities at home being stirred to the boiling pitch by the defeat of the cross by the crescent. If Russia now yielding to the pressure of public opinion at home—the clergy and the masses being all enthusiastically in favor of their co-religionists in the present struggle—were to call upon Turkey to halt in her march upon Athens, it is doubtful whether the moslem would obey or pay any heed to the czar's demands. Even if the sultan were disposed to yield, it is open to doubt whether his troops or people would do so.

Then would come the opportunity for which Russia has been waiting ever since the days of Peter the Great. With the two immense corps armed which she has assembled without any apparent motive at Odessa and Sebastapol, she would swoop down upon Constantinople in the role of the saviour of the Greeks, and all Europe, which dreads the occupation of Athens by the savage and fanatic Turk, would rejoice in her action, and feel that she had obeyed the dictate of civilization and of humanity in saving Christian Greece from extinction by its hereditary oppressor, the barbarian and infidel Turk.

To be sure, this may sound Machiavelian and far-fetched, but those who are acquainted with the character and aims of Russian diplomacy, will have no difficulty in believing it, all the more as it goes far to afford a plausible explanation

of things that otherwise must be viewed as incomprehensible. That Russia really has Turkish interests at heart it is preposterous to believe for one moment, since it would mean a reversal of the policy, the aims and the aspirations of more than 200 years.

It is difficult to understand how anyone who has studied the past can credit it for one moment. Indeed, all that is necessary is to take note of the attitude of the Bulgarians and of the Montenegrins, the former of whom have shown themselves most hostile to Turkey in the present crisis, while the Montenegrins actually have got to the point of slaughtering swine in Turkish mosques for the purpose of defying the moslems. Both Bulgaria and Montenegro are so blindly subservient to Russia that it may be assumed safely that they never would have ventured upon such a course unless with the sanction of Russia.

It is difficult when events move so quickly as they have been doing during the last few days in the south-east of Europe to make any prediction as to what will occur, but unless I am very much mistaken we shall shortly see Russia figuring as the saviour of Greece, and in possession of Constantinople. King George, his Russian queen and his children, one of whom is affianced to a Russian grand duke, stands far too high in the affections of the widowed czarina and of her son, the present emperor, for a statesman and a diplomat as shrewd as Count Mouravieff to seek the overthrow of what is to all intents and purposes a Muscovite dynasty at Athens. It has been obvious all along that there has been a "nigger in the woodpile" in Russia's policy in the present crisis. Perhaps the above, and especially the remarks of the late Prince Lobanoff, which I have quoted, will enable my readers to see the true nature of Russia's little game.

Dr. Hall Again.

As we are preparing for press a letter comes from brother Lively, of Morrilton, Ark., in which he asks, "Can you meet J. N. Hall at this place, August 8th?" This only allows us a few days, and we have much on hand, but we shall answer yes, though past experience with Mr. Hall creates doubt whether, as brother Lively says, "the debate will materialize.—EDITOR.

..INTELLIGENCE..

ALPHA, IOWA.—I am still doing what I can for the truth. Not being a lecturer I do what I can by scattering the literature of truth where I find a listening ear. "Sow thy seed in the morning, and in the evening withhold not thine hand, for thou canst not tell which shall prosper this or that." The popular doctrine here is Methodism. The truth is not allowed to have a place among that sect. They are very popular here just now, and all watch lest some one will introduce some other doctrine. Then the priest will hold up their hands in horror and cry, Burn them, don't have them in your house; and many are destroyed, none are returned from church members. You know all about such difficulties without my writing, yet it relieves us to express our feelings sometimes.

Your brother in Christ,

JAMES CLARK.

AUBURN, N. Y.—We have added one more to our number who will wait and watch for the return of our Lord. Our new sister, Emelia Morrison, age 17, is sister in the flesh to the two sisters whose announcement was made in the June ADVOCATE, also daughter of brother and sister Morrison.

Though young she has known the truth for years, by being in daily conversation at home, and she has also been a very attentive learner in our Sunday school.

What infinite love and wisdom we have in the Bible, and among the many examples is this, "Whosoever will let him take of the water of life freely." There is no respect of persons with God. He only requires a pure and contrite heart. Whether the person is young or old, rich or poor, God has extended the invitation to all, to be partakers of life everlasting in the kingdom of God. May our sister never regret the step she has taken. If found faithful to the end we shall receive the high reward of immortal life.

R. ROSS.

BALTIMORE, MD.—As several months have passed since you heard from us, I thought I would write you a few lines and let you know that we are still in the

faith and are proclaiming the truth to this perverse generation, who indeed have ears to hear and eyes to see, but will neither hear nor see anything but what is natural and agreeable to their fleshly instincts. They have a god whom they worship, viz: "The mighty dollar." Apparently the "Lord hath *not* much people in this city (Acts xviii: 10) with nearly half a million population.

On Sunday, May 30th, Bro. Dr. William Woodworth, of Delaware, Ohio, communed with us at the breaking of bread. After an absence of five years we were pleased to see him once more, he having about that time graduated from one of the colleges here and thence gone West. He is now in New York perfecting his studies.

On Sunday, June 13th, Sister Elizabeth Reid, wife of Bro. M. M. Reid, of Lawrenceville, Va., was in fellowship with us. She was visiting friends here.

We extend a cordial welcome to all who may pass this way.

Yours in the hope of Israel,

LOUIS YOUNG, Sec.

BERLIN, ONT. — From this place comes a neat folder, nicely printed, but all marred by a black border—a signal of death, our common enemy, ever busy with its cruel and relentless hand. This time it is our beloved sister Renshaw, wife of brother Alex. C. Renshaw. A calm, quiet tender-hearted lovable sister, was she, as we were made to feel on our last visit to Berlin, where brother and sister Renshaw's home was ours. Our dear brother Renshaw has suffered the greatest loss a man can suffer in this evil life. Our deepest sympathy is with him in this dark hour of death. His intelligence in the Truth and his firmness in the one and only hope will sustain him, we feel sure. Only a little while and her turn will come to bid defiance to the shafts of death, when God grant that our sorrowing brother may be permitted to unite with her in exclaiming, "O death! where is thy sting? O grave! where is thy victory?"

The notice reads as follows:

In loving memory. Died: At Berlin, Thursday, July 8th, 1897, at 4.30 p. m., Jemima, beloved wife of Alex. C. Renshaw, aged 32 years, 3 months and 15 days. Funeral on Saturday, July 10th at

1 p. m., from the residence on Irwin street, to Blair cemetery for interment. Friends and acquaintances will please accept this intimation.

LATER.

We are pleased to announce that during the last month Mr. Addison Taylor, youngest son of brother C. M. Taylor, was immersed after a satisfactory explanation of the faith.

It is with *unfeigned* regret that we report the death of sister Renshaw, wife of brother A. C. Renshaw, which took place on July the 8th, after a very trying illness, which she bore with true Christian patience. Our sister was 32 years of age, and leaves behind a loved and lovable husband, and two bright children. Sister Renshaw was brought up a strict Presbyterian, but has been a constant follower of Christ for over 10 years, making Him her "early only choice." She was highly intelligent, ever ready and always willing to give an answer for the hope that was in her with meekness and Godly fear. Her heart's deepest love was centered upon Him, and His commandments were written indelibly upon her daily life; and during her last days she declared her submission to the inevitable, knowing that it was but a moment to the glorious resurrection morning. Brother Williams, we sorrow at the loss of one so fair, so young, and so useful, but not as those that have no hope. Brother James Laird, of Innerkip, attended the funeral, and beautifully and feelingly proclaimed to those assembled to pay the last respects to the dead the glorious and sublime hope in which she lived and in which she died.

Your brother in the one hope,

E. W. CHART.

BROOKTON, ME.—Dear Bro. Williams: It has been quite a while since you received a report from the little ecclesia in this place, and it is with pleasure and a thankful heart to God, the source of goodness and mercy, that we announce that through the gospel He has caused one more to come out of darkness into his marvellous light. My mother, Mrs. Mary A. Mason, age 70, formerly Baptist, after a good confession of the things concerning the kingdom of God and the name of Jesus Christ, was immersed June 20, into the saving Name.

We are still holding forth the word of

life as we have opportunity, knowing that we shall reap in due time if we faint not.

Brother Mitchell, of Boston, paid us a visit the 4th of June, and lectured for us twice and also gave a fine exhortation at the breaking of bread, for which we are very thankful. We should like to receive many such visits.

Your brother in the one faith, and in the patient waiting for Jesus,

OSCAR T. MASON.

CAVENDISH, MO.—We have the pleasure of reporting the obedience in baptism of Julius Rautert, aged 25, formerly Roman Catholic, at Kansas City, Mo., July 4th. Our brother was first introduced to the truth in January last, and for some time has been quite anxious to be baptized into that Name which alone can save us. The opportunity to be buried with our Lord came on the 4th. Brother Elsas, sister A. T. Brooks and myself were at Kansas City on a visit. After our brother was baptized we went to the home of sister May Thompson and broke bread together, after which we spent some time in conversing of the things concerning the kingdom and the Name. Our brother is having the experience of most of us by being opposed by his family, but we hope and pray that his faith will not fail and that he may grow in grace and in the knowledge of the truth, so that when our Master comes he may meet Him with joy.

Your brother in Israel's hope,

M. L. BROOKS.

FRATERNAL GATHERING IN TEXAS.—Under date of April 17, brother W. J. Greer writes as follows:

Will you please announce that our next Fraternal Gathering will be held this year, the Lord willing, one mile above Hye P. O., on the Perdinales river, at an harbor at our old place of meeting, on the 7th of August, and will be conducted on the Birmingham basis of fellowship. Pasture will be free to horses during the meeting.

The foregoing notice got on the wrong file and consequently failed to appear in time. We have apologized to brother Greer and insert the notice now as a news item, and that brother Greer might not be blamed.—Ed.

FRATERNAL GATHERING AT ARKANSAS.—To the Christadelphians of Arkansas and elsewhere: Greeting, You are hereby cordially invited to attend the 9th Annual Gathering of the Christadelphians of Arkansas, which will be held at Martinville, beginning Friday night, Sept. 3rd. Plumerville on the L. R. and F. S railroad is the nearest railroad point, which is 17 miles from Martinville.

Those who contemplate visiting our meeting should inform the secretary so that sufficient conveyances can be arranged to meet them at Plumerville. Those who come by rail will be met at station on Friday, same day of commencement.

Brethren, we should not forsake the assembling of ourselves on this occasion, for we see the day fast approaching. "Therefore we should give the more earnest heed to the things which we have heard, lest at any time they should slip from us; for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect such a great salvation?"

JOHN. F. CAGLE, Sec'y.

Martinville, Ark., July 20th, 1897.

GRANDGLAISE, ARK.—I write you this time to inform you of a queer incident relative to the faith, or at least the household of faith, in our neighborhood, which to us is very surprising, even to sorrow. Brother Dr. Lenox has been converted to seventh-day Sabbath keeping, by an Advent tent meeting going on at Bradford, where he lives, and I have been informed has adopted keeping Saturday as the Sabbath, a holy day; also brother James Whitlow stands converted to the same. We are sorry, but are helpless in the matter. We need the advice of the brethren and would like to know if Paul's advice in Rom. xiv: 5, 6, allows us to fellowship a Christadelphian Sabbatharian, or Sabbath-keeper, or is it possible for such a combination? If not our shepherd is smitten and some of the sheep may follow him. How sad! How trying! How discouraging to the already desolate few endeavoring to walk in the "strait and narrow way." Our experience is that troubles abroad are much easier

borne than troubles at home, and assaults from enemies are nothing, but when we are denied by the house of friends, then it is hard. We would be so much pleased to hear from you immediately by letter, then you can give us more in the next ADVOCATE if you choose.

As ever yours in hope,

K. H. SANDERS.

[Much on hand demanding attention and three week's absence from home hindered us from writing privately. We have said all that would seem necessary to say on the Sabbath in our book entitled "The Sabbath Question," which brother Sanders now has. As to fellowshiping the Judaizing theory, faithfulness to the truth will not allow it. Paul's letter to the Galatians shows this. About ten years ago brother Lenox was bewitched with the same thing, and we talked with him and others one night till twelve o'clock, when he and another brother gave up and confessed they had been deceived. Perhaps isolation and considerable flirting with the Advent grand-daughter of the "Mother of Harlots" is the cause of this downfall. Let the brethren try to regain the fallen, but let there be no compromise with Judaism. There are others who have been in danger of being carried away by Adventism because its ranting devotees seem to have a little truth. Let them beware. Those who know that the Bible is the only law and testimony God has given us in this age ought never to be deceived by a sect whose greatest leader is moved by trances, and whose jugglery clearly identifies her with the witches of ancient times.—Ed.]

MILL SPRING, N. C.—Brother R. G. Huggins, formerly of this place, but now of the Creal Springs, Ill., ecclesia, reports the marriage of brother E. W. Bradley and sister Walker, eldest daughter of brother Thomas E. Walker. Although in isolation our brother sought and obtained a help meet in the household of faith. And now may the blessing of God and domestic harmony abide with them evermore.

Affectionately yours,

R. G. HUGGINS.

SAN ANTONIO, TEX.—To the faithful in Christ: As an ecclesia we are striving

to build one another up in our most holy faith and to "let our light shine as a city set upon a hill." We are 26 in number here now. We have a very interesting Bible school, in three classes. The young people that take part are very much interested, and some of them will make their faith manifest soon, I hope.

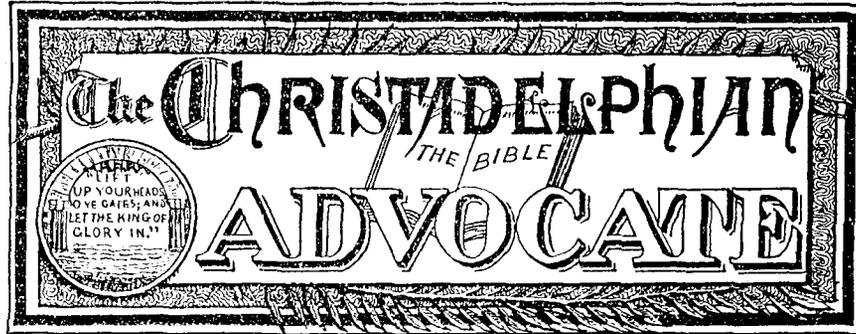
The brethren are all agreed that we will not let the Rejector Question divide us. While we are not all agreed upon the subject itself, we, as the body of Christ, assume the right to forbid any brother coming among us and publicly (in our meeting place), advocating and agitating non-essentials amounting to words of no profit.

Brother S. H. Oatman is with us now, and has been lecturing for us each Sunday of late. We have built a tabernacle out of lumber for the summer, on avenue A, near 16th street, West End, San Antonio. It will be our aim to let our light shine, and try to work together in the bonds of union and peace, and not allow anything to become a bone of contention except the first principles of the Oracles of God. In the past in Texas the brethren have allowed such questions as "What is the unpardonable sin?" and "instrumental music," and such like questions to tear the body asunder. This must be put an end to, and this ecclesia has taken steps to that end. May all the brethren everywhere fall in line in my prayer. We hope you, dear brother, may have your health, and that your hands may be held up so that you may continue the good work you are engaged in.

Hoping we may meet in the kingdom, I am your brother in the the One Hope,
W. R. LANDRUM.

The Advocate Sunday School.

During the month brother and sister Leask have been to California on a visit. We did not expect their return in time for brother Leask to report on the children's answers. He was in time, however, but on getting ready for press, it was found necessary to hold over the report and answers till next month, so the children will have a month's rest, from which we hope they will be better prepared to make a good start next month. This arrangement will carry them over the hot weather when study will be a pleasure rather than a burden.—Editor.



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THE ORIGIN OF THE BIBLE.

The Bible Divine in its Origin, pure and perfect in its Teaching. The only Safe and Reliable Guide to Human Conduct.

BY THE EDITOR.

(Continued from page 135.)

NOW we find ourselves in possession of facts, such as, on the one hand, the Bible in existence with thousands of zealous friends; and on the other hand many enemies angrily assaulting it. There must be a motive on both sides for this conflict. The motive which prompts the friends of the Bible can be found only by reading the doctrines and precepts which the book contains, and learning of the hopes which it holds out, and as yet we have not, in this investigation, reached the inside of the book; we are now only dealing with external facts concerning it. The motive which generally

moves the antagonists of the Bible to anger and wrath, and calls forth the profane language used by some of them in denouncing it, is, to a large extent, an excusable hatred of a system of priestcraft, for which the Bible is ignorantly supposed to be responsible. Generally, and by the very nature of things, they are of an ungodly class, who would prefer the philosophy which teaches that it is better to "eat, drink and be merry, for to-morrow we die;" while the friends of the Bible have had their hearts thrilled with a hope that there is a better day to come. On the one hand there is reverence and godly fear; and of the other it may be truly said that

"Fools will rush where angels dare to tread."

It is the aim and object of the enemies of the Bible to tear down and to destroy. If they held out any hope to be realized when their work of destruction is accomplished it would reduce the issue to a question of which hope is real; and in that case it might be possible for a believer of the Bible to examine the issue with a measure of indifference as to the result. As it is, hope is only on one side; and the course of life that leads to a realization of that hope favorably impresses the godly man and makes him reverent, and deeply concerned as to the issue; while the enemy of the Bible, not having any hope to lose, can cut and slash without regard to results, and in possession of nothing to impart to him a sense of reverence. "But," say they, "we must have a zeal for science; we must let truth work it sway; we must be willing that every falsehood and every mistake, however long and lovingly cherished, should be torn from our embrace." This, of course, is assuming the thing to be proved, and carried out to its full extent upon infidel lines, would make a man all head and no heart. The fact is, this is the very reason why, in many cases, men are enemies of the Bible. To fully realize what the Bible is one must have a heart as well as a head. It is because the friends of the book are of a mental and moral constitution begotten by the Bible that they have that reverence and godly

fear which are made sport of by those who are destitute of the feelings which the inner teachings of the Bible impart. Really it is safe to say that an enemy of the Bible is utterly incapable of criticising it. A man who is color blind cannot judge of colors. A man to be a poet must have poetry in his very being. With the Bible the strongest argument in its favor comes from an understanding of its deepest teachings, and an experience of living its precepts. It follows, therefore, that the two sides of this controversy are unequal. The friend of the Bible has advantage over the enemy which the latter cannot realize, and the former is helpless to infuse into him. A true estimate of the Bible is a result that can only come by friendliness; never by adverse criticism in which the head does all and the heart nothing. Not that we are fearful of the issue when discussed upon a purely intellectual basis. Indeed, the tests to which the Bible has been subjected by the heady and heartless have done much to strengthen the evidence that the book is what it claims to be.

Such men as Strauss, Weisse, Gfroerer, Bauer, Renan, Bradlaugh and Ingersoll have in modern times been the enemies of the Bible, known and read by all men. They have made themselves popular by being so. Now, suppose that the books of our times are preserved for a thousand or more years and are in that distant future read as books are now. What conclusion will be reached concerning the Bible? From contemporary literature it will be seen that some of these enemies of the Bible are eminent men in the literary and oratorical world—men who have no time to give to trifles, and whose work must be in the line of things which absorb popular attention. Since the Bible has received so much attention at the hands of such men it will be concluded that it must have been a very popular book; that popular sentiment was in its favor, and relied upon it as a truthful book and as being what it claims to be—a miracle, made up of a thousand miracles. It will be seen by the inhabitants of the world of those future times that it was to loosen the tenacious hold which the Bible had upon

the people and the people upon the Bible that these popular writers used their great intellectual powers and employed the best art of the critic and the finest styles of literature and oratory. What a book it must be! they will exclaim, to wield such a power over the people of the most enlightened parts of the world and that, too, in the days when men ran to and fro, and knowledge increased as it never had before! The facts of our times will necessarily force these conclusions upon the minds of future generations, and it will be futile for the Renans and Bradlaughs of those times to try to set them aside.

Now, it is only another slide backwards in the scale of history for us to read of how the Bible stood a thousand or more years in the past, and if we find popular and able men assuming the same attitude towards the Bible that they are now, we are compelled to conclude that it was held in esteem then as it is now; and since with this view we are away back at the time when the New Testament originated, we must conclude that it was launched out into the world as a wonderful thing, and that its miraculous power enabled it to do what it did—revolutionize the civil and religious world, without its faithful friends firing a shot or drawing a sword from a scabbard.

CELSUS, THE FIRST ENEMY AGAINST THE NEW TESTAMENT.

In Celsus we have a very violent enemy of the New Testament. He is always spoken of as a man of notoriety in the times in which he lived. Here is what Prof. C. E. Stowe says about him.

Celsus was a heathen, an Epicurian philosopher, and a violent enemy of the Christians. He lived in the latter part of the first and the beginning of the second century, very near the time when the books of the New Testament were first collected into a volume. He wrote a very elaborate book which he entitled *The Word* (or *Logos*), in which he undertakes to refute the Christians from their own writings. He introduces a Jew who quotes very largely from the Christian Scriptures. The very object and plan of the work, as well as the zeal and ability of the author, make it an invaluable witness to the Christian books as then received. Though we have not the book of Celsus entire, yet in the refutation of it by Orogen there are very

large and literal quotations from it, in which the views of this zealous pagan in regard to the Christian books, as he read them at that early period, are very fully developed. There is nowhere to be found a more important witness to the integrity and genuineness of the books of the New Testament than this very zealous and able enemy of Christianity.

Here we have a popular man and a philosopher. It must be remembered that for a man to write a book in those early times and to figure so highly in the world of letters means much more than now, when it is comparatively easy at least to "go into print," since the art of printing has taken the field and multiplied writers and publishers. Celsus must, therefore, have been a man who stood high in the ranks of the great men of his time. That he was a man of superior ability is evident from those parts of his works quoted by Orogen, in some of which, Paley says, his arguments were stronger than Orogen's answers. Celsus makes the Jew, whom he personates, say, "I could say many things concerning the affairs of Jesus, and those, too, different from those written by the disciples of Jesus, but I purposely omit." He also accuses the Christians of altering the gospel, referring, as Paley says, to "some variations in the readings of particular passages."

That the books which were the object of attack were the very books we have now is evident from the fact that Celsus quotes from them—the genealogies; the command that if smitten on one cheek we must turn the other; of the woes pronounced by Christ; His predictions; of His saying that we cannot serve two masters; of the purple robe; the crown of thorns and the reed in Christ's hand; of the blood that flowed from Jesus on the cross; of the difference in the accounts given of the resurrection by the evangelists, some mentioning two angels at the sepulchre while others mention only one. (See Paley, p. 168).

Now, in view of this labored attack by this able and prominent philosopher at the end of the first and first part of the second century, it is beyond dispute that our gospels were in circulation, well known, and that the writings of Christ's disci-

ples were so well known and were taking such a hold upon the public mind that they compelled the notice, yea, the labored efforts, of the great men of the times in an attempt to weaken their power and stop their progress. This was only about seventy years after the crucifixion, to which Celsus refers, and while he tries to bluff the friends of the writings of the New Testament by asserting that he could say many things concerning the affairs of Jesus different from what had been written, he fails to say them, and in this unproved assertion admits that there were "affairs of Jesus" that were so formidable that a philosopher deemed it necessary to write a book against the records then in existence.

To be continued.

EDITOR'S TOUR SOUTH.

HEVER since the *ADVOCATE* started we have been in communication with Norfolk, Va., through our veteran brother Hathaway, who up to his death stood faithfully and firmly for the Truth in its purity. For the last few years the name Dozier has become familiar, and more formal communications have come from Norfolk in the way of intelligence for our columns—intelligence which indicated that the Truth was gradually emerging from the obscurity into which it had been driven by heresies and loose fellowship on the part of some; but kept alive by uncompromising fidelity on the part of a few—very few. This revival of ecclesial life, it seems, was largely accelerated by the removal of brother and sister Reid from Boston to Berkley, near Norfolk. Brother Reid having been a world-wide traveller and had considerable experience in the roughness and smoothness of ecclesial life, he was able to be of great assistance to the struggling few in fortifying against the intrusions of enemies and

in establishing the ecclesia upon a basis that would fit it for work and healthy growth.

The first of the present year we were agreeably surprised to receive from the secretary of the Norfolk ecclesia, brother B. F. Dozier, a very warm letter of approval of the attitude and work of the *ADVOCATE* since it has become known to the brethren in Norfolk generally and especially during the late controversy. The heartiness of this approval was given emphasis by a largely increased subscription list, and this and other tokens of earnestness and industry made it very evident that quite an ecclesia existed in Norfolk, and the light which had for years almost been extinguished by enemies had found friends who were determined to "set it upon a hill." After a few months had passed we received the following letter:

DEAR BROTHER WILLIAMS:

For some time past several of the brethren of the Norfolk ecclesia have expressed themselves as being very anxious to have you visit us and deliver a course of lectures, saying that such a visit would be profitable to us and bene-

ficial to this benighted people ; but their wishes were never put into action until a few evenings ago, when a meeting of the managing committee was called for this purpose. At this meeting it was unanimously agreed to extend an invitation to you to come and deliver a course of lectures for the benefit of the ecclesia, for about one week, on such subjects as you may select. As recording brother I was directed to communicate to you the sense of that meeting and urge it upon you to accept this brotherly invitation. Now brother Williams, we don't want any word from you except to say you will come and the time you can come ; and all things else we will attend to. Waiting a reply from you,

I remain your brother in Christ,

B. F. DOZIER,

On behalf of the committee.

To this we replied that a little time would be necessary to enable us to prepare the office for our absence, and that we thought it would be better to give notice of our visit to Virginia so that other places may, if they wished, be visited, and the expense of such a long journey might be divided. The answer was, All well, so far as other places are concerned ; but it was important that there should be as little delay as possible, and you must consider yourself the guest of the Norfolk ecclesia from the time you enter the train in Chicago till you step off at the same city. In some way the Richmond ecclesia heard of the matter, and a letter of invitation came to hand.

Arrangements were made for our leaving home on June the 24th. It happened that on the same day brother and sister Leask were to start for a month's visit to California. This made things look gloomy for sister Williams as a lonely month was ahead, and it was said that her usually cheerful face became lengthened, and remained so through the greater part of the month, accepting the situation from the standpoint of unpleasant duty.

Taking the train on the Baltimore

and Ohio railway at 3.30 p. m., June the 24th, we are off for Washington, D. C. The weather is hot, the road is dusty, and the train, whirling around mountains and through tunnels, is smoky, and by the time we arrived in Washington we partook of a large share of the smoke and the dust, with considerable of a whirling sensation clinging to us. Excursion cars having been attached during the night along through Pennsylvania, our train was belated. Had it been on time we should have had two hours between its arrival and the departure of the steamboat from Washington for Norfolk. As the train approached the depot we prepared for a run for the first street car bound for the wharf, having learned particulars where to find it and that it would be the quickest way to go. With satchel in hand we darted across the street, when a well-dressed lady and gentleman, the latter with a decided clerical garb, attempted to head us off. There was no time for explanation ; all we could do was, as politely as time would allow, wave them a sign that they were mistaken in the man, and rush for the car. Then the question was, Did that clergyman take us for one of his school ? If so, why ? Our necktie is a simple little ordinary black one ; our hat is in no sense guilty of being of clerical shape, and that, too, for the reason that we wish to avoid any such mistake. Well, perhaps they were only looking for a friend, one of the laity, and so we could regard the mistake as a compliment and take a look at what little could be seen of the Capital city as the car ran through the streets to the wharf, where our boat was getting ready to start.

Soon we were steaming down the Potomac, excursion boats with flying colors running to and fro, crowded with people whose good fortune permitted them to exchange the burning heat of

the city for the cool and delightful breeze coming up the river from the Atlantic ocean. It was exhilarating to us to be able to rid ourselves of the smoke and dirt of the suffocating train and bask in the coolness and refreshment of a brisk sea breeze.

The boat stopped at the famous old town of Alexandria to take on passengers and freight. Brother and sister Stanley Neale, formerly of Lanesville, live in Alexandria, and we kept a sharp lookout in the hope of seeing brother Neale at the wharf; but he did not appear. It was no use to expect to see the historic places along the river, for the darkness of night was coming on. So after a thorough cooling off on the bow of the boat we retired for a much needed rest and sleep, this being our second night of travel. Upon waking early the next morning, we felt like a new man, and soon we were on deck to get the healthful breeze and take a view of the places of interest along the route, principal among which was Old Point Comfort or Fortress Monroe, a large summer hotel upon the bank of the river, appearing much more like a "point" of "comfort" than the muzzles of many angry looking guns threatening to belch forth death and destruction.

About eight o'clock we are nearing the wharf at Norfolk on the Elizabeth River, and we are looking out for a "stout, heavy-set man" whose name and description had been given to us by brother Dozier, who had also said, "See if you can pick him out." This was brother R. C. Henley, who had volunteered to meet us and "requested the privilege of entertaining us during our visit"—a privilege which to us seemed to be the other way about. As the boat hove to we fixed our eyes upon a man we felt sure was brother Henley, and we did not have to change our mind—he was the very man; and

with him was brother B. F. Dozier, both receiving us with a heartiness and brotherly familiarity, which to a stranger would have appeared as evidence of long, personal acquaintance. But what can a stranger know of the ties that bind God's children in the bond of love?

A short ride in a cab took us to brother Henley's spacious and comfortable home, where the first to greet us was brother Henley's mother, a lady well along in years, but of healthy and robust appearance and of dignified and respectful mien. Then we were introduced to the rest of the family—mother and three boys, the latter as "three cyclones," as brother Henley called them, not forgetting the happy and always contented baby boy, who had a hearty laugh for everybody. We were no sooner there than we felt at home; and we soon found that we should not feel lonely, for there were new arrivals, the number at the dining table at last reaching seventeen, and yet the household seemed ready for more of the same stamp.

Now we began to learn of the status of the ecclesia; how it had experienced its revival, and that its number had reached about thirty. "Old brother Dozier," as they call the father and father-in-law of quite a number of the members, seemed like a father to all. He is the one who, with sister Henley senior, and our now deceased brother Hathaway, had kept the Truth sheltered when it seemed as if adverse circumstances must drive it out into the street as a homeless wanderer. A quiet, unassuming and yet firm, resolute brother is he; and all the younger brethren and sisters feel grateful that they have one with such a steady hand to help guide their ecclesial bark over the troubled waters of restless and evil surroundings. Brother Reid, although having removed to Laurenceville, about

eighty miles from Norfolk, runs down often and is still of great help. The result is that there is now a very satisfactory condition of things ecclesially in the city of Norfolk.

Quite a number of brethren and sisters came from various parts to attend the meetings while we were there, among them our aged brother Edwards, from Andersonville, Va., brother in the flesh to brother Dr. Edwards of Lanesville. He came into the Truth under the personal teaching of Dr. Thomas, and used to drive the carriage which conveyed the doctor over the rough roads of Virginia, to his various appointments, where sometimes there would be good audiences to greet him, but at other times he would lecture to two or three persons and empty benches. Brother Edwards likes to talk of those times of hardships in the early days of the Truth's recovery from the rubbish of the apostasy. What a persevering, courageous man Dr. Thomas must have been, to face the world as he did and bring to the surface the most despised, and yet the most beautiful system under the sun. Like Moses of old his work was hard and in the face of great opposition; and when it seemed to him that he was in sight of the promised land, death overtook him and laid him away to rest. The day is not far distant, however, when, under more favorable circumstances he will awake and cross over to enjoy the rewards of his labors, when many stars will adorn the crown of his rejoicing.

Among the visitors were brother and sister Reid and their little boy and a daughter of brother Trezise, from Laurenceville. For brother and sister Reid we had messages of love from sister Wright, of Chicago, late sister Seaborn, of Boston, who is sister in the flesh to sister Reid. We had formed the acquaintance about ten years since of brother and sister Reid, in Boston,

the latter then being sister Seaborn, but about to exchange Seaborn for Reid. It seems that at that time we innocently gave out a secret, which was a little confusing to sister Seaborn. Brother Reid had told us of the contemplated honeymoon being possibly spent in a trip to California. Waterloo, where we then lived, not being far off the main line enroute, we thought we might ask for a visit. So when we came to say good-bye in the presence of the brethren and sisters we innocently told sister Seaborn that we hoped to have a visit from her and brother Reid when enroute to or from California. That let out the secret, which we supposed was known to all, and brother Reid had to take the joke. His tact, however, served him well; his answer being that he was so delighted over the contemplation of such a prize that he had to tell brother Williams about it.

Six lectures had been arranged for, as follows:

1.—The World's Evils and the Plan of Redemption in relation thereto. Heaven-going no remedy.

2.—The Purpose of God in the Earth as revealed in the Covenants of Promise.

3.—The Kingdom of God: What it is, and its relation to the Plan of Redemption.

4.—Salvation: What it is from; involving the question of Man's Origin and Nature, in contrast with Popular "Science" and Theology.

5.—Resurrection: A necessity to a future life.

6.—What Must I do to be Saved? and Baptism in relation to the question.

The attendance was not as large as the brethren had expected; but it increased, till the last night there were few empty seats. The meetings were held in the Christadelphian Hall. It is the second story of a neat brick

building, which "old brother Dozier" erected as a home for the Truth. The hall is neat and clean in appearance, and nicely carpeted, and is provided with comfortable chairs, an organ, a baptistry—indeed it was manifest that great care had been taken to provide all conveniences and comforts.

There seemed to be good interest in the lectures, and since we left brother Henley writes of apparently promising results. He also says, "I think you have put new life in the whole ecclesia, for I hear remarks that lead me to believe that all feel stimulated by your visit; and for myself, it has done me more good than I can express. I had got in a stand-still state, if that will express it, but now it is as if I had new life in me. We live in anticipation of seeing you again soon. I certainly hope you may be able to visit us at least once a year."

One day was devoted to a picnic on Virginia Beach, about twenty miles from Norfolk, on the Atlantic shore. Brethren and sisters with their families and friends nearly all turned out to the extent of nearly, if not quite, filling a car on the railroad, which runs to that now-becoming famous summer resort. At that time the news was coming from Chicago and other parts in the North of the intense heat, from which some were dying and others prostrated. But here on this Beach we were enjoying the cool winds of the Atlantic ocean. Under the large pavilion provided by Vanderbilt's agents, who has recently come into possession of the railroad and the improvements along the Beach, part of the time was spent in reading the Scriptures and in asking and answering questions, and the day was made one of profit as well as pleasure. All returned home in time for the meeting that night.

Friday night was our last lecture, and the time came for handshaking and

saying good-bye. This is always the sequel of such visits with one whose work calls him to and fro. It is not without its bright side, for it tells all that there are warm hearts knit together in the bonds of true love, and though there must be separation by distance, the broadest continent and the widest sea cannot separate mind from mind nor heart from heart with those who have been brought into the bonds of that love which passeth all understanding.

On Saturday we had the day before us to reach Richmond, where four lectures had been arranged for, the first to be given on Sunday morning. We had our choice of routes—by train, which would take about four hours, or by steamboat up the James River, which would take from eight o'clock in the morning till seven in the evening. We chose the latter, and had a good rest on the boat, besides seeing some of the historic places along that river, which we cannot stop to speak of and which would not be of great interest, for they are tales of war, and of those we are constantly hearing enough and are waiting for a war which will sink into significance anything that has happened along the James River, after which, happily, will dawn upon the world the day when war shall be no more.

At about eight o'clock our boat reached its wharf at Richmond, where six or seven brethren gave us a hearty reception, among them brother Smith, whose acquaintance we had formed ten years ago, and who sent us a very cordial invitation to make our home with him and his sister wife during our visit at Richmond. A short walk and we were soon heartily welcomed by sister Smith and family, with whom we were so well acquainted that no formalities were necessary and we could feel free and easy.

We were pleased that so many of the brethren were at the wharf to meet us and that they accompanied us to brother Smith's, not only because of the cordiality this manifested, but for the reason that we had been under a cloud and felt that circumstances in Richmond, of which we did not hear till we were in Virginia, imposed upon us the performance of an unpleasant duty, one which must be attended to before we entered upon the discharge of our public obligations; for otherwise appearances might deceive. We really desired to meet the ecclesia, either as a whole or as a part representatively; but since we must take the platform the first thing the next morning or disappoint the public, there was no time for such a meeting. The only way open was to make our complaint to those who had kindly come to meet us and through them arrange for an informal meeting at the hall the next morning before the lecture began, the arrangement being that the breaking of bread was to immediately follow the lecture to the public.

To the brethren at the house of brother Smith, we therefore said in substance: Brethren, I have been informed since I came to your State that you are in fellowship with Mr. Wiley Jones, and that he is among you as a public speaker and conductor of your meetings. Now I do not believe that Mr. Jones is a Christadelphian or that he ever was. He is connected with, and belongs with the people known as Restitutionists, among whom are believers in the popular devil, the pre-existence of Christ, substitutionary sacrifice of Christ, free life, universal resurrection, immortal emergence, etc., some of which doctrines Mr. Jones believes himself and all of which he fellowships when he meets with those people. I know him to have crept in among brethren in another State and

by the Methodist manner of calling for confessions at the close of the sermons, hurried about one hundred people into baptism, some of whom knew scarcely anything of the things concerning the kingdom of God and the name of Jesus Christ, and who afterwards became scattered in the world. While you fellowship such doctrines and practices I must in duty bound protest and refuse to identify myself with you in fellowship. If you wish to rid yourself of this evil, I will do all in my power to help; if not, I will explain the situation to the ecclesia, fulfill my obligations to the public in giving the lectures advertised, and then depart.

It soon developed that there was consciousness of the evil state of things, and that while they had regretted it and felt condemned in participating in it, sometimes remaining away from the meeting and at others taking a back seat, yet they did not see how to remedy the matter. If anything could be done they were willing to do their part.

But how about to-morrow morning? Well, will you please inform as many of the leading brethren as you can that I would like to meet them at the hall an hour before the time for the public meeting, and you may tell them what my complaint is. This was done, and in the morning quite a number were there, Mr. Jones among them, and some of the brethren from Laneyville. Of course there was not time then to right matters; Mr. Jones was to have charge of the meeting—indeed he seemed to assume the attitude of an orthodox pastor over his flock. All that time allowed for was an explanation of our attitude so that there might be no misunderstanding, and that we may not compromise the Truth or seem to do so. We repeated in substance what we had said the previous night, and announced that as soon as we gave

our lecture we would retire without breaking bread. Mr. Jones became quite angry and made some personal remarks about "an American pope," to which we replied that we were exercising no power, issuing no bulls, giving no commands. We were simply doing our duty and advising them to do the same; but if they did not we would attempt no force, even if we had the power, but simply step out and go on our way.

Time to begin the lecture had now passed, and there was a good audience waiting, and our interview, which took place in an ante-room, had to end. The brethren were considerably agitated, some decidedly on one side, some on the other side and others in doubt. The lecture over, we took a seat in the back part of the hall while Mr. Jones gave a lengthy address (which we could not hear) in which, so some said, he advocated free life and the preexistence of Christ. Then came the time for introductions and explanations, and we found that the ecclesia was composed of zealous, warmhearted brethren and sisters, whose desire was to do right and maintain the Truth in its purity without compromising fellowship; but how were they to get at it? The fact was if they continued were they were they would soon be a priest-ridden body, so much resembling the sects that Laodecanism would become rife. "Something must be done," was the general expression, and the something done was an arrangement for a meeting at brother Smith's in the afternoon, when Mr. Jones would be asked to frankly state his position.

Quite a number attended, and it was decided that we should question Mr. Jones on the doctrines in dispute, with a view of either getting him to right himself or of exposing his real status, in order that the ecclesia might take what action the results of the question-

ing would dictate. To this Mr. Jones said that if he was to be questioned he would also question; to which we readily agreed and gave him the start, when, to the surprise of all, he asked, "Do you believe that the spirit of God is electricity?" We replied that it would be a waste of time to discuss such a question, but Mr. Jones took his pencil and paper to write down our answer and insisted upon having it. We saw that the quickest way was to answer, in the hope that the next question would be more relevant to the subjects in hand. Our answer was that, judging from the similarity between the description given by scientists of electricity and what the Bible said about the spirit they would seem to be identical.

The next question was, "How long will it be from the time of coming forth from the grave till immortalization takes place?" Again we asked Mr. Jones to deal with relevant matter and not with questions upon which there could only be conjecture. But pencil and paper were waiting again as if to record an answer to the most vital question. At last he did touch lightly upon the subject of the judgment, asking the usual question put by advocates of immortal emergence—"Would Paul, who died with the knowledge that he would be saved, have to be judged?" Our answer was that Paul, in declaring such knowledge, was careful to say that he would receive his crown of righteousness *at the hands of "the righteous Judge,"* of whom he had just previously spoken, saying, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II. Tim. iv: 1). Mr. Jones seemed more inclined to make a speech than to ask or answer questions; and, after giving what he said was Webster's meaning of the word mortal, as

"liable to die," he said that it could not be that in the resurrection the worthy ones would be liable to die. "Liable to die" seemed to be the only meaning Mr. Jones could think of for the word mortal and that must be correct because Webster said so. We advised him not to be a slave to a dictionary, especially to one of the meanings a dictionary might give of a word, but to look at the facts and Scripture in a common sense way.

Our time had come to question, and we asked, "Have the mortal bodies of those Paul wrote to in Rome (chap. viii: 2) ever been quickened?" Answer, "No." "Will they ever be?" Answer, "Yes." "Since the mortal bodies they had when Paul wrote to them never were quickened, and are not now in existence, does it not follow that that they must have mortal bodies in the resurrection to be quickened?" Here Mr. Jones floundered and declared that "their mortal bodies were now in existence in the grave and would be quickened in the grave," thus endeavoring to shield immortal emergence. "Do you, Mr. Jones, say that the mortal bodies of the saints Paul wrote to are in existence as mortal bodies now in the grave?" Answer, "Yes." "And your meaning to the word mortal is 'liable to die;' are these mortal bodies in the grave liable to die?" Thus the questioning proceeded till Mr. Jones showed that in pretending to be a Christadelphian he had been sailing under false colors, and that he was a believer in most of the theories we have already named. In a boastful manner he thanked God that his writings did differ from those of Christadelphians, facts which he had kept hid from the Richmond ecclesia, and concerning which it required the stirring up of anger before a frank confession would be made.

In the three lectures given after this

we emphasized these questions wherever opportunity allowed without diverging too far from the subjects as advertised, in the last lecture giving them special attention. On saying good-bye to the brethren and sisters we were assured that steps would be taken to establish the Richmond ecclesia upon a sound basis, and we were requested to send them the Chicago Statement of Faith and Basis of Fellowship, and since our appointments would not admit of our personally helping, we promised to write and do all in our power to assist. As soon as we could we sent a supply of the Statements and wrote brother Pennell, the secretary, while several of the brethren reported progress in dealing with the matter. At last the following letter was received, and from it the anxiety of the brethren of Virginia will be removed, and they will be glad that now they can exchange visits without fear of compromising the Truth.

621 S. Laurel St., Richmond, Va.

August 3rd, 1897.

DEAR BROTHER WILLIAMS :

According to promise I write you a line or two to let you know that matters are very satisfactory here now. The Statements were received, likewise a letter to my brother, which was read to the ecclesia Sunday a. m. We feel deeply grateful to you for your labor for us and for your kind advice. The Statement sent us was read and adopted by the body without a dissenting voice, and upon roll call only seven members were found to be absent. Mr. Jones' teaching has not affected us, but I have unearthed plenty of it near the city, which we will try to undo if possible. Mr. Jones being out of the city, a committee was appointed to inform him of our action, and that his connection with the ecclesia was at an end until he may fairly and squarely endorse the Basis without a quibble of any kind whatever.

We are heartily thankful that these things have been brought to the front and these false doctrines exposed and

stamped out, ere mischief was done in the body.

All the brotherhood join me in sending love and good wishes to yourself and all the faithful in your city.

J. W. PENNELL, Sec'y.

To this we replied as follows :

DEAR BROTHER PENNELL :

Your welcome letter came duly to hand, and I need not attempt to tell you what good news it was to me to be told that the Richmond ecclesia had so bravely and so heartily cleared itself of the evil which had crept into its midst. It was by the gradual creeping in of false doctrines and toleration of impure fellowship, that "the mystery of iniquity" did its evil work in the first century which culminated in the great apostasy, and which has intoxicated the religious world till the Truth finds it impossible to reach the minds of the people. Only a few have the wisdom and courage to come out from the unclean system of the religious world ; and unless those few keep continually on the alert the wicked one will again sow tares and thistles that will sap the life of the soil and make it unfit for the growth of the Truth in its purity.

My short visit with the Richmond ecclesia convinced me that it is composed of those who desire to do right and stand bravely for the cause of the Truth ; and the fact that theories had crept in was due to the cunningness of only speaking out part of the truth, keeping in the background the pernicious doctrines that only found vent when and where circumstances favored. It is to your credit that when the real situation was exposed, haste was made to right the wrongs. You will, no doubt, profit by this experience, and in the future keep your watchmen upon the walls.

The pleasure of my visit among you was somewhat marred by my having to perform an unpleasant duty ; but it was a duty I could not shirk. I wish I could be with you now to speak words of peace and comfort instead of words of reproof and correction. Perhaps this pleasure may be permitted ere long. Meanwhile, stand fast, quit you like men, and the Lord bless you and keep you and give you peace.

Your brother in the Lord, faithfully and affectionally, THOS. WILLIAMS.

(To be Continued.)

EDITOR AT THE FUNERAL OF BROTHER HALE.

The editor arrived home from his tour in the South on the 22nd, and on the 24th a telegram from brother G. G. Bickley, of Waterloo, Iowa, said, "Brother Hale died at seven o'clock this evening. Come." We had time to be there by the 26th, when the funeral took place. Brother Hale was seventy-three years old, and leaves sister Hale in loneliness to await the Lord's coming. The following appeared in the Waterloo Daily Courier: "The funeral services occurred at 2 o'clock this afternoon at the Dunkard church, conducted by—Thos. Williams, Chicago. The interment was in Elmwood cemetery.

Mr. Williams felt that his duty in being called to speak words of comfort for the bereaved wife and sorrowing friends was to summarize the hope in which the deceased had fallen into the sleep of death, and in doing this a synopsis of the Christadelphian faith based upon the Bible, was given. By one man, Adam, death had entered into the world and passed upon all men. Death, man's relentless foe, was rampant everywhere, and every descendant of Adam was a subject of sickness, sorrow, pain and death, as the result of the curse and blight sin had brought upon the earth and its inhabitants. The hope of the deceased was in the "restitution of all things spoken of by the holy prophets." Whatever loss had befallen man and his habitation was a loss that affected the whole earth and man upon it. Here is where we have a lost world, a fallen race, a lost paradise. Redemption ought to provide a remedy that will deal with the evils where they are found ; and it was the belief of every Christadelphian that the only true gospel provides for the world's redemption. It was therefore, a question of a hereafter in the strictest sense, and not there—somewhere else from the earth.

To meet the fact that all the ancient worthy ones had "died in the faith, not having received the promises"—of eternal life and inheritance—resurrection had been arranged for through Christ. At his first coming he gained the victory over death and the grave and became

"the resurrection and the life." He ascended to the right hand of the Father until the time arrives when his enemies shall be made his footstool. Then he will come again—come "in like manner as he ascended"—personally and literally, and it is then that paradise, which was lost through the first Adam, will be regained through the second Adam, and the restitution will be an accomplished fact right on this earth where restitution is required. Where wrongs are, there will they be righted, and the way prepared for the fulfillment of God's words, "As truly as I live all the earth shall be filled with my glory."

"Cursed is the ground for thy sake," was a part of the penalty pronounced upon our first parents, and "In thy seed (Christ) shall all families of the earth be blessed," is the remedy provided for the elimination of every form of evil. Dream not of mansions in the sky. We know not that restitution is needed for the sky or heaven. Soon will the rising Sun of righteousness flash forth the effulgence of its glory and beauty to bless a suffering world with "peace on earth, good will among men, and glory to God in the highest." Then the deceased, with all the faithful in Christ, shall respond to the trumpet's voice and come forth victors over death and hades through him who was dead and is now alive forever more, and holds the keys of death and the grave to open when no man can shut and to shut when no man can open. Mr. Williams referred in particular to Job xiv, Psa. xxxvii and I. Cor. xv.

PERSIA AND ASIATIC TURKEY.

Persia has a population of about nine millions, over eight millions of whom are Mohammedans, chiefly of the Shiah faith. The rest are Parsees, Jews, Nestorians, Armenians and Kurds. The country is under an absolute monarchy, and the present ruler is Shah Mazerfer ed-Din who ascended the throne last year. The laws are based on the precepts of the Koran. The Persian priests are called mullans and Friday is the Mohammedan Sabbath.

The missionary Henry Martyn said

of the Persians, "They are clever and intelligent and more calculated to become great and powerful than any other of the nations of the East." S. G. Wilson, for fifteen years a missionary in Persia, writes, "The Persians have alert, active minds, untrained and unscientific, but naturally intelligent, subtile in argument, sharp in business, skilled in imitation, artistic in execution, socially entertaining, fond of humor, poetry and music and well informed for their opportunities. Persian art and civilization gave birth to Arabian culture in Bagdad and Spain, with its philosophy, mathematics and architecture. Persian poets have sung in immortal verse." There are among the Persians about three thousand Protestant converts.

Asiatic Turkey includes Asia Minor, Syria, Palestine, Arabia, Mesopotamia, Armenia and Kurdistan, and has a population of nearly twenty-two millions, about twelve millions of whom are Turks and about eighteen millions (including Turks, Arabs and Kurds) are Mohammedans. The Jews number over a hundred thousand.

The country has been ruled over since 1876 by Sultan Abdul-Hamid II. who is an absolute monarch and is about fifty-five years old. The laws are according to the Koran.

Arabia, containing about five million Arabs is the birthplace of Mohammedanism. Mecca is there and each of the two hundred millions Mohammedans hope to visit it at least once before they die.—*Light*.

JESUS is coming! A mighty tremor is being felt in the physical, political, social and religious world. The powers of heaven are beginning to shake. The restoration of Israel to Palestine heralds the ending of Gentile times. All things presage the return of the King.—*Light*.

The Literal Return of Christ to the Earth.

CHAPTER X.

PART OF HIS MISSION NOT FULFILLED.—HIS FIRST COMING A DISAPPOINTMENT WITHOUT HIS SECOND.—HE IS TO BRING PEACE.—HE CAME TO SEND A SWORD.—IS PROPHECY A FAILURE?—CHRIST'S RETURN THE ONLY EXPLANATION OF THE DIFFICULTY.—POPULAR THEORY OF HEAVEN-GOING INCONSISTENT WITH CHRIST'S RETURN.—SALVATION DEPENDS UPON IT.—WILL BE LITERAL, PERSONAL AND VISIBLE.—THE HOPE AND CONSOLATION OF TRUE BELIEVERS.—THE TYPES REQUIRE IT.

..MANY profess to believe in the return of Christ, who make what the word of God says on the subject of none effect by holding popular traditions. The truth is such a perfect system that it will not admit of the introduction of one error without making confusion. The return of Christ is a burning and shining light throughout the Scriptures, and upon it depends the resurrection of the dead, the reward of the righteous, the fulfillment of the covenants of promise—in short the world's redemption. This important truth is nullified by the belief that all good men go to heaven when they die, and that heaven, not the earth, is the everlasting abode of the righteous, and that all the good have gone there and are saved. Why should Christ return to the earth, if, "at the end of the world," all the good of Adam's race are to be taken to heaven, and all the wicked are to be plunged into a hell of torment and the earth burned up? Where is there room left for a belief in the personal return and reign of Christ on the earth? Belief in the second coming of Christ by those who are wedded to the theory of heaven-going at death is very inconsistent. The false theory will not harmonize with the truth. It is more consistent to hold the radical "orthodox" theory of heaven-going and deny entirely the personal coming of Christ. But the only safe way is to accept the truth, the whole truth, and nothing but the truth. What has every reader of Scripture a right to expect from the prophecies and promises we find, in the Old Testament especially? The very first promise we have, that the seed of the woman should bruise the serpent's head, would surely give us to understand that Christ, who is the seed of the woman referred to, will accomplish what is implied by bruising the serpent's head. What evil had the serpent introduced into the world? It had really been the cause of all evil, in whatever form it might appear and to bruise the serpent's head could mean nothing else than to remove all the evils of which the serpent's lie was the first cause. We come along down the ages until the

time when the seed of the woman appears. Does He bruise the serpent's head to the extent that the promise would imply? Does He remove the evils, with which the world had then become full? The only sense in which it can be said that he bruised the serpent's head is, so far as it applied to Himself, He gained the victory over death and the grave, in Himself and for Himself, but death still held in the tomb all those who had died in the faith and it was declared by the apostle it was heresy to teach that the resurrection was past already. Hence so long as death held in its grasp those who had died in the Abrahamic faith, the serpent's head had not been bruised. Look at the world at the time Christ was here and trace its history to the present; view it as it is to-day and who can say that the serpent's head has been bruised? Who can say that sin with all its resultant evils has been eliminated from the earth? Here is a work that Christ as the seed of the woman was to do. He came; he went, but he did not do it. Shall we say that He has failed to do the work allotted to Him? Nay, verily.

PART OF HIS MISSION NOT FULFILLED.

Again we go back and read that the whole earth was to be filled with the glory of the Lord. From numerous testimonies we may be sure that this wonderful work was to be performed in and through Christ, for whom and on account of whom all things are created. Did he, when he was here eighteen hundred years ago, fill the earth with the glory of the Lord? Nay verily. We have seen from the covenants of promise that the world was to be given into His hands and that He would bless all nations of the earth. He came, but all nations of the earth are not blessed. The covenant with David was that God would give to Christ

his throne, and that He would reign over the house of Jacob for ever. The house of Jacob is still scattered among the nations of the earth; the throne of David is in ruins; Christ has been here, and has gone. The covenant is not fulfilled. Will it never be fulfilled? Who would dare say that God's promises will fail? We go back again to Moses, and hear him declare, "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things." The prophet came, and appeared unto Israel. Did they hear Him? No, they did not. They have not heard Him yet. "Blindness in part has happened to Israel" and Christ has become a "stone of stumbling and rock of offense" to them, and yet Moses truly declared that they should hear Him in all things—He was to be a prophet like unto Moses, to do what Moses did. As Moses appeared to Israel and was refused for a time, so Christ appeared to Israel and was refused for a time. Will He yet do as Moses did, deliver Israel? Will He yet be a prophet whom they will hear in all things? He must be or the Scriptures of truth are broken, and the word of God has failed, which is impossible. From the prophecy of Isaiah we have learned that there was a son to be born, and a child was to be given, and he was to be the Prince of Peace, and of the increase of his government and peace there was to be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. When He came, those whose hearts had burned in contemplation of the fulfillment of these promises believed that He would fulfill them. They had a right to expect a fulfillment of what God had sworn to, and they had a right to expect that Christ would be the one who would fulfill them, for they could not be mistaken in

regard to His identity. They could feel sure that He was the seed of the woman, that He was the seed of Abraham, to whom the promise was made, that He was the prophet like unto Moses, that He was the seed of David, who would build up the ruins of David's throne, and reign over the house of Jacob. They could be sure that He was the very person, all the marks of identity necessary were in Him. I say again, that they had a right to expect from these promises and prophecies that He would accomplish the things predicted. Had they been challenged, had some one said to them, You have no right to expect such things, they could have readily pointed them to, Thus saith the Lord, "The seed of the woman shall bruise the serpent's head." "To thee and to thy seed will I give the land for an everlasting inheritance, and in thy seed shall all families of the earth be blessed." "A prophet shall the Lord your God raise up unto you; him shall ye hear in all things"; "as truly as I live the whole earth shall be filled with the glory of the Lord"; "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," and David says of this that it is "all his salvation and his desire." To Isaiah's prophecy they could point, and ask, Who is this child that was to be born, and the son that was to be given? The only answer that could be given is that He was the one who was born in Bethlehem. Very well, then they could say, to that son, that child, was the throne of David to be given; and that He was to reign over the house of Jacob, for in the very same passage it says that the government was to be upon His shoulders, that He was to be the Prince of Peace, and of the increase of his government and peace there should be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth even for ever. What else could they expect but that He would be the one to fulfill these glorious promises? Where is the mistake? He did not fulfill them. Did he fail? No, indeed. There is a mistake somewhere. Where is it? It is a mistake that never can be corrected if Christ does not return to the earth again and fulfill all these burning words of Scripture. A Prince of Peace is what He is called. A king that shall reign in righteousness and rule with equity, and when contemplating His birth, Mary cries out prophetically, "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever" (Luke i: 51-55). Zachariah saw that through Him would be fulfilled these prophecies and declared, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham" (verses 68-73). At His birth angels appeared and identified Him as the promised Prince of Peace, and a multitude of the heavenly host cried out in praise to God saying, "Glory to God in the highest, and on earth peace, good-will toward men." Here is the Prince of Peace; here are angels' voices proclaiming Him the

one that was to bring peace on earth and good-will toward men. We accompany them; we see that the child is born, and that the son is given; we watch Him as He grows in stature and in wisdom; we listen to Him at twelve years of age, confounding the doctors in the temple; we hear Him even at this youthful age saying, "Wist ye not that I must be about my Father's business," showing what an exalted idea He had of the great mission entrusted in His hands. At thirty years of age He is heralded into public life by His forerunner, John, crying out, "Behold, the Lamb of God that taketh away the sin of the world." Never man spake as this man spake; never man did what this man could do. He is wonderful in all that pertains to the great work of His life. Surely this is the Prince of Peace; surely this is the one that will bring peace on earth and good-will among men. We have only to wait but a short time to realize these inspiring prophecies which made the hearts of ancient seers burn with joyful expectation. We continue to accompany Him, filled with joy in the hope of the ecstasy with which such a fulfillment shall thrill the world. We are upon tip-toe looking and listening for peace, sweet peace, for a troubled world, and at last we hear Him saying, "*Think not that I am come to send peace on earth: I came not to send peace but a sword.* For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. x: 34-36). Here is a blow that strikes all our hopes and expectations down to the ground. What shall we do? We step up and ask Him, Are you not come to bring peace on earth and good-will among men? Are you not the prince of peace who is to bless all nations of the earth, and fill the earth with

the glory of the Lord as the waters cover the sea? Is God's word a failure? Here is Israel crying out under the bondage and oppression of the Roman galling yoke; they are looking to you for deliverance; the prophets of old have told us that you are to be their deliverer. Is all this a failure? Again He answers us in words that overcome us with discouragement and despair; instead of words of peace He speaks words of war; instead of words of consolation and comfort for a suffering world, He predicts times of greater trouble yet to come, declaring, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke xxi: 25, 26). Now what shall we do? I ask the question, I press the question, what shall we do? Christ has appeared and these promises and prophecies have not been fulfilled. Instead of bringing peace, He says He has sent a sword; instead of blessing the world of nations, He says there shall be distress of nations with perplexity; instead of filling the earth with the glory of the Lord, the world has passed through the darkest ages of its history since that time; instead of executing judgment, justice and righteousness upon the throne of David, David's throne is still in ruins; instead of being a prophet like unto Moses, whom Israel should hear, they cry out, "Away with him, we will not have this man to reign over us"; instead of receiving the land promised to Abraham for an everlasting inheritance, and blessing all nations of the earth, the land is still in desolation, and all nations are groaning underneath the burdens of a cruel oppression. Christ has been here; He appeared, He has

disappeared, and that behind dark and dismal clouds that hang over the earth like the pall of death. Behind a frowning providence He has hid His face. Is all a failure? Is all a failure, I ask? Is the Bible a falsehood and a fraud? Must we hand it over to the infidel and admit that it is what he claims? Nay, verily, a thousand times nay. But if Christ has gone away to remain away; if there is no second coming of Christ to really and literally fulfill these promises then God's word has failed. Where lies the trouble? In the word of God? In a failure on the part of His beloved Son, the man at His right hand? No, indeed, a thousand times no. "As truly as I live all the earth shall be filled with my glory"; "my word shall not return to me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Where is the trouble? The trouble is in the apostate religious world. It has departed from the truth and given heed to fables which have fixed upon the minds of the people a tradition which has sent Christ and all his redeemed ones to heaven as their eternal abode, and predicted the destruction of this fair earth of ours, and thus the word of God in all these grand promises is made of none effect. But, dear reader, are you not willing to come to the rescue to snatch the Bible as a brand from the burning, vindicate its truth and the veracity of its Author, and spare not, cry out; echo and re-echo that He is yet to come. He who was led as a lamb to the slaughter will yet personally, literally and substantially appear again, the next time as the Lion of the tribe of Judah, and that then He shall finally and for ever bruise the serpent's head, and ultimately eliminate from the earth the last vestige of evil; that He will then be the seed of Abraham who will possess the gate of His enemies, and bless all nations of the earth; that He will

then be a prophet like unto Moses, whom Israel shall hear in all things; that He will then be all David's salvation and desire, the one whom David, as a prophet, knew would be raised up to sit upon his throne; of the increase of whose government and peace there should be no end, upon the throne of David; that He shall then be the Prince of peace; then the words of the heavenly host shall find gladsome fulfillment, "Glory to God in the highest, and on earth peace, good will toward men," and then shall be realized the words so imperatively declared by Jehovah, "As truly as I live the whole earth shall be filled with my glory." He shall then put all enemies under His feet, destroying the last enemy, death; and thus the world's redemption shall be a glorious fact through Him who, having become a multitude will be a habitation of God through the Spirit, when God shall be all and in all, and a redeemed world will cry out, "Hosanna! Hosanna! to Him that cometh in the name of the Lord."

It is not necessary to quote further from the numerous testimonies of the Old Testament Scriptures to prove the second coming of Christ. The fact that the larger part of the Old Testament prophecies remain unfulfilled, and their fulfillment depends on His second coming, is sufficient of itself to show that, since the word of God cannot fail, Christ must return again to accomplish all that the law and the prophets require in and through Him. As to the New Testament it really ought not to be necessary to cite the numerous testimonies in proof of such clearly revealed truth. The truth upon this and upon all other subjects would be very easily understood were it not for the speculations and perverseness of the religious world, which cloud and obstruct the way to a clear understanding. The following are some of the passages which declare in unmistak-

able language Christ's return to the earth; and when we say Christ's return, we mean His return in a real, tangible, personal sense, with no mystic or so-called spiritual meaning attached. We mean His coming as real as His going was, and let the reader keep this in view in examining these passages, and it will be seen no other conclusion can be reached.

Matt. xxv: 31—When the Son of man *shall come* in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory.

Luke xix: 12-15—He said therefore, A certain nobleman went into a far country to receive for himself a kingdom *and to return*. And he called his ten servants, and delivered them ten pounds, and said unto them, *Occupy till I come*. And it came to pass *when he was returned*, having received the kingdom, *then* he commanded these servants to be called unto him.

John xiii: 33—Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come.

John xiv: 3—And if I go and prepare a place for you, *I will come again and receive you*, (here, not there) unto myself, that where I am (when I return) there ye may be also.

Acts i: 9—And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go*.

I. Cor. i: 7—So that ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ*, who shall confirm you (at his coming; not at their going) unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

I. Cor. xv: 23—But every man in his own order; Christ the first-fruits; afterward they that are Christ's *at his coming*.

Phil. iii: 20—For our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ*.

Col. iii: 4—When Christ who is our life *shall appear*, then shall ye also appear with him in glory.

I. Thess. i: 9, 10—Ye turned to God from idols to serve the living and true God; and to *wait for his Son from heaven*.

II. Thess. ii: i—Now we beseech you, breth-

ren, *by the coming* of our Lord Jesus Christ, and by *our gathering together unto him*.

Verse 8—And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of *his coming*.

II. Tim. vi: 1—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom*, preach the word.

Verses 7, 8—I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is *laid up for me a crown of righteousness*, which the Lord, the righteous Judge, shall give me *at that (not this) day*; and not to me only, but unto all them also *that love his appearing*.

Tit. ii: 12, 13—Teaching us that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *looking for that blessed hope and the glorious APPEARING of the great God and our Saviour Jesus Christ*.

Heb. ix: 28—Christ was once offered to bear the sins of many; and *unto them that look for him SHALL HE APPEAR THE SECOND TIME*; without sin unto salvation.

I. Peter i: 7—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, *at the appearing of Jesus Christ*.

I. John iii: 2—Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know *that when he shall appear*, we shall be like him, for we shall see him as he is.

Rev. i: 7—Behold *he cometh* with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him.

Rev. xvi: 15—Behold, *I come* as a thief. Blessed is he that watcheth.

Rev. xxii: 7—Behold, *I come quickly*; blessed is he that keepeth the sayings of this book.

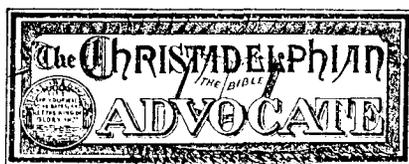
Verse 12—And behold, *I come quickly*, and *my reward is with me, to give to every man* according as his work shall be.

Verse 20—He that testifieth these things saith, *Surely, I come quickly*. Amen. Even so. Come, Lord Jesus.

(Concluded next month.)

The hidden vices and uncorrected faults of youth become the disfigurements and deformities of old age.

The one unmistakable, indisputable evidence that a branch has vital union with the vine—the root—is that it bears fruit.—*Light*.



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SEPTEMBER, 1897.

THE NEW YORK HERALD has, by the assistance of Dr. Henry Mason Baum, "the famous historical lecturer and editor of *Monumental Records*," prepared and sent out to the world a lengthy description of "some of the tablets found under Nineveh that tell of the world's creation." The writer is put to great straits to make these records more ancient and reliable than the Bible, and yet not offend public sentiment in favor of the Bible. How pitiable it is to see a man trying to serve two masters. "These tablets," he says, "show that Babylon was in a highly civilized state two thousand years before the world was created according to the chronological table of Archbishop Ussher in the King James' version of the Bible." And he further says that "within the last few years the ruins of six great Chaldean or

Babylonian cities have been excavated, with the result that the history of man has been traced back about eight thousand years." At that remote period he thinks "the world around Chaldea was in a very advanced state of civilization." And then, as if to reach the climax of foolishness, this *New York Herald* expert, with the aid of Dr. Henry Mason Baum, "the famous," etc., etc., declares that "these explorations have brought to light seven distinct accounts of the creation." This reminds us of Mark Twain, in "Innocents Abroad," when writing of Roman relics, among which were shown him the very nails that fastened Jesus to the cross. "Of course," he says, "they were the very nails; there could be no question about it. There they were to be seen. I saw them—a whole keg of them."

It is very strange that these men cannot see that if what they say about these tablets be true, the Bible must be false and fraudulent? Its account will not mix with the vaporings of ancient sun and moon worshippers. According to the Bible, Babylon was only an obscure village eighteen hundred years before Christ, and Nebuchadnezzar's pride gave evidence of its having been made "great Babylon" by his enterprise, while the tablets of ancient idolators bear evidence (?) to a newspaper writer of it having been "in a highly civilized state two thousand years before the world was created according to the accepted chronology." The Trinitarian jargon of these tablets is enough to condemn them by those who know the alphabet of the Bible, and in the fact that in our day there are so many who cannot distinguish between the sounding brass and tinkling cymbal of heathenism and the melodious music of the Bible, shows the intense ignorance which prevails concerning the true merits of the Bible.



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.

ZIONISM IN RELATION TO THE RES- TORATION OF PALESTINE.

THE great Jewish movement, under the title, Zionism, is pressing itself upon the attention of the world in a manner to show that the present status of the Jewish question and the Palestine question is a portentous sign of our times, indicative of the approach of the final settlement of all perplexing political questions. Brother G. T. Washburne has kindly sent us a clipping from the *New York Sun* of June 27th, containing a lengthy article entitled, "Rabbi Mendes on Zionism. Objects, Boundaries and Policies of Palestine Restored." Its greatest interest to us is the evidence that there is now a wonderful "quickening of Hebrew sentiment," notwithstanding that false claims are made and foolish theories advanced. In comparing "Zionism" with some of the great historic movements of the world, the writer eloquently says:

What does this quickening of Hebrew sentiment mean? All great national or religious movements took many years to crystallize into purposes and acts. The secession movement, which culminated with the tragedy in which Lincoln and Davis, Grant and Lee, Farragut and Semmes played historic roles began years before the gun woke the echoes of Sumter; and the Revolution linked with the names of Washington and Franklin,

Jefferson and Richard Lee, was but the result of many years of debate, thought, and storm mutterings which preceded.

In religious movements it would seem that greater length of time is required, for the evolution of Protestantism under Luther was not a fact for two hundred years after Wycliff, and it took centuries for those ideas to be formulated and transmuted into action which wrote on the scroll of human history such words as Pelagianism and Arianism in olden days, and Presbyterianism and Unitarianism in later times.

It is difficult, if not impossible, to state when Zionism began to be more than an aspiration. An aspiration it has always been, from the day that the brand of the Roman soldier lit the temple flames whose tongues told the world that Zion's children were deprived of fatherland. About 1655, Menazze ben Israel championed Jewish rights at the bar of a liberty and justice-loving power. The French Revolution could not logically deny the Jewish claim to liberty, fraternity and equality. The Sanhedrin of Furtado, 1806, under Napoleon I., was useful as a precedent for the future. The Revolution of 1848 brought the Jewish question forward and right had to speak, truth and justice had to be heard. The Crimean war of 1854 gave political thought a trend in the direction of Palestine. The Mortara and the Pope of Rome incident of 1860 welded the Jews into union which made all things possible. The consequent formation of the Alliance Israelite Universelle was followed by the organization of the Anglo-Jewish Association of England, Board of Delegates of America, a Jewish Gemeinde in Germany, the Allianz of

Austria, all in harmony and interlinking with each other. And within the last decade the establishment and remarkable growth of such societies as Hoveve Zion and Shoveve Zion, Jewish Colonization Society, etc., are extremely significant, especially in connection with the revival of interest in Hebrew letters and the colonization of Palestine by Jews with success.

Israel's hope is thus quickened by facts; a hope which the survivors of that stiffnecked nation must surely realize, for God hath spoken. Rabbi Mendes shows by his eloquence that this hope burns within him, when he cites the thrilling words of Israel's prophets and poets. He quotes as follows:

"Behold, I will lift up to the nations my hand and to the peoples will I raise up high my standard; and they shall bring thy sons in their arms and thy daughters shall be carried on shoulders. And kings shall be thy nursing fathers and queens thy nursing mothers" (Is. xlix: 22). "And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee" (Is. lxi: 9). "And they shall bring out of all nations as an offering," etc. (Is. lvi: 20).

"And among the nations shall their seed be known, and their offspring in the midst of the peoples. All that see them shall recognize them that they are the seed whom the Lord hath blessed" (Is. lxi: 9). "Israel shall bud and blossom and shall fill the face of the earth with fruit" (Is. xxvii: 6). "And the remnant of Jacob shall be in the midst of many peoples like dew from the Lord, like showers upon the herbs" (Micah 5: 16).

It is when the manner of the fulfillment of these prophecies is considered that the Rabbi shows that he, true to his race, is still stumbling in the dark, under the "blindness in part that has happened to Israel, until the fulness of the Gentiles shall come in." To his blindness it appears that the "restoration of the country to its original owners by Divine right will be effected on lines laid down by the

Bible, *i. e.*, by the co-operation and intervention of the nations." He thinks "the Hebrews will continue to reside in all lands, recognized and respected;" and that "they will owe absolutely no political duty to their own State in Palestine. Palestine will have only a spiritual claim upon them. But the spiritual claim will in no sense and in no way be associated with any temporal power, or with any wish or right to interfere in any way in any temporal affairs of a nation."

He continues: "Palestine will have no political aspirations. It will not even need a Monroe doctrine, for its bounds are distinctly limited by the Bible, to extend from the river of Egypt on the west to the Euphrates on the east; from Lebanon mountains on the north to the wilderness on the south. It can have no clashings, no colonial entanglements, for it will have no territory outside these bounds, and it will have no colonies."

This is so much flattery for the nations. It shows at once the cunning characteristics of the race towards the Esau it has to deal with, and their blindness to the book they boast of being the custodians of. They never dream that He whom they with wicked hands nailed to the cross will "break in pieces and consume all these kingdoms;" that the dust to which they shall be reduced by the crushing "stone that was set at naught" shall be blown away as the chaff of the summer's threshing floor; and that "with fury poured out" Israel shall be gathered from all countries to the land he describes.

Ignoring the "new covenant," into the bonds of which Israel shall be brought under Christ, Rabbi Mendes, "answering to Jerusalem which now is and is in bondage with her children," puts his trust in the old Mosaic covenant. Instead of the covenant from

Sinai being the temporary one, added to the Abrahamic, the Rabbi, true to Judaism in its blindness, reverses the order and makes the fulfillment of the promise to Abraham subordinate to and dependent upon the Mosaic covenant.

The kingdom of Zionism is only to be a sort of a spiritual concern located in Palestine by the suffrage of Gentile nations to "meet modern exigencies" by a "council composed of men, mature in age, erudite and of high character." Of course it must be a system flattering to the flesh to suit the blindness and stiffneckedness of modern scribes and Pharisees of both Jewish and Gentile schools. This is their ideal; they can think of nothing else. In thinking to carry out their plans, however, they will do God's service, while "they think not so," and when they suppose themselves ready to grasp the palm of victory, the thunders of heaven will astonish them and the strong arm of Yahweh will humble them, and a great mourning and lamentation shall prepare Israel to take her place as decreed by the covenants of promise under the rulership of David's greater Son, who was once rejected, but will then be accepted.

RETURNED JEWS.

The "Rev." J. L. Hertzfeld, a converted Jewish Rabbi, says that there are now three times as many Jews in Palestine as returned with Ezra and Nehemiah. "The Jews," he says, "will soon erect a temple in Jerusalem, and will establish the sacrifices of old. I received a letter from my home a short time ago in which they tell me of a meeting with an English lady who was studying art and sculpture in Milan. She said that while in Milan she entered one of the largest workshops and saw there a magnificent pil-

lar. She asked them about, it and they told her it was for the new Temple of Jerusalem. In Rome she also saw another pillar which was being finished for the temple. It may be possible that some of the influential Jews are quietly preparing for the erection of this temple. The time is fast approaching when Palestine will be wholly peopled by the Jews. The Sultan is in dire straits for money and may sell the country to them at any time. When that comes to pass I believe that the ten tribes of Israel will be gathered there from all parts of the world."

QUEEN VICTORIA LOOKING FOR CHRIST.

An English journal reports that the Queen recently said to a minister of the Church of England:

"I am looking for the coming of our Lord and I do not think it impossible that I may not have to surrender my crown till I shall lay it down at his feet."

What a change! The Queen of Sheba came to behold the splendor of Solomon whose fame had filled the world and whose wisdom was known to the nations afar. But a greater than Solomon once appeared and is coming again. Earth's greatest sovereign sees in the events now occurring evidence of His coming who is the Desire of nations and the rightful heir to the world's empire.

The Queen apparently passes by the Prince of Wales (who many predict will never come to the throne) and longs to lay her crown at the feet of the King of kings. Truly when Jerusalem shall be rebuilt in the light of the new day, "kings shall come to the brightness of her rising." The ships of Tarshish (England) shall bring her sons from far because the Lord hath glorified her. (Isa. lx; 9).—*Light*.



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.

- | | |
|--|--|
| <p>1.—Answers must be in your own writing.
2.—Write on one side of the paper only.</p> | <p>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.</p> |
|--|--|

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

CLASS No. 1.

Homer I. Byrnes (12), Sedan, Kan., 95;
Grace Cooper (8), Hawley, Pa., 90;
Mabel Clarke (12), Irvington, N.J., 90.

CLASS No. 2.

Maria Laird (12), Innerkip, Ont., 95;
Harpending Eblen (17), Robards, Ky., 90;
Daisy Franklin (14), Elgin, Ill., 90;
Charles Mason (15), Erie, Ill., 90;
Peter Cooper (15), Hawley, Pa., 90;

Instead of quoting the texts will the scholars please give the idea conveyed by the texts in their own words, and then refer to the texts as proof for their answers,

JAMES LEASK, 532 62d St.,
Station O. Chicago, Ill.

LESSON No. 52, CLASS No. 1 AND CLASS No 2.

QUESTIONS.

Write what you can on one side of a sheet of note paper what the Old and New Testaments say about the duty of children to their parents.

BEST PAPER, CLASS No. 1.

ANSWERS.

The Bible teaches us that we should honor our father and mother, for that is pleasing in the sight of God, and that we may live long in the land which God gives us. It teaches that

we should obey our parents and not be rebellious and stubborn, and that we should listen to what they tell us, and that we should not curse our father or mother, and we should be kind to them and help them when they become old and feeble.

HOMER BYRNES.

SECOND BEST PAPER, CLASS No. 1.

Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee. (Ex. xxii: 12). My son, hear the instruction of thy father, and forsake not the law of thy mother. My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. (Prov. xxi: 22.). A wise son heareth his father's instruction, but a scorner heareth not rebuke (Prov. xiii: 1.) For God commanded, saying, Honor thy father and mother, and he that curseth father or mother, let him die the death (Matt. xv: 4). Children, obey your parents in all things for this is well-pleasing unto the Lord (Col. iii: 20). Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth (Eph. vi: 1, 2, 3).

GRACE COOPER.

BEST PAPER, CLASS No. 2.

The Old Testament teaches in Ex.

xx: 12, that children should honor their father and their mother; the same command is re-inforced in Deut. v: 16. In Lev. xix: iii, children are commanded to fear their father and their mother. Any one guilty of cursing father or mother will surely be put to death. In Prov. xiii: 1, children who attend to their father's instruction are called wise, and in Prov. xxiii: 22, children are admonished to reverence their parents, even in old age, and in Prov. xxx: 17, a curse is pronounced on those who despise their father or mother.

Coming to the New Testament we find our blessed Lord confirming the teaching of the Old Testament in Matt. xv: 4. In Eph. vi: 1 and 2 and Col. iii: 20, Paul unites obedience and honor upon children whose parents believe and obey the truth. Thus the Scriptures teach that children should honor, reverence, love and obey their parents, and tenderly regard them in their old age.

MARIA LAIRD.

SECOND BEST PAPER, CLASS No. 2.

Children should obey and honor their parents as is commanded in both Old and New Testaments. In Eph. vi: 1 and 5 it says, "Children obey your parents for it is right. Honor thy father and mother for it is the first commandment with promise;" also I. Tim. v: 4. In Rom. i: 28-32, it says the disobedient to parents are worthy of death. These same commandments were made to the children of Israel. "Honor thy father and mother as the Lord thy God commandeth thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee" (Deut. v: 16; Ex. xxii: 12). The punishment in the Old Testament for the refusal to obey after chastening, was death by stoning. "If a man have a

stubborn and rebellious son which will not obey the voice of his father or mother, after chastening, then shall they lay hold on him and bring him before the elder of the city, and they shall stone him with stones until he die" (Deut. xxi: 18-22).

HARPENDEN EBLEN.

LESSON No. 53, CLASS No. 1.

QUESTIONS.

1. What people, who because of their great numbers were likened to grasshoppers, gave Israel much trouble?
2. What happened under an oak tree in relation to this troublesome people?
3. In what way were this people defeated and by whom?

LESSON No. 53, CLASS No. 2.

QUESTIONS.

1. In what extraordinary way were certain troublesome people defeated by a comparatively few men?
2. In preparing for battle, what was done which is quite different from ordinary methods of preparing for war?
3. Since Israel was God's people and had entered the land He had given them, how do you account for their being allowed to be so troubled with enemies?

UTICA, N. Y.—I often see in the *ADVOCATE* and *Christadelphian* magazines that some of our brothers and sisters are in distress. Now if each member in America (that could) would send five cents a month to the Relief Fund it would place in your hands a nice sum wherewith to help brethren and sisters that are poor or distressed. See what John says in I. John iii: 17-18; what God says in Deut. xv: 7-11; what Jesus says in Luke iii: 11. So now I have enclosed five cents for that purpose (the Relief Fund). Hoping that all other brethren and sisters in America will do the same. Who will be next? ONLY FIVE CENTS.

J. J. W. S. BARNES.

..INTELLIGENCE..

BOSTON, MASS.—On July 4th, the national holiday, the Boston Ecclesia held an outing, or fraternal gathering, at Prescott Beach, Quincy, which was a most enjoyable time, and the day was perfect. We had the pleasure of the company of some of the brethren and sisters from Quincy and Campello, and, while the nation was noisily rejoicing in its greatness, we were humbly talking of the good times so near at hand when a nation will be born that will break in pieces and destroy all existing nations, and will stand for ever, and bless all mankind in a righteous reign of "peace on earth and good will to man."

On the last of June we had the pleasure of adding two more to our ecclesia by baptism: Miss S. C. Forbes (20), and Miss M. M. Forbes (18), daughter of our sister Forbes, and members of our Bible School. Visitors for the month have been brother and sister Knox, of Quincy, and brother Steinbergh, of Campello. Lectures for the month of July have been:

On the 4th, "The God of Christendom not the God of the Bible," brother E. F. Mitchell; 11th, "The New Heaven and New Earth," brother J. C. Fairbrother; 18th, "Heaven not the Home of the Righteous," brother Joseph McKellar; 25th, "When will the Present Political and Social Distress End?" brother E. F. Mitchell.

Your brother in hope of eternal life,
JOHN B. RILEIGH,
Recording Bro. for Boston Ecclesia.

COLBERT, IND. TER.—I cannot well do without the *ADVOCATE*. You have no idea how much I have missed it since it stopped coming. I saw in the *Coming Nation*, of Dallas, Tex., a letter purporting to be from a brother in Sherman, Tex. I have written to him and in reply he claimed to belong to the "Church of God," and he also sent me a paper published at Plymouth, Ind.—*The Restitution*. Now, I want to know what the principal part of their faith is. I expect to meet this friend, and I want to be prepared to meet him. (See "Tour South" on another page.—ED.). I think we

should be very careful how we publish letters, or at least whom we call brother; for we might be the cause of some brother or sister being deceived. (In this matter the *Coming Nation* woefully mixes things up.—ED.) I have been lecturing every Sunday this spring and summer. The 25th I was filling an appointment eight miles from home at a Campbellite house. We had a very interesting meeting. After I had closed my lecture one of their members got up and stated that he would have to withdraw his fellowship from them. Their elder wanted to know the reason. He stated that it was because of the doctrines they were teaching. Then they wanted to know what part of their doctrines. He told them it was on the resurrection and the immortality of the soul, and going to heaven and a great many other things. I believe there are six that will ask to be baptized, so I am encouraged. The Campbellites threaten me with their evangelist, and probably he would have a great many advantages over me as he is preaching all the time. I don't know whether it would be prudent for me to enter a public discussion with him or not. I do not want to do any thing that would hinder the truth. Now, if they force a discussion on me would it be in your power to take my place? If I were able I would bear all your expenses, but I am not. I think it is best to state things plainly. (Let us know when the time comes, if it ever does, and we shall see.—ED.) Your brother in the one hope,
M. C. CORDEL.

FRATERNAL GATHERING IN
CHICAGO.

According to previous notices published in the *ADVOCATE*, the Christadelphians of Northern Illinois and Southern Wisconsin met in fraternal gathering at Masonic Temple, Room 309, on Saturday, July 31st, at 10:30 a. m. A goodly number of brethren and sisters assembled, which number was considerably increased at the succeeding meetings, representatives being present from Bonfield, Coal City, Creal Springs, Elgin, Erie, Harvard, Sheldon, and Wauconda, Illinois; Adell, Wis., *Grand Rapids*, Mich., Akron, Ohio, Warsaw, Ill., besides the various parts and outskirts of

the city of Chicago, comprising Austin, Avondale, Englewood, Hyde Park, Irving Park, Lawndale, Maywood, the West side, the North, and the South sides of the city. It was a happy reunion of many that had often met before, this being the 20th yearly meeting of this association, and the introduction of several from isolated places to form acquaintance with the Chicago Ecclesia. The series of meetings was opened by singing, reading and prayer, brother James Wood acting as presiding brother, who extended words of welcome to all who had come to worship Jehovah, with one heart and mind, and to interested strangers, who had come to learn the way of the Lord more perfectly: to all we extended a hearty welcome to our gathering, and to our hospitality, and to all of like precious Faith to our fellowship.

There were three meetings held each day, occupying two hours each, making six meetings altogether. The brethren who addressed the meetings were James Wood, Thomas Williams, James Leask, Joseph Soothill, William Allen, Vernon L. Barnes, Joseph Johnston, H. E. Hardy, S. T. Norman, A. Anderson, John Pearn, John Spencer, who spoke in the order given, being twelve in all who addressed the meeting once, and some oftener; brother Williams being called upon as much as four times, the last of which was a lecture, according to advertisement. The subjects of discourse were various. The first in the course in connection with the words of welcome, was from the words found in Numbers xxiii, 23—"What hath God wrought?" Attention was called to the fact that Jehovah was the originator of the plan of salvation; that in the fullness of time Christ appeared, and in the course of His mission He could say, "My Father worketh hitherto and I work." Jesus was the Father's work, and the apostle carrying the matter farther says, "We are His workmanship, created in Christ Jesus unto good works;" with many other words was this subject commended to the brethren, always to remember the one God of Israel, in whom we trust, and whom we serve through our Lord Jesus Christ.

Bro. T. Williams spoke of the object of our fraternal gatherings, being for in-

terchange of thought and acquaintance with each other; this being our twentieth yearly gathering of this kind, we look backwards, with kind remembrances of past meetings, and we look forward to the greater gathering. It therefore behooves us all to be sure to be prepared for it, that the Lord may welcome us, and give us His approbation. Brother Joseph Soothill, lately returned from England, gave an interesting discourse on the Seventh Vial. Brother James Leask gave instructive remarks upon 9th chapter of Roman.

On Sunday forenoon brother Hardy gave an exhortation founded upon the faithfulness of the character of Stephen, as given in 6th and 7th chapter of Acts, his patience and endurance under persecution were well calculated to stimulate the disciples to learn of his example, humility of mind to follow God through good and through evil repute.

Brother Williams spoke suitable words at the breaking of bread, as the institution culminating out of the attendance upon the Paschal supper which Jesus ate with His disciples.

Brother John Spencer spoke of the temptation of Christ in the wilderness; he thought the temptation did not commence until the forty days were accomplished, and that during those forty days the Deity Father showed Him the glory of that beautiful temple composed of precious stones, which was to result as the much to be desired work of the righteousness he was engaged in, so that it encouraged him to withstand the temptation which was now before him, so it could afterwards be recorded of him, He "for the joy that was before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." That as a forty-day period had been used by Deity in showing to Moses a view of the tabernacle, as it is said, "See thou make all things according unto the pattern shewed to thee in the mount. This seemed to be a fitting type of the forty days when the spirit drove Jesus into the wilderness.

This series of meetings was brought to a close by a lecture on "The Signs of the Times," by brother Williams, which was listened to with great attention by quite a large audience. The meeting seemed to give great comfort and satis-

faction to all the visitors from a distance and were enjoyed by all the local members here. At a business meeting prior to adjournment it was proposed and carried that if it shall be found desirable by things continuing still in the waiting and watching for the coming of the Lord that we desire another fraternal gathering next year, that the same committee that had arranged for this gathering, and brought it through to a successful close, be reappointed for another year.

Submitted on behalf of Fraternal Gathering Committee.

JAMES WOOD, Secretary.

LANESVILLE, VA.—I have been "rattled" recently for not writing to the *Advocate*, that the brethren may hear from Lanesville, but I am not secretary for the Ecclesia, and have not been for a good many years. I hope, therefore, should this reach the eye of our secretary, he will not ascribe to me more than a desire to bring him out. Since I last wrote officially fully twenty have removed to other portions of the country in search of better employment than farming. A dozen or more have fallen to sleep, while we have added about three, the more recent being Miss Keatts Biscoe, daughter of sister Biscoe, of Arkansas, which occurred August 1st, witnessed by a large crowd of young friends, brethren and sisters. The recent lectures here by brother Williams were considered by many superior to any they ever heard in King William. If we are not exercised thereby I shall expect our secretary to report us spiritually dead. I am a close reader of ecclesial matters, and I find we are all pretty much in the same condition, and in some particular the Spirit's admonition to the seven churches is applicable to everybody; therefore, let us try to bear with each other, and manifest all the charity possible.

We went last Sunday to the seashore in company with sister Biscoe and daughter, sister Smith, of Richmond, and most of my household. Leaving Richmond at 8:30 a. m., we reached Norfolk in time to fellowship with all the brethren. When we walked into their place of meeting we found brother Owen, proclaiming the truth concerning the Israelitish nation. Brother B. F. Dozier presided, and in a

few appropriate remarks at the table made us feel we were in the house of our friends. The meeting over, introductions and handshakings followed. Having several aliens in our company, and our objective point being Virginia Beach, we were saying goodbye, "But not yet," says brother Henley. "To my house you must all go;" and to brother Henley's we all went and spent two hours. You have been, brother Williams, in that home, and I am satisfied you can fill in here better than I can. By 3 p. m. we were aboard the train, accompanied by brethren Carhart, Matthias, Owens, brother and sister B. F. Dozier, sister Alice Jones, and brother J. W. Dozier. A short run brought us to the beach, where we again had three and a half hours of sweet intercourse.

A stiff easterly wind coming across the broad waters piled the waves high upon the beach, and many visitors (but none of our party) availed themselves of the opportunity for surf bathing, which seemed to me rather hazardous for some of the delicate ones who ventured out. We noticed they invariably turned their backs to the angry waves as they swept over them. Such seems our desire when the billows of adversity pile high above us.

Seven o'clock, and we had to say goodbye to those of like precious faith, we having to take a car direct to Richmond. Passing Norfolk, sister Hathaway joined us, and is now the guest of sister Smith, of Richmond. At Petersburg we had just time to greet sister Morrison and daughter, who came to the train to meet us. My daughters, Maria and Pattie, and sister Keatts Biscoe stopped there, and the next day were to go on to Lunenburg.

We arrived in Richmond by 11 o'clock, where we met old brother Edwards, of Buckingham, brother of Dr. L. Edwards, who had been spending some time in Norfolk and vicinity.

There seems to be a desire everywhere to purify the household, and not too soon, if brother Davies' article in the August number of the *Christadelphian* be correct. I like sister O. L. Turney's article in current number of *Advocate*, and hope every sister and brother may read. But I hear you say, It is well brother Robins does not write often, so I

reluctantly close. With love to the faithful everywhere, I am yours in the hope,
JAMES A. ROBINS.

LATER.

We laid to rest on Sunday last old sister Hill King, who died in Richmond, Va., August 13th, in her eighty-eighth year. A good many brethren and friends met the body at this station Saturday afternoon, and carried it to her old home, where the funeral services were conducted the next day about noon. Sister King has been identified with the ecclesia here for fifty years or more, and has lived a consistent and faithful life in the Master's service. Her chief pleasure consisted in reading the Word, *Christadelphian* and *ADVOCATE*, and a few years ago losing her sight and last winter her son, brother Festus, she prayed for death, and I know of no one better prepared to go than she, one whom I believe has "fought the good fight," and will eventually receive the crown of life. We do not sorrow as those who have no hope, for we shall see her very soon again.

Your brother, J. A. ROBINS.

NORFOLK, VA.—Several months have elapsed since any Intelligence has appeared from the Norfolk Ecclesia, during which time many things have taken place to encourage and stimulate us, and which will probably be interesting to all as evidencing that we have by no means given up the race for Eternal Life, but are still actively engaged in doing what we can in our humble way to bring others to the light and knowledge of the glorious gospel of Christ, while at the same time striving to be found worthy recipients of the goodness, mercy and love of Him who has called us to His kingdom and glory. On September 22nd and 23rd Sister Lizzie Owen (wife of Bro. Wm. B. Owen), and Sister Annie G. Dozier (wife of Bro. B. T. Dozier), appeared before the examining committee and gave evidence of a clear understanding of the things concerning the kingdom of God, and the name of Jesus Christ, and on Thursday evening, the 24th, were buried by baptism into that Name which alone can save. This was comforting and consoling to us to have congenial companions to assist us in smoothing out many things in the rugged path toward the kingdom of God. According to announce-

ment in the *ADVOCATE* Brother Williams arrived in Norfolk Saturday morning, July 3rd, to begin a course of 6 lectures. He was met at the boat by brother R. C. Henley and myself and was driven to the residence of brother Henley, whose guest he was during his stay. On Sunday morning, at the breaking of bread, he spoke for the edification and upbuilding of the body, from I. Cor. xiii., and in the evening delivered his lecture to the public on the following subject: "The World's Evils and the Plan of Redemption in Relation Thereto; Heaven Going no Remedy," with a change of subject each evening. Never in the history of the truth in this city has it been presented in a clearer or more instructive manner, were the comments of some of the older brethren who have been identified with the truth since it was first made known in this city; and many were the words of approval from several of the aliens, who were punctual attendants at each lecture and very attentive listeners. (We trust some may give heed to the things they heard). The attendance of this class was not so large as we expected; considering the efforts put forth by the brethren to bring them out, we were somewhat disappointed. But we should not forget that the same cause exists today that has always made the truth unpopular, viz., ignorance concerning God's purpose in the earth, and the glorious plan of salvation he has devised for all who hear and obey his word. The following visiting brethren and sisters attended the lecture: Brother James Edwards, of Buckingham County, Va.; brother and sister M. M. Reid, sister Cecelia Bonney and son (brother Obed), of Lawrenceville, Va.; brother and sister Frank Beale and daughter (sister Sadie); also brother Hiram Newell, of Newport News, Va. On Tuesday, July 6th, we held our annual picnic of the Sunday School at Virginia Beach, brother Williams accompanying us. A very pleasant and profitable day was spent, nothing occurring to mar the pleasure of anyone. Saturday, July 10th, we journeyed to the steamer where we bade our brother an affectionate farewell, but not until we had, as nearly as he could give, a promise that he would visit us again next year. Thus the event of his first visit to this city was brought to a close. To us

it was indeed a feast of fat things, and oh, how our hearts did burn within us to hear one who had come from so far away, speak the beautiful and harmonious truths concerning the kingdom of God. We continue to hold our regular Sunday morning meetings for exhortation and breaking bread, also our regular weekly Thursday evening Bible class, with a very slim attendance of the alien. Sunday, August 8th, we had the pleasure of the attendance of the following visiting brethren and sisters at the breaking of bread: Brother and sister Jas. A. Robins and their daughters (sisters Maria and Pattie), of Lestor Manor, Va.; sister Geo. E. Smith, of Richmond, Va.; also sister John E. Biscoe and daughter (sister Keatts), of Sundred Hill, Ark., all of whom came down from Richmond on an excursion to Virginia Beach. After the meeting several of us went with them and enjoyed a very pleasant evening. It is a great pleasure to us to have the company of the brethren and sisters, and we never fail to avail ourselves of it whenever or wherever opportunity affords. Yours in the one hope,

B. F. DOZIER,

Secretary of the Ecclesia.

SHERRARD, ILL.—To the household which are scattered abroad: Greeting. We are very much encouraged to be able to report the obedience of one more to the faith that was once delivered to the saints, and that there is one more rejoicing in a knowledge of the things concerning the kingdom of God and the name of Jesus Christ, and in hope of eternal life which God, that cannot lie, promised before the world began. On Sunday, July 18th, at the home of the writer, after a satisfactory examination, Mathias Stringer put on the saving name in the appointed way, and was received into fellowship the same day. Brother Stringer was formerly of the Free Methodist persuasion but now (as he puts it himself), he has turned to God from idols to serve the living and true God, and to wait for His son from heaven. We now number three, and we meet every Sunday for our mutual upbuilding and encouragement, and also to keep in memory the love of our Lord and Master, by partaking of the emblems of His broken body and shed

blood. Your brother in hope of eternal life.

ELI COOKE.

WASHINGTON, D. C.—Thinking that all would like to hear from the little flock of believers here, I take this opportunity to inform them how we are getting along, and what we have done in holding up the truth in all of its purity.

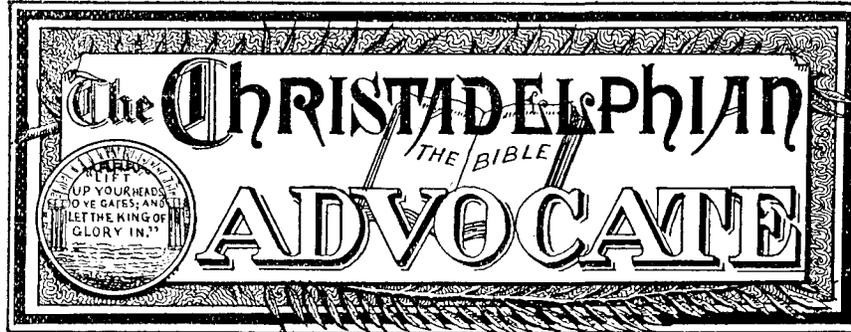
By the recent visit of brother Williams among us we have received so much good that we have been stirred up and encouraged to polish up the breast plate and armor of the faith that is in us, and we are going to work to build up to the coming of our dear Lord, an ecclesia, grounded, settled in the faith that was once for all delivered to the saints.

What a treat it was to have our brother with us to point out our duty—the *one way, the right way*. I thank God and our Lord Jesus that there are a few true and honest hearts here who have not been blown about by every wind of doctrine, but have been able to hold fast to the truth, which we hope to do until the end. We have had great trials in this city, and have some here yet who have been somewhat spoiled by the teachings of men. We shall make all the effort that we can to right things. We would rather please the Lord if we offend the whole world. We do not wish to place our redemption in the hands of princes or man. We hope to at once take up I. Cor. xv., and from that chapter will bring out all things regarding who is and who is not to be raised and with what bodies do they come. I am yours in the hope of the near approach of the Lord Jesus.

LOUIS B. RAY.

[Things are not entirely satisfactory in Washington, but all seem of the right stamp to help right and to be put right, in which case it is always wise to be patient, though uncompromising. The Russell theory of future probation for those who are supposed to have died without a chance, and to whom it is supposed God is under obligation to raise to another life for probation is so pleasing to the natural man, especially to parental affection where there has been the loss of a child, that it enchants even some who have come to a knowledge of the truth. It is a dangerous theory in many ways, and it is to be hoped that it will be kept out and not allowed to eat into the life of any part of the one body.

—ED.]



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THE ORIGIN OF THE BIBLE.

The Bible Divine in its Origin, pure and perfect in its Teaching. The only Safe and Reliable Guide to Human Conduct.

BY THE EDITOR.

(Continued from page 262.)

FOR PORPHYRY'S TESTIMONY.

PALEY says that what Celsus was in the second century Porphyry became in the third century. His work was an attack upon Christianity; but since it is not extant, his points of attack can be known only by what was written in reply. From this it is shown that what he wrote was directed against the Gospels and the Acts of the Apostles, upon the ground that to overthrow these was to overthrow Christianity. Paley says that Porphyry's writings show that he "had read the Gospels with that sort of attention which a writer would employ who

regarded them as the depositories of the religion which he attacked." And he further details the supposed faults he found with the New Testament:

Thus he objects to the repetition of a generation in St. Matthew's genealogy; to Matthew's call; to the quotation of a text from Isaiah, which is found in a psalm ascribed to Asaph; to the calling of the lake of Tiberias a sea; to the expression in St. Matthew, "abomination of desolation;" to the variation in Matthew and Mark upon the text, "the voice of one crying in the wilderness," Matthew citing it from Isaias, Mark from the Prophets; to John's application of the term "Word;" to Christ's change of intention about going up to the feast of tabernacles (John vii: 8): to the judgment denounced by St. Peter upon Ananias and Sapphira, which he calls an imprecation of death—Paley's Evidences, p. 169.

Porphyry, speaking of Matthew, calls him "your evangelist," and he also uses the term evangelists in the plural. That this enemy wrote an attack and dilligently searched out every point which to him seemed vulnerable, and that he considered that if he upset the books he would thereby overturn the cause they represented all goes to show that the cause was a formidable one at that time, and that the books were then in circulation, bearing the same names and containing the same things that they do now. These are the stubborn facts which cannot be ignored in establishing the invulnerable truth that the New Testament originated as its books claim to have originated and that Christ was the cause of it all.

TESTIMONY FROM THE THRONE OF THE ROMAN EMPIRE.

Can any sensible person persuade himself that an emperor upon the throne of the great empire of Rome would condescend to notice fables that only affected a few obscure and superstitious men and women, harmlessly believed? Does not the fact of such a notice prove that the Christian movement was of such a formidable character that the highest dignitary of the world was compelled to put forth his efforts to stem the flowing tide? Right or wrong, a fraud or a genuine thing, it must have been a powerful fact. When this is recognized, which no sane man can deny, the gigantic task is to account

for it in any other way than that which it claims for itself.

In the fourth century the emperor Julian made some of the same objections against the New Testament that Porphyry had made, adding objections to the words "Out of Egypt have I called my Son (Matt. ii: 15), and to those of Matt. i: 22 -- "A virgin shall conceive." Paley says of

JULIAN'S TESTIMONY.

" He recited sayings of Christ and various passages of his history, in the very words of the evangelists; in particular, that Jesus healed lame and blind people, and exorcised demoniacs, in the villages of Bethsaida and Bethany. That he alleged that none of Christ's disciples, except John, ascribed to him the creation of the world; that neither Paul, nor Matthew, nor Luke, nor Mark have dared to call Jesus God; and John wrote later than the other evangelists, and at a time *when a great number of men in the cities of Greece and Italy were converted*; that he alludes to the conversion of Cornelius and of Sergius Paulus, to Peter's vision; to the circular letter sent by the apostles and elders at Jerusalem, which are all recorded in the Acts of the Apostles.

Now these great men of those times, in searching for flaws, were compelled thus to refer to the various parts of the writings they sought to disprove, in doing which they admit that the books were genuine. If they could have produced any other cause or account of the the origin of the system they were attacking, they would quickly have done it. They were too close to the fountain head of the stream to deny its existence, or to attempt to set up any other hypothesis. They knew better than to try such a plan, notwithstanding they evidently were not too scrupulous to resort to any cunning trick that might secure their object, believing that the end would justify the means.

So far we have given only the testimony of enemies from the Gentile world, because all we have sought to do was to establish the facts in relation to the origin of the New Testament. It does not matter what one man's opinion of another may be in testifying of the fact of his existence and of things he has done and of what other people have said about him. He may believe him to be an honest man or a dishonest man

and yet his competency to testify as to his residence, his trade or business, etc., never be questioned. It is in this way that the works of the writers we have quoted are competent witnesses as to the facts to which their testimony bears witness.

THE REVOLUTIONARY CHARACTER OF CHRISTIANITY.

When we consider that true Christianity was of the same character as its founder, of whom it is said, "A bruised reed will he not break, and a smoking flax will he not quench," its rapid progress against a religion which was backed by the throne is all the more wonderful and unaccountable upon any other grounds than those claimed by itself. The rapid strides it had made in overcoming paganism are best shown by Pliny's famous letter to the Emperor Trajan, written, let it be remembered, only about seventy years after the death of Christ. In this letter he says:

PLINY'S LETTER TO TRAJAN.

SIR, It is my constant method to apply myself to you for the solution of all my doubts; for who can better govern my dilatory way of proceeding, or instruct my ignorance? I have never been present at the examination of the Christians (by others), on which account I am unacquainted with what uses to be inquired into, and what and how far they used to be punished; nor are my doubts small, whether there be not a distinction to be made between the ages (of the accused), and whether tender youth ought to have the same punishment with strong men? whether there be not room for pardon upon repentance? or whether it may not be an advantage to one that had been a Christian, that he has forsaken Christianity? whether the bare name, without any crimes beside, or the crimes adhering to that name, be to be punished? In the meantime, I have taken this course about those who have been brought before me as Christians.—I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions; if they persevered in their confession, I ordered them executed; for I did not doubt but, let their confession be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished. There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city. *After sometime* as is usual in such examinations, the crime spread itself, and many more cases came before me. A

libel was sent me, though without an author, containing many names (of persons accused). These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image, which I caused to be brought to me for that purpose, with frankincense and wine; they also cursed Christ: none of these things, it is said can any of those that are really Christians be compelled to do; so I thought fit to let them go.—Others of them, that were named in the libel, said that they were Christians, but presently denied it again; that, indeed, they had been Christians, but had ceased to be so, some three years, some *many* more; and there was one that said he had not been so these *twenty years*. All these worshipped your image, and the images of our gods: these also cursed Christ. However, they assured me, that the main of their fault, or their mistake, was this,—that they were wont, on a stated day, to meet together before it was light and to sing a hymn to Christ, as a God, alternately; and to oblige themselves by a sacrament (or oath) not to do anything that was ill, but that they would commit no theft, or pilfering, or adultery: that they would not break their promises, or deny what was deposited with them, when it was required back again; after which it was their custom to depart, and to meet again at a common but innocent meal, which yet they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles. These examinations made me think it necessary to inquire by torments, what the truth was, which I did of two servant maids, which were called *deaconesses*; but still I discovered no more than that they were addicted to a bad and an extravagant superstition. Hereupon I have put off any further examinations, and have recourse to you; for the affair seems to be well worth consultation, especially on account of the number of those that are in danger; *for there are many of every age, of every rank, and of both sexes, which are now and hereafter likely to be called to account, and to be in danger: for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope may be stopped and corrected. To be sure, the temples, which were almost forsaken, begin already to be frequented; and the holy solemnities, which were long intermitted, begin to be revived. The sacrifices begin to sell well everywhere, of which very few purchasers had of late appeared; whereby it is easy to suppose how great a multitude of men may be amended, if place for repentance be admitted.*

TRAJAN'S EPISTLE TO PLINY.

MY PLINY—You have taken the method which you ought, in examining the causes of those that had been accused as Christians; for, indeed, no certain and general form of judging can be ordained in this case. These people are not to be sought; but if they be accused and convicted, they are to be punished, but with this caution, that he who denies himself to be a

Christian, and makes it plain by supplicating to our gods, although he had been so formerly, may be allowed pardon, upon his repentance. As for libels sent without an author, they ought to have no place in any accusation whatsoever, for that would be a thing of very ill example, and not agreeable to my reign.

(*To be Continued.*)

EDITOR'S TOUR SOUTH.

[Continued from page 262.]

BROTHER NEAL had come down to Richmond, from Alexandria, and was anxious to have one lecture in the town of his present sojourn. Lanesville and Washington, D. C., were the two places for which we were yet booked, and to meet brother Neal's wishes we cut off a little from Lanesville with the reluctant consent of the brethren Robins, who were at Richmond on Sunday. This arrangement having been made, brother Neale returned home to attend to preliminary details.

Before we left Richmond brethren Henley and Owens arived from Norfolk to accompany us on our journey north as far as circumstances would allow. This was an arrangement of brother Henley's for his own pleasure and profit, he said, but which was enjoyed on our side as well; for he is a genial brother, and brother Owens being a young man and young in the faith, the trip was to his profit.

It is but an hour's ride from Richmond to Lester Manor, near Lanesville, so we had scarcely loosened our grasp from handshaking with a number of brethren at the former place who came to the depot to see us off, before we were shaking the hands of friends in King William County. Brother James A. Robins had a carriage ready at Lester Manor to convey us to the cosy home of brother Frank Robins, a distance of about three miles. Here the

three of us were well cared for, and we had the pleasure of meeting sister Packie, of Baltimore, who was spending part of her summer vacation there, she being a schoolteacher. Her regret was that sister Williams was not along, having formed a pleasant acquaintance at the Lanesville fraternal gathering about seven years since.

Not having had notice that a visit was desired at Lanesville till we were well along on our tour, our time there was quite short; but what little time we had must be divided. So the morning after arrival we went to the home of brother J. A. Robins, only just across the farm, brethen Henley and Owens spending part of the time with brother Thos. Robins, just across another farm. At brother J. A. Robins we had the pleasure of meeting sister Morrison and her daughter, who paid us a short visit when at Chicago last year. The time being short, and having much to talk about with the brethren in regard to experiences since last we met at Lanesville, and the present status of the Truth's affairs, no time was wasted. Among other things the advisability of another Lanesville fraternal gathering in the not far distant future was mooted; and it was thought, now that the state of things in Virginia generally was agreeable and open for fellowship upon a pure basis, it would be a good thing. We may hear more of it after a while.

Arrangements were made for four lectures in the Lanesville Christadelphian meeting-house—one Wednesday night, one Thursday night, and two on

Friday, when an "all-day meeting" was held. It is surprising to see how quickly an audience can be had in Lanesville without the aid of newspapers or hand-bills. The attendance at the first and second lectures was quite good, and increased at the all-day meeting. Again we had the pleasure of meeting our aged brother, Dr. L. Edwards, who presided at all the lectures. He still bears up well, the first glance leaving the impression that he looked better than when we saw him about seven years since; but a closer look showed that time was telling its tale. Brother Julian Edwards was present, too, and we are pleased to say that the little friction of days gone by is no more visible than if it never was. It is a delightful thing to feel that misunderstandings of the past are so far removed that brethren can take each other by the hand and say, We are ready to meet our Judge. So far as we are concerned this is the mutual feeling in Lanesville. But, it must be confessed, there were misgivings and anxiety about others. All was not smooth there. The interested and anxious on-lookers, who are within hearing of what echoes of old-time trouble still remain, were glad that we devoted the four lectures to the signs of the times and the practical bearings of the Truth. Brother L. Edwards seemed to be overwhelmed with the appropriateness and opportuneness of the addresses, and the prospects of what good results must surely follow, as he thought. We were not shooting in the dark; for brother J. A. Robins, with the welfare of the brethren concerned in view, had indicated what would be according to the fitness of things. That everybody was deeply impressed was encouragingly evident, and some tokens of good practical results were manifested, so we were told, before we left. Those are not empty words:

"Behold how good and how pleasant it is for brethren to dwell together in unity."

It is a sweet thing to make up after a quarrel. The experience is worth the doing. Let us not allow the opportunity to slip. Of course, it is a mutual thing. One cannot do it without the other. Woe be to the one who refuses. For my part, there is not a living one with whom I am not ready at any time to go into a secret chamber, and in the spirit of true love, without being too exact about justice, end whatever estrangement might exist.

"Can you not give us what you have said, in printed form?" some asked. No; that is impossible. The motive, the incentive, the conditions are often essential ingredients of addresses of such a character. Besides, they would not have the effect in cold type. Retain the effect and the object is attained. The anxiety of some in Lanesville was not confined to local matters, while contemplating the clearness of the signs of the times and the practical obligations of the Truth. "The old doctor" came close up by our side and whispered in our ear something which we felt sure was confidential and esteemed important; but a whisper was of no use to us; for of late years our "thorn in the flesh" has been an impaired hearing, a fact which the doctor for the moment forgot. Then in a low tone he asked, "What do you consider is the present status of things as regards fellowship between you and brother Roberts?" Ans.—"So far as I am concerned it is what it was when we last met here in Lanesville. But how it is with him I do not know." "But how about the responsibility and Adamic condemnation question?" "The responsibility question I do not regard as interfering with fellowship; and while I believed he was, under the stress of adverse circumstances, inexcusably brought on, perhaps, and by

conflict with one worthy of his steel, driven off the ground of the truth on Adamic condemnation, he seems to have been trying to right himself in his writings ever since; and though he does not confess it, it is enough so far as I am concerned." "That's a good way to view it," was the rejoinder, and the old brother seemed relieved.

The time to shake hands had arrived, and the carriages were ready to take us from the meeting-house to Lester Manor, where we were to meet the train from Richmond, which was to take us to West Point (only a few miles), where our boat for Baltimore would be waiting. Having a little time to wait at Lester Manor, we called on brother and sister Yancy. Sister Yancy is the eldest daughter of brother and sister J. A. Robins. Brother Reed, in his outspoken way, once told the brethren at Norfolk that they seemed to be "a Dozier crowd." Here at Lanesville it seems to be considerable of "a Robins crowd."

The train was approaching, and sister Biscoe and her daughter, of Little Rock, Ark., were expected. We got ready to shake hands with them and say, "How are you?" and "Good bye," for that was all we could hope for, the stop of the train being short; and that was about all that was possible. We are still under the safe care of brother Henley, and brother Owens is along. Soon we are on the boat at West Point and steaming Baltimoreward. Brother Henley is quite at home. Being a pilot, he knows every turn of all the rivers and bays, and the names and location of the surrounding places on land. He at once arranged to eat the last meal, for the time, with brother Williams; for soon we were to reach York Town, where he and brother Owens would bid us farewell and leave the boat for a carriage ride across the country about twelve miles, where they

would take the train back to Norfolk. Supper over, there was a little time to talk of the work done during the two weeks of our visit at Norfolk, Richmond and Lanesville. They felt much strengthened and encouraged and inspired to a more diligent study of the Word. It appeared grander and more beautiful than they had ever seen it before, and there was nothing upon earth to be more desired than a knowledge of it that could hold it forth in its beauty to perishing mankind. The whistle signals approach to York Town, and that meant that we must at last reluctantly shake hands and say good bye. We are at the landing place and only a few moments time allowed for passengers to land, so they are off. Electric lights shine over the landing place, but beyond all seems thick woods, and darkness that can be felt hangs like a pall over all. We keep our eyes fixed on the two brethren till they disappear, while the heart whispers:

"God be with you till we meet again."

In a few moments our ship is ploughing the waters; the night is calm and the waters smooth, and everything is in favor of a good night's rest. We are very tired, but tempted to sit a while and listen to several ladies who play quite well on the piano. Soon we lie down to rest, and soon, again, we are sound asleep, which is undisturbed till about five o'clock next morning, when, fresh as a lark, we are up and on deck viewing the surroundings of the Chesapeake Bay, and closely watching every vessel, wondering if we might happen to see one that hailed from the port of Swansea. If we had it would not have been of real benefit to us: but some how or other, anything in a distant clime that comes from one's old home creates pleasant feelings and starts the mind musing over happy

remembrances. Not that there are no unpleasant and sorrowful things to remember, but we are not naturally inclined to look at the dark side of life's vicissitudes, nor to brood over wrongs we may have suffered at the hands of friends or enemies. We must keep in mind the fact that even this evil state of things is pretty well balanced, to make life tolerable. With all its troubles there are more people laughing than crying, more happy, in their way, than miserable. Of course, in most cases the laughing is giddy emptiness and the happiness of a very flimsy kind; but it all makes the best of a bad state; and since the world has so degenerated that the vast majority of people are mentally and morally fitted only to "eat, drink, and be merry and die," it is well that they can be "merry," and, better that, in the end, they can die. There is a glorious change close at hand. God speed it.

About eight o'clock we landed in the city of Baltimore, and walked a few blocks to the depot, where we had to wait about two hours for our train to Washington. Upon our arrival in Washington brethren Austin and Ray were at the depot to meet us. We did not recognize either, but brother Austin, not quite sure he was right, hailed us. We were driven in a carriage to his home, where sister Austin gave us a hearty welcome. Only one daughter has obeyed the Truth, but all were very friendly and made everything pleasant. One night was spent at the home of brother and sister Ray, and we visited among others, where brethren and sisters were invited so that we could spend as much time together as possible.

The Truth in Washington has had a sad experience. For a time it seemed to prosper in the hands of brother Boggs, who ran well for a while. But it was of short duration; he fell away and pulled others with him, spreading

wreck and ruin all round. Still, a few were left with a little rallying power. As for him, he never recovered himself. When we were there one who had recently seen him said his condition, physically and spiritually, was pitiable, and now word has come from brother Ray that he is dead and buried. How sad! How will he face the Judge? To us it is the most unaccountable thing on earth, that some who seem to thoroughly understand the Truth and are filled with zeal in its behalf can yet fall away and become enemies of what they once loved and cherished. Let us all strive to be able to exclaim with the apostle Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Notwithstanding the havoc which poor apostate brother Boggs made, a few determined ones held on, and a small body met together and there would now be about twenty-five members. Their meetings are held in a small church belonging to the Seventh Day Adventists, where, also, our lectures were given. This necessitates their meeting for breaking of bread being in the afternoon. The arrangement is not a very good one. The Adventists have a sign on the door, but when we went there for our first lecture, there was nothing to show that any other people met there. We complained, and after that a poster was hung over the sign during our meetings. The lectures were not largely attended; but considering all the surroundings, it was thought that we had no reason to complain.

Internally, however, all is not right in Washington. Brother W. Wood had

informed us that he was corresponding with a brother with a view of righting the wrong, and the impression left upon our mind was that the wrong was not very serious. When mingling among the brethren and sisters, however, it became evident that some were quite restless, fearing they were doing wrong in tolerating views held by a leading and a well-meaning brother. It became, at last, evident that the dangerous theories of Watch Towerism, future probation, were the cause of the restlessness, and well might there be uneasiness from such a cause. Still, one brother had already been shown and had confessed his error, and the other one was an amiable man and was corresponding with brother Wood on the matter and expressed a willingness to be put right if it be shown he was wrong. This left the door open for patience. It was desired, and we shared it, that an opportunity be had for us to talk the matter over; but with the exception of a few moments before a lecture this was not possible. To do the best we could under the circumstances, we hit the point whenever opportunity offered in our lectures, in the hope that this might arouse an examination looking to good results. We advised that the matter be taken up in the Bible meetings till a conclusion be reached; and most of the brethren and sisters felt that this was urgently needed, since in the examination of candidates for baptism, and in the lectures the future probation theory was very much in the way, and quite obstructive to the thorough presentation of the Truth. We can but hope that the danger of the theory will soon be seen and that it will find no welcome among those who are preparing to meet Him who is jealous for the purity of that truth of which he is an embodiment. It is a case where toleration for a time, where there is hope, is permissible, but

where compromise is surely forbidden.

Washington is an interesting city, and through the kindness of brother Austin we had access to many charming sights. The new Library building is a wonder to behold. It is no use for our feeble pen to attempt to describe it. It was just being prepared for the books, which were to be removed from old quarters in the House of Congress. The new building stands over a block away from the capitol, yet there is an arrangement by which books that may be asked for can in a moment be conveyed underground from one building to the other by pneumatic tubes. When we come face to face with the wonderful achievements of human skill in this age we wonder how it can be possible that it can be exceeded in the age to come. But what will this Library building be compared with the temple of Ezekiel's prophecy? When in the presence of an aggregation of human skill in art architecture and manufactures of all kinds, how small and insignificant one is made to feel. It is overwhelming, and the question obtrudes, What am I that I should be of any use in the greatness and grandeur of the age to come? If one forget that big aggregations are composed of little details, and that each is essential to the whole, he is apt to seek a place to hide his insignificant self, wondering what he is here for. But the smallest stone, and the most infinitesimal atom are essential to the divine temple and the New Jerusalem which are to adorn the coming age. As the potter has power over the clay, so has the Great Architect of the universe power and wisdom to bring great and grand things out of things which are as nothing. So we have our little parts to perform. Let us be faithful and faint not.

In the Senate chamber excitement was running high over the tariff bill, which passed, I think, the day after we

were there. By request of brother Austin a very intelligent and courteous gentleman was sent to show us some of the beauties and curiosities of the Capitol. The President's beautiful room was visited, and the House not just then being in session, the gentlemanly guide asked us to take a seat in the speaker's chair, just to say we had sat in the chair of the famous speaker, Thomas Reed. We did so, not that we considered it an honor. It would not do us any good nor any harm. Notwithstanding that Mr. Reed holds a high position, we would not care to sit in his seat in the sense these words are used by the Psalmist; for from an address we once heard him give in Iowa, we fear he is one of the "scornful." Under the dome of the Capitol we were shown some interesting acoustic curiosities, which seem to have been accidentally discovered at various times, and were never designed. We were placed on one of the marble slabs of the floor while our guide stood on another about twenty feet away; and we could hear him speak in almost a whisper. This result is obtained only on these two stones out of the hundreds which make up the entire floor. Then, one man putting his ear close to one column on one side of the rotunda and another speaking in a low tone at a column on the other side, about fifty feet away, could be heard quite distinctly. If the real reason of these things could be found out and scientifically applied in the construction of public buildings it would be a good thing; for the acoustic properties of the very best are far from complete with what present scientific knowledge there is of the properties of sound and how to conduct it.

One afternoon brother Austin gave us a nice ride in his buggy through various parts of the city and out, about five miles, to the Soldier's Home. The grounds around this Home were beauti-

ful, and the scenery around the winding and meandering driveways charming; but it was when we ascended the tower of the Home that the climax was reached. There is a commanding view of the entire city, and Georgetown and Alexandria in the distance, and in every direction interesting and historic places which it is useless for us to undertake a description of. Our guide was an old soldier who had escaped from the Custer tragedy, and who in the use of h's was continually doing the things he ought not to do, and leaving undone what he ought to do and there was no "elp" in "im," which is the case with all "Hinglishmen" who have not been thoroughly educated out of this strange and awkward provincialism. He was very attentive and cordial, with manifest evidence that he was anticipating a "tip," and we had not the heart to disappoint the poor fellow.

Our work over in Washington, there was still one lecture to be given before we turned our face homeward. This was in Alexandria, where reside brother and sister Neal and their son, who also is in the Truth, we believe. Alexandria is about twelve miles from Washington and a line of electric cars connects the two cities. It was arranged for us to go in the morning, and sister Lyman, daughter of brother and sister G. G. Bickley, of Waterloo, Iowa, who now resides at Washington, accompanied us. This gave us a little time for chat with brother Neale, with whom we became well acquainted years ago in Virginia during the stormy times there. Brother Neale seems to have drifted to this town, and so far as the Truth is concerned is "like a pelican in the wilderness." He is editor of the *Alexandria Times*, a daily paper, the principal one of the city. It necessarily is much taken up with politics, for its proprietors run it for that purpose, if we are not mistaken. With

them it is not an end, but a means to an end—political position, prestige and power. That is all right for them, upon the principle of the “dead burying the dead,” but we surmise that brother Neale’s tact and talent, a good share of which he is possessed of, particularly, in that line, may be drawn upon so heavily that he may some of these days find himself in the labyrinth. He thinks, however, he is sufficiently on his guard. We hope so; yet we would rather see him on his farm in Virginia among the many warm friends of his youth; and we know they would love to have it so.

Brother Neale had taken this opportunity of publicly confessing Christ—the true Christ—before men, and he did not go about it sparingly. His paper contained an announcement of the lecture in bold display type and its readers were compelled to frequently stumble over editorial notes in various forms, calling attention to the lecture. Besides, hand-bills were freely distributed. The opera house was engaged, quite a large place—too large for the Truth in Alexandria, we knew the moment we saw it, after glancing over the city. There is a large proportion of the colored people there—large enough to be a dead weight, as they always are where they are numerous. But brother Neale had done his best, and faced boldly friends and foes whether they liked what he was doing or disliked it.

A little before the time for the lecture here came the Washington delegation—no, not a delegation; for nearly every member of the ecclesia and all the children of the Sunday-school were there. This was encouraging, for part of our audience was already on hand, but it turned out to be the larger part. We had a large hall, lots of empty chairs, with a few people, some intelligent, some otherwise, if we had a right to judge by appearances. Well, we

performed our duty in a sort of mechanical way, for there was not much to enthuse, our subject not being suited to the advanced intelligence of the brethren and sisters, and of others there were not enough to get up steam. At the close brother Neale informed us that several of the preachers of the city were present, but, of course, there is not much hope of hiring preachers shaking off the denominational shackles and embracing the most unpopular cause on earth. We were soon on board a car and electrically spinning toward Washington. Some of our beautiful anthems were sung, and all seemed to enjoy the trip. After a good rest we were up the next morning at five o’clock to be ready for our train about seven, on the Pennsylvania road, via Baltimore, Harrisburgh and Pittsburgh. Our train stopped long enough to give passengers a view of the famous Horseshoe Bend. Our work was done and our mind was homeward, where we knew work was awaiting us. In due time we were there, finding all well and glad to welcome our return; and we felt well and strong for duty; for the trip had been a benefit to us. More tender care and considerate kindness one cannot receive than did we at the hands of the brethren and sisters, and while we were left unhampered by any financial considerations, and free to speak out without fearing frowns or courting smiles, that necessary part of such an expensive tour was liberally and unostentatiously attended to, with a liberal contribution by one brother towards the publication of our new book, which we are busy at work on, entitled “The World’s Redemption,” having now reached 150 pp. printed of two thousand copies—one thousand on extra good paper, and one thousand on a cheaper grade. We shall continue writing and printing as other duties will allow, hoping to be well along towards the end as the present year closes.

Thanks to all for kindness. Thanks be to God for health, strength, and protection, and a safe arrival home—always to us sweet home.

The Literal Return of Christ to the Earth.

CHAPTER X.

(Continued from page 277.)

PART OF HIS MISSION NOT FULFILLED.—HIS FIRST COMING A DISAPPOINTMENT WITHOUT HIS SECOND.—HE IS TO BRING PEACE.—HE CAME TO SEND A SWORD.—IS PROPHECY A FAILURE?—CHRIST'S RETURN THE ONLY EXPLANATION OF THE DIFFICULTY.—POPULAR THEORY OF HEAVEN-GOING INCONSISTENT WITH CHRIST'S RETURN.—SALVATION DEPENDS UPON IT.—WILL BE LITERAL, PERSONAL AND VISIBLE.—THE HOPE AND CONSOLATION OF TRUE BELIEVERS.—THE TYPES REQUIRE IT.

Yes, many will say, no doubt the Scriptures teach the second coming of Christ, and everybody believes in it. But how is it believed in, in what sense? Some will say that He comes in a sort of an unexplained, inexplicable spiritual sense at the death of every believer to take the soul to heaven; others will say that He is coming at what is called the "end of the world," simply to raise the dead and take all the residue of the redeemed to heaven, when the earth is to be burnt up; but neither of these speculations is in harmony with the testimony cited. When the angels declared His coming again, they did so in words which cannot be misconstrued or perverted to make them suit human speculations. "This same Jesus whom ye have seen go into heaven shall so come in like manner as ye have seen him go" is what the angels say. He went bodily, literally, and they saw Him go. He will come in like manner, and "every eye shall see him, and they that pierced him shall behold him." There can, therefore, be no question

about the literality of His coming.

Not only so, but what I wish to impress upon the reader's mind here is that salvation depends upon His coming. It is in "the regeneration, when the Son of man shall sit in the throne of his glory" that the twelve apostles are to receive their reward. For Peter's question was, "What shall we have for following thee?" What shall be our reward? And the Saviour's answer is that they shall be rewarded "in the regeneration, when the Son of man shall sit in the throne of his glory," that it is then that they shall "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix: 27, 28.) That which Peter and the apostles are to have for leaving all and following Him is not to be had until "the regeneration, when the Son of man shall sit in the throne of his glory." When shall the Son of man sit in the throne of His glory? He answers, "When the Son of man shall come in his glory and all the holy angels with him, *then* shall he sit in the

throne of his glory" (Matt. xxv: 31). Let the reader examine further along in the chapter and it will be seen that it is at this time that Christ will call before Him those who are to be judged, separating them one from another, the good from the bad; and punishment is inflicted upon the bad and rewards are meted out to the good. To those on the right hand He says, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world;" and it is then that the wicked go away into the punishment of the age, and the righteous into the life of the age (verse 46). Hence the reward of the righteous and punishment of the wicked depend upon the second coming of Christ. He does not reward the righteous first and then judge them. He does not judge them until He comes the second time. He does not reward them until after He has judged them at His second coming. Therefore the salvation of every follower of Christ depends upon His second coming.

In the parable of the nobleman He shows them that before the establishment of His kingdom can take place, and therefore before we can enter the kingdom, He must go to heaven and return. During His absence there is a command for faithful followers to obey, a commandment which unfaithful men have perverted and disobeyed. What is that command? It might be as well here to emphasize what it is not. He does not command them to occupy till they shall go to him in heaven, the very thing that popular religious teachers tell the people they must do. Were we to ask them what our duty is, and what our hope is, the answer would be, Occupy, to use the word the Saviour used, as long as you live in this life, until you die, and then you will go to heaven. But what is the command of the Saviour in the case? Here it is in

words unmistakable, "Occupy till I come." (Luke xix: 12-27). It is further said that "when he was returned, having received the kingdom, then he commanded these servants to be called unto him. Now let us suppose him calling his servants when he was here on earth, and just upon the eve of his departure telling them, "Occupy till I come." I am going away to heaven and I am coming back. I want you and all your successors, or whoever would faithfully follow me, to occupy, that is, believe me and obey me during my absence; be faithful to me till I return, for I will return, and when I do, I will call you into my presence to give an account of how you have conducted yourselves during my absence, and your reward and punishment shall be accordingly. Can anything be plainer than this? Can anything be more directly opposed to popular theories than this? If the servants to whom he addressed himself went to heaven to him as soon as they died, they have been with him ever since. How then shall we understand him saying that when he would return he would call them together. If they have been called together to him in heaven two thousand years before, how can He call them together here when he returns to this earth? And let it be observed that the calling together is to judge them before they are rewarded, whereas, if they had been in heaven and had been rewarded for two thousand years, and then called back here to earth, we should have a reversal of the order of things, in such a manner that if an ordinary judge were guilty of such an absurdity, he would be declared unfit for his office.

John xiv: 1-3, is quoted by some to prove that Christ intended that his disciples should go to heaven to him. We shall give special attention to this passage of Scripture further on, but will simply say here

that there is not a word in the text about their going to heaven. What the text teaches is that Christ was going there, and that Christ was coming back. For he declares, "If I go and prepare a place for you, *I will come again.*" Come again for what? Mark the next words, "and receive you unto myself." After Christ should have received them in heaven two thousand years before, how could he come again to receive them? The receiving here is when he comes again, and not when they go to him. This receiving when he comes again is that, "where I am," that is, where I am when I come again, or, if you like, where I am now when I am uttering these words, "*there* ye may be also." That he did not mean that they were to go to heaven to him is clear from the fact that He told them, "Whither I go ye cannot come," and the apostle Paul declares of God in heaven, that "no man hath seen him, nor can see him, whom no man can approach unto." The Saviour also declares that "no man hath seen God at any time." In the declaration of the angels upon the occasion of Christ's ascension to heaven, when they assure us that his coming will be in like manner to his going, let it be observed that this was given as a consolation to our Lord's anxious disciples. If ever a little company of people were anxious they were at that time, and they had reasons to be so. When we take into consideration the state of things in the world at that time, the trials and hardships through which the disciples had passed in company with their Lord and Master; the cruelty which he had suffered at the hands of the Jews and Gentiles, when his faithful followers were terror-stricken and amazed, so much so that Peter was dazed and so staggered that he hardly knew what he was saying when he denied his Master in that trying hour when Jews and Gentiles sought his destruction.

I say, when we consider what they had passed through, and the threatenings which seemed to confront them on every hand, and then to think that their only hope, the one in whom they had placed their implicit trust and confidence, the Shepherd of the sheep, was about to be snatched away and leave them in a dark and cruel world, as sheep without a shepherd, we can get a faint idea of the anxiety of the little company in that trying hour. If ever men needed consolation, real consolation, not flattery, not mere poetic words, but a consolation full of reality, they needed it at that time. Not only so, but they needed such consolation as would bring them as nearly as possible to its realization. Whatever promise the angels had for those men it should be such as would be nearest to them, the first blessing they would realize as a deliverance from the troubles and trials through which they were passing. According to the popular world, that which was nearest to them in the way of deliverance was death, and the consolation which would have been given to them by the leaders of religious theories of our times would have been, Why stand ye gazing up into heaven? Why are you so anxious? It will only be a few short years till you die, and then you shall be wafted away on angel's wings to heaven, to Christ, to bask in bliss eternal. I ask you, dear reader, would this not have been the consolation given by popular pulpiteers? Is not this the consolation they give now to men and women who are distressed? But how different the consolation given by angelic messengers who came with heavenly authority; who came with consolation which had its foundation, not in flattering, foolish poetic flights, more noted for their poetry than their truth; but in words of living truth they declare the deliverance which awaited those anxious people was not to be at death. It

was not to be until Christ, whom they had seen going into heaven, would so come in like manner as they had seen him go. This was their consolation. Hence upon the second coming of Christ depended the salvation of those who had faithfully followed him.

We can understand now why the apostle Paul, writing to the Corinthians says, "So that ye come behind in no gift; waiting for the *coming of our Lord Jesus Christ.*" Why it was that he said, "Christ the first-fruits; afterwards they that are Christ's *at his coming*;" why he declared to the Phillipians, "Our conversation is in heaven, *from whence* also we look for the Saviour;" why he said to the Colossians, "When Christ who is our life *shall appear*, then shall we also appear with him in glory;" why he said to the Thessalonians, "Ye turned to God from idols to serve the living and true God, and to wait for his Son *from heaven*;" why he declared to the same church, "Now we beseech you, brethren, by *the coming of our Lord Jesus Christ*, and by our *gathering together unto him*," showing that it is when the Lord comes that we are to be gathered together unto him, and it is not that we are gathered together in heaven before he comes. And in harmony with all this he declares, in writing to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing* and his kingdom." Whom is he to judge? The quick and the dead. When is he to judge them? At his appearing and His Kingdom. When will he reward them, before he judges them? No. Therefore not before he appears. Whom is he to judge, again I ask? The quick. Who are they? Those who are alive when Christ comes; and those who are dead, not alive,—two classes. he will raise the dead, and they with the quick, the living, will be

gathered together unto him, and he will judge them, and this will be at his appearing and his kingdom. It cannot be made plainer. Is it not a wonder that the world has gone astray from such clear teaching? The apostle, himself, when he came to face death, declared that he had fought the good fight, and kept the faith, and that henceforth there was laid up for him a crown of righteousness. Henceforth, that is from the time I die forward until a certain time, there is laid up, or reserved for me a crown of righteousness. If popular theories are true, Paul was mistaken, for that was not the time when the crown of righteousness would be laid up, that was the time when he would receive it. The moment he died he would mount triumphant to heaven, and there would be crowned with his crown of righteousness. But Paul did not understand it so. His faith, the good fight of which he had fought, was a faith that believed that from the time he died forward his crown of righteousness would be laid up for him. And now let us ask him when he expects to receive that crown of righteousness. And he answers, "which the Lord, the righteous judge shall give me;" here we have really the answer, for he had just said to Timothy that the righteous judge would judge the quick and the dead at His appearing, and it was as a righteous judge that He would give Paul his crown of righteousness. Inasmuch as His appearing as a righteous judge would not take place until His second coming, how could Paul receive his laid-up crown of righteousness at the hands of the righteous judge until the righteous judge had come to judge the quick and the dead, among whom the apostle Paul was numbered? But he does not stop there, he proceeds further, "which the Lord, the righteous judge, shall give me at *that day*"—not this day. Mark you, not now,

the day of my death, but at that day, the day at the end of the time during which my crown of righteousness shall be laid up, then the righteous judge shall give it to me at *that day*. What day, Paul? "And not to me only, but unto all them also that love *his appearing*." No wonder then, that Paul said "that we denying ungodliness and worldly lusts should live soberly, and righteously, and godly in this present world, looking for that blessed hope and *glorious appearing* of the great God, and our Saviour Jesus Christ."

In writing to the Hebrews the apostle shows us that this coming, of which he is speaking, and in which centers his hope and the hope of every follower of Christ, is the second coming. It is not a spiritual coming that is taking place all the time, at the time of every believer's death; in fact, that would not be a coming at all, that would be a staying here, for every moment of time, according to popular theories, believers are dying, and it is not imaginable that Christ would be going and coming as rapidly as every individual believer dies. It would be Christ here all the time to receive the soul of every one as it leaves the body, and Christ in heaven all the time receiving them there, and that would be no coming in any sense. But the apostle says, "Christ was once offered to bear the sins of many; and unto them that look for him shall he *appear the second time* without sin unto salvation." Note the words. They are full of meaning. They not only tell us that He will appear, but that this appearing of which he is speaking is Christ's *second* appearing. Our relation to that appearing is also set forth, for it is said, to them that *look for Him*, that is to them that look for His second coming, He shall appear to *their* salvation, which surely would imply that He will not appear to the salvation of those who do not look

for His second coming, who do not "occupy" till the nobleman returns. Yet they change and pervert His word and persist in going to Him, instead of His coming to them.

These words of the apostle find a type in the High Priest under Moses. In this same chapter he has given a detailed account of the Holy places of the tabernacle, and of the High Priest going into the Most Holy place on the day of atonement, which he shows was typical of Christ going into heaven. As the High Priest appeared in the Most Holy in behalf of Israel in order that atonement might be effected between the nation and their God, so Christ has gone into heaven as the high priest of the Israel of God there and now to appear on their behalf, where "He ever liveth to make intercession for us." He is now within the veil. And here we might ask, What were the Children of Israel to do while their priest went into the Most Holy to make the atonement? Were they not to remain outside and await his return, when he would confer upon them the blessings? Supposing some of them should have invented a new theory, and declared that it was the duty of the congregation not to wait till the priest should come out, but go to the priest in the Most Holy, and supposing they should have attempted to carry this new invention into effect, what would have been the result? They would have been stricken with death in a moment. The moment one put a foot upon the threshold of that Most Holy place he would have been stricken down. Hence, then, they must remain outside waiting and watching, listening to the ringing of the bells upon the priest's garments as to whether even he was acceptable in the Most Holy, and whether his offering in their behalf would be accepted of God. To them that faithfully waited his return, looking for him, he appeared to their salvation,

or rather to their atonement, which meant, really, the saving of the nation, and their being permitted to continue in national life. Some of them became impatient and refused to wait in the proper attitude for the return of the High Priest, and Paul says they sat down to eat and to drink, and rose up to play, and with many of them God was not well-pleased. Now apply this type to the anti-type; the true church of Christ is the congregation, and the High Priest has gone into the Most Holy place to appear in the presence of God in their behalf. What are we waiting for? Waiting His return, and those who have apostatized are sitting down to eat and to drink, and rising up to play, and speculate with theories of men, with new inventions; instead of waiting the return of the High Priest, they are to enter and go right into His presence. How can they be said to be looking for Him and waiting His return? They are unfaithful, they are apostates, with whom God is not well-pleased. They are like the Israelites of old, and to them the High Priest will not appear the second time without sin to their salvation. He will only appear to the salvation of those who have occupied till He comes, who have turned from idols to serve the living and true God, and to wait for His son from heaven. Therefore, says Christ, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi: 15). Behold I come quickly, that is, quickly or suddenly, He meant, after the things previously shown had come to pass. John is taken down symbolically through the history of the world, from his day to the time of Christ's coming. The program of human events is caused to pass before him in panoramic view, and when he comes down to the time when the angel's words are

to be fulfilled, Christ is to come again in like manner as He went into heaven, he hears Christ calling out from heaven, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. xxii: 7). And again he adds, "Behold, I come quickly; and my reward is with me to give every man according as his work shall be" (verse 12). "He that testified these things said, Surely I come quickly, and the response of every true and faithful follower is, "Even so, come Lord Jesus." But mark the words, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be. Too late! Too late! cries the popular theorist, Abel, Noah, Abraham, all went to their reward as soon as they died. Too late now to come to them to give them the reward according as their work shall be. Their reward has been a matter of experience for long ages before this coming. Too late! Too late! To the moles and to the bats let us cast these traditions of men, and let the words of Christ go down deep into our hearts; let us believe them; let us obey them; let us faithfully watch and wait his coming. To them that look for him, shall he appear the second time without sin unto salvation. Even so, come, Lord Jesus.

HIGHER CRITICIS ASSAILED BY SCIENTISTS.

IT is a good thing that so-called scientists are not allowed full swing in their own field. So far as the Pentateuch is concerned honest Bible students are satisfied with Christ's endorsement of it, and consider the babblings of higher critics unworthy of notice; but they have no objections—indeed they enjoy it—to scientists meeting scientists upon their own ground.

The following, which we quote from *The Literary Digest* is an example:

ARE THE EARLY RECORDS OF THE BIBLE
HISTORICAL?

For the last few months the most-discussed book in the dominion of theology has been Professor Harnack's "Early Christian Chronology." It is probable that this prominence must now be shared with another production of a German university professor, namely, the almost equally well-known Dr Fritz Hommel, the Assyriologist of Munich. By a singular coincidence both works aim substantially at the same result, namely, to enforce the claims of early traditions in determining the historic reliability of the Biblical records. This is done to a large degree by Harnack in reference to the New Testament and in more pronounced manner by Hommel in the case of the Old Testament. Both men have long been adherents of the newer critical methods, and both now claim for early tradition an historical reliability that runs counter in a considerable degree to many of the conclusions of current Biblical criticism. Especially has the new departure been a decided change in the case of Hommel. Formerly a disciple of Wellhausen, as he himself states in his new book, published in both German and English, and entitled "The Ancient Hebrew Traditions as illustrated by the Monuments" (*Die altisraelitische Ueberlieferung in inschriftlicher Beleuchtung*), he has now become an outspoken opponent of that great critic. In fact, the subtitle of his book reads: "A Protest Against the Modern School of Old-Testament Critics"; where, however, the word "protest" is possibly a little strong for the German *Einspruch*.

Hommel's book of 350 pages (357 in the German) is directed against the cardinal thesis of the Wellhausen scheme, which claims that the oldest records of the Pentateuch, as collected in the book of Genesis, are historically altogether untrustworthy, and that especially the so-called Priest Codex, in which the Levitical system is described, claims for early Hebrew history a stage of religious development that can not possibly have existed at so early a date. Hommel confines his line of argument chiefly to the

proper names found in the sources of the Pentateuch, and by the analysis of their meanings, especially in so far as these reflect religious beliefs and convictions, he aims to show that these names indicate a high degree of religious thought, and accordingly vindicate the claims of these records to historical correctness. This argument was in part attempted some years ago by Professor Nestle, of Ulm; but his claims were met by the counter-claim of Wellhausen that these names had purposely been changed in order to put the impress of later history on these early records. Hommel now takes up the argument and demonstrates the fact that in the light of contemporary literature, that of the cuneiform inscriptions of Assyria and Babylonia, the hieroglyphics of Egypt, the recently discovered inscriptions in Southern Arabia and elsewhere, the stage of religious development presupposed by the early Jewish records must be accepted as reliable because a similar state of affairs existed in these adjoining states, the peoples of which were ethnographically or historically closely connected with Israel. His attack on modern criticism is thus largely along the line of archeology on which Professor Sayce has been of late years so energetically pushing; but it is a use made of archeological data that is, entirely novel, and, if demonstrated to be correct, is probably unanswerable. The author himself claims to have proved that the theory of a gradual development of Israel's religion along naturalistic lines, which has been accepted as almost an axiom in the criticism of the last three decades, is demonstrated to be false by external evidence, drawn largely from the contemporary records of surrounding nations. He does not, however, oppose the literary analysis of the Pentateuch, and accepts the documentary theory of the day, regarding this part of the work of the "higher critics" as demonstrated. His attack is made entirely on conclusions drawn from this theory.

Hommel's book deals largely with detail investigations of proper nouns; but as these are all translated in order to bring out their religious bearing and importance, it is a very readable book for other than Biblical specialists. It is in fact intended to be an apologetic work for the general reader.

POSSIBLE MEANS OF PRE-ADVENT-
UAL SETTLEMENT OF JEWS IN
PALESTINE.

SOME have thought that the settlement of Jews in Palestine has not taken place to a degree sufficiently to fulfill the prophecy of Ezek. xxxviii: 11. Perhaps the settlement has been greater than is generally known, it not being good policy to sound a trumpet in the ears of the Sultan. It would seem from present signs, however, that the seeming gap will be filled up by the movement of Zionism. The newspapers, which generally have been ready to ridicule the idea of Israel's return to the Holy Land, are now speaking favorably of the project as proposed by Dr. Theodore Hertzl and others. The newspapers are quick to consider any great movement mooted by men and depending for its success upon human enterprise; but when the Divine hand is pointed out as revealed in the Bible, it is quickly frowned upon, or reduced to ridicule by a correspondent or an editor more gifted with wit than with wisdom.

Now that "rich Jews" and doctor this and professor that have taken hold of the matter, even the editor of the *Chicago Tribune* can condescend to notice what from a Bible stand-point has been for years sounded out to the ends of the earth, only to be condemned as fanaticism. Here is what the editor says on the subject in the *Tribune* for Sunday, August 8:

Fresh evidence comes from Europe that the rich Jews have made considerable progress in their project to establish a Jewish kingdom in Palestine. This progress as yet has not been material or tangible, but it is apparent the idea has not been allowed to grow cold, and that from mere discussion, which served chiefly to arouse the interest and support of Jews generally, the leaders of the

movement have reached the point where practical work can be inaugurated.

Dr. Theodore Hertzl, of Vienna, seems to be the most outspoken of the group of men who are handling the great enterprise. He declares it is his purpose to send an expedition to examine thoroughly the land where settlement will be desirable, and to establish systems of telegraph and other modern conveniences before the removal of the Jews there is begun. He has interested the London representatives of the Baron Hirsch charities in the undertaking, and has instigated the formation of Jewish organization throughout the world whose sole object is to awaken and keep alive the sentiment favoring such an independent Jewish state.

There has always seemed something visionary and impossible about the idea that the Jews could ever again be rulers of Palestine, but certainly there are many evidences in the present condition of the movement that this achievement is not far off. There seems to be little doubt that Turkey would be willing to sell Palestine, but even if the Sultan should be obstinate and refuse, the Jews can reasonably expect to obtain the country from the powers when the inevitable disintegration of the Ottoman empire takes place. A Jewish congress is to be held at Basle on August 29, when all the main points in the scheme will be taken up. Dr. Hertzl confidently expects that this congress will be the "redeemer of the Hebrews." He thinks it will result in bringing the whole project to a head, and will crystallize the sentiment of the Jews which now is overwhelming in favor of it. A Jewish company will then be formally organized with a capital of 250 millions, and if the hopes of the promoters are realized negotiations will be started with Turkey at once for the purchase of Palestine.

If this project of the Jews is realized, it will certainly be the marvel of the history of the world. Nothing imaginable could exceed in grandeur the spectacle of a million men and women, now scattered over the world, journeying back to Palestine with all their racial peculiarities intact even after 1,800 years of persecution.

There is room for a million Jews to live in comfort in Palestine. Who can say that this wonderful restoration may not be accomplished?



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OCTOBER, 1897.

BROTHER A. PINEL, of Quincy, Mass., writes us a lengthy letter complaining that we did not publish in full a statement of the faith of those who were reported withdrawn from by the Boston ecclesia. The correspondence and the statement received from those withdrawn from would fill about half of one number of the *ADVOCATE*. How can we be expected to publish in full such a mass of writing, all on one side of a disputed matter? Since the matter in dispute was on the sacrifice of Christ, why ask for the publication of a statement embracing all other fundamental principles?

We could not be expected to publish, nor to comment on, statements concerning the alleged faults of the Boston ecclesia in its mode of procedure in the case, for it is never safe to decide a difficulty upon the hearing of one side. Whether the reports sent us are biased or not, they all confess that those withdrawn from refused to indorse that part of the Birmingham statement of faith which deals with the nature and

sacrifice of Christ. A new departure was therefore taken, and those who were the movers in it might have expected that the ecclesia would refuse to allow its basis of fellowship to be changed without a good reason appearing to them for such a change. The question has been discussed for years, and the brethren generally believe that the statement of faith expresses the truth upon the subject. This was how the Boston ecclesia, no doubt, viewed the matter. When, therefore, some objected to the clauses bearing on the question, the discord and secession were of themselves, and it is not clear why they should complain of the consequences, though there may have been some fault with the mode of procedure.

Brother Pinel relates some things he heard brother Roberts say when he was in Boston last year, and refers to the difference between the *Christadelphian* and the *ADVOCATE* in the late discussion of the question. Here, again, our brother must know that it would not be prudent for us to publish an individual report of what a brother said on a subject which has been the cause of so much discussion. One thing every reader of our literature knows, and that is that against the free life theory in 1873 brother Roberts contended that Christ was born under Adamic condemnation, a truth which when denied makes confusion, and undermines the fundamental principles. A departure from this in the late controversy by brother Roberts or anybody else will not excuse anyone in teaching that Christ was free from Adamic condemnation and yet was by God's just law put to death on the cross. When he is seen on the cross, free from a single act of personal sin, the fact that he is there by God's arrangement is proof that he stood so related to the penalty of the race, which came by Adam's sin, as to justly require his death to remove that

penalty. If that which was crucified was not *sin's flesh* then it ought not to have been crucified. If Christ, considered in his relation to Adam, was not one of the "every man" for whom he tasted death, then his death was unjust. Justice must be kept in view in the divine necessity of Christ's death as well in his redemption out of the grave; and in this view we are compelled to regard Christ, in his relation to the *Adamic federal sin*, as justly put to death, while in regard to his relation to that "holy harmless and undefiled" character which he worked out, he was worthy of resurrection to life. In this God was just in crucifying and just in justifying. To object to the belief that "Mary was unclean, and that Christ, having been born of her, was therefore unclean," is to imply a belief that Mary was immaculate, and that, therefore, there was immaculate conception. In that case one who was immaculate in nature and immaculate in character was made to suffer for sins with which he had no more to do than had an angel from heaven.

Natural birth reconciles no one to God for a future life. "The just by faith shall live," and faith or its resultant reconciliation does not run through the blood and is the possession of no one, Christ not excepted, by natural inheritance. "Faith cometh by hearing, and hearing by the word of God." It is true that Christ was the son of God by begetting, but this was a sonship for which there was no merit, and if death had cut him off in this sonship and allowed of no other there would have been no resurrection to life. The *Adamic penalty* would have held its victims. There was another sonship by circumcision, which was a legal matter and pertained to a present life relationship only, faith, which alone gives future life, being impossible at the age of

eight days. There is another sonship at baptism, and this one depends upon the voluntary act of the one so becoming a son; hence faith comes in here and creates a relation to a future and better life. This sonship is a mental and moral matter as a relationship resulting from action of the mind and body by free volition in obedience to divine requirements. There is yet another sonship, and this is by resurrection to immortality—"declared to be the son of God by resurrection from the dead." At the time of the first and second sonships the words, "Thou art my son; this day have I begotten thee," could not have been understood by Christ; but at the third and last they could be uttered intelligently and realized in all their glorious fulness. Thus did Christ begin where Adam left him and all who descended from him according to the flesh. He began in the lost state and relation; and in his life he worked his way out and up and became the way for us. There was nothing required of him but what Divine justice deemed necessary before mercy could allow justice to give salvation. God's attributes never oppose each other. That which was required of him was beyond the power of anyone else to render. Hence the necessity of our passing into him in order to share in his achievements.

There are some who ape a holy indignation when one says that Christ was born under the alienated state which Adam's sin imposed upon the race. Yet this indignation will complacently say that Christ was born under *Adamic condemnation*. *Adamic condemnation* is God's condemnation on Adam and all who partake of his nature. Can we be under the condemnation of a sentence and yet not partake of the alienation it involves? There is a kind of an awe that still clings to some as a remnant of that dreadfulness which is aped by

the slave to Rome when immaculate conception is called in question. While we should, as it were, take our shoes off our feet in considering solemn subjects, we must not lose courage at the appearance of a scarecrow. "Come" is the watchword of truth, and we never need fear getting too close to it.

It is evident that the retreat towards the free life theory which in the late controversy displaces many things that had, after a hard struggle, been put in place, has proved to be a stumbling-block to many. They ask those who valiantly fought the subtle free life theory, "Was Christ born in a state of alienation?" and to the surprise of many and the chagrin of those who are trying to hold fast to what they have gained, the answer is, "No, no, no." Here confusion sets in at once; for those who cry "no" regarded a No to the question, "Was Christ born under Adamic condemnation?" as "renunciationism." Now, if Christ was not born in the state of alienation Adam brought upon the race, then he was an exception by begettal and birth, and was at that birth in a state of reconciliation and, therefore, not under condemnation. In that case Christ's escape from Adamic alienation was not a matter of merit at all, and instead of starting where Adam left us all and becoming the way (all the way) out—for himself and all in him—he started where Adam started, so far as alienation is concerned, and therefore, as Turney claimed, with an "unforfeited life."

Now, our statement of faith, which, in the part we quote, was specially provided to offset the free life theory, says, in section 10, that Christ "was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by

Adam's transgression, including the death that passed upon all men, which he shared by partaking of their nature." How one could say that Christ "suffered all the effects that came by Adam's transgression," and then say, "No, no, no;" he was not born under Adamic alienation, and yet not "change a hair's breadth" is inexplicable; and if brother Pinell and thirteen others have stumbled over this, they should remember that to cry "No, no, no," does not change the facts that Christ was born under and "suffered the effects of Adamic transgression;" and that it was by his bearing these and yet in character being "holy, harmless and undefiled" that he became personally and federally the way (all the way) out from that predicament which Adam was personally and federally the way into.

For one to say that "the sentence defiled," and for another to say it was the "sin that defiled," is for both to mean the same, though the latter would be the clearer way of expressing the matter. This, however, ought not to be a cause, nor part of a cause, for division.

When the Birmingham statement of faith was revised by the Chicago ecclesia, some of the verbal faults were removed; such as "*kingdoms* of our Lord and his Christ," changed to *kingdom* (section 19); "Begettal of Christ of a human mother" changed to "begettal of Christ of a virgin daughter of Adam; "raised up in the condemned line of Abraham and David," changed to, "Christ, who, by being made of a woman, was born under the law of condemnation that had passed upon the race." The condemnation did not run in "lines," surely not specially "the line of Abraham and David;" but it followed the whole race. However, verbal differences, ought not to cause division. It is the meaning of things we

must try to get at. Therefore, if a brother stumbles at awkward phraseology in a statement of faith, let us not become slaves to a statement to the extent of making every one bend to verbal forms. Better throw creeds to the winds than for such a trivial thing to "cause a brother to offend."



The Jewish conference at Basle which closed August 31, marks an important epoch in the history of that prophetic people. The interest manifested and the work accomplished were fully as great as had been expected. To establish a Jewish kingdom in Palestine and colonize there under an autonomy the world's millions of wandering Jews, "from the land of the north (Russia) and from all the lands whither He has driven them," thus bringing to its climax the mystery and miracle of the ages, is no small project, and to its contemplation there gathered at Basle the chief thinkers of the Jewish race from Europe, America, Asia and Africa. It is reported that there were present beside the leaders of the movement—Drs. Herzl, Nordau and Ernst—W. Bainbus; Dr. Hirsch Hildesheimer, of Berlin; D. Bodenheimer of Cologne; Oscar Strauss of New York, late U. S. Minister to the Ottoman Empire; Simon Wolff of Washington, D. C.; Jacob Schiff of New York; Julius Bien, President of the order B'nai B'rith, New York, and many other well-known Hebrews.

The topics discussed were: Position of the Jews in different countries; reports from Jewish colonies; the chaluka, or funds collected for Jerusalem; emigration question as it affects the United States; subscription funds, agi-

tation plans, etc.; the Jewish question as it will be presented before the approaching diplomatic congress of the great powers, and the feasibility of acquiring a fee simple title to Palestine and part of Syria.

A central committee consisting of twenty-three members to be located at Vienna was elected, with the exception of the English and American delegates. All Jews are asked to contribute to the central fund, their subscriptions being made the basis of franchise for the election of delegates to future congresses.

A resolution was passed authorizing the committee to raise a fund of fifty million dollars. This, taken in connection with the rumor recently current that the Paris house under Baron Edmond de Rothschild's direction, has already offered this exact sum (fifty millions) to the Sultan of Turkey for the Province of Palestine, not only tends to confirm that report, but would also indicate that negotiations were progressing favorably along that line.

Baron de Rothschild is already the owner of large tracts of land in Galilee and the mountains of Judea, where he has established twenty-one Jewish colonies, having expended thus far over a million dollars in aiding these colonies, until they become self-supporting.

Fifty thousand Jews from Russia, Austria, Germany and the Balkan Provinces are now settled in Palestine, and these various colonies were reported at the congress to be in a flourishing condition.

The Alliance Israelite Universelle of France has established and is maintaining extensive schools and colleges in Palestine, and a commission was appointed at Basle to report on the subject of the proposed university at Jerusalem.

The congress closed after a week's

session amid scenes of great enthusiasm, and the next meeting was appointed to be held at Jerusalem in 1898.

LETTERS MISCELLANEOUS.

BUFFALO, Aug. 10, 1897.

Brother Williams, Some thirty years ago I indorsed Paul's words, "Let God be true though every man be a liar." Now, it would seem as though we have come to the time when we have to renew that saying, and think for ourselves. Ever since Luther's days the religious world has accepted the leaders and originators of sects as authentic, and every one was an improvement upon the former. * * * I have been reading "The Blood of the Covenant," I never did indorse the three class party view since I examined it for myself; for Paul is very explicit when he says, "The wages of sin is death, and the wages of sowing to the flesh is corruption;" but now that is not satisfactory. They wish to have some suffer something more severe than death. Why is this? Is it to make converts faster to swell the numbers, so as to be able to say, "We are rich, we have need of nothing?" I supposed that the old hell-fire doctrine was played out. I am afraid if that is the motive of embracing the gospel it is not the proper motive. Paul says it is the "goodness of God that leads to repentance." If we can see no mercy of God in the plan of salvation and in Christ paying the Adamic penalty and have not faith enough to believe in Christ then we are none of his sheep; for his sheep hear his voice and follow him. For it says, "For as many as were ordained to eternal life believed." If they are ordained to eternal life then they are of the class that the Father draws. Christ says, "No man can come unto

me except the Father who sent me draw him, and I will raise him up at the last day." Again he says, "All that the Father giveth me will come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him who sent me; and this is the Father's will which sent me, that of all that he has given me I should lose nothing, but raise it up again at the last day."

From this I learn that no man can come to Christ unless it is given him of the Father and there is "no other name under heaven whereby we can be saved;" and "him that cometh to me I will in no wise cast out;" because it is God's will that he should lose nothing. If he will to lose nothing then all will be saved that in God's purpose are to be saved.

Now, the great contention is that there is a class that hear the truth and do not embrace it, and for that reason they must not only die in Adam, but they must be raised from the dead to be tormented for not doing what they were not fitted to do, their organization being defective and not capable of reaching the high calling. If they were all organized like you are no doubt they would have faith. Now this is no strained view. Take the parable of the sower, three classes to one of an honest heart; and again, the foundation that the builders built upon. * * * There are "vessels of wrath fitted for destruction, as natural brute beasts made to be destroyed."

Now, if God loses nothing and some are so organized that the spiritual principle is not strong enough to enable them to accept the offer of mercy, are we to be envious of them and say that their wages is more than death? Rather pity them that they are so unfortunate, and you so fortunate. We will suppose a case: Here is a person, a morally

good, substantial citizen: he hears the gospel preached, he allows it is true, but his business association, habits and organization are all unfavorable to the accepting of the gospel. And there is another who is a murderer, a whore-monger, a liar, a thief and a robber. Now, those who judge let the wicked off easy. He may take a revolver and blow his brains out and that ends it all; but to the moral citizen, they say, You came to our meetings; we preached the gospel to you, made it very plain. We quoted from the Doctor's works and you could not help but see the force of it; and you said, It is grand. Now, because you did not go forward to be baptized and honor me and obey God, I order that you (if dead) be raised from the dead and that you in your mortal body be punished by inflicted pain by some means and that then you be killed. O, house of Israel is not your ways unequal? But God's ways are equal. * * * This last move tries to improve upon what God hath said. It is now, according to the new movement, that a person that has heard and is supposed to understand and does not accept the conditions and is not under the law of the Spirit of life, shall receive a greater punishment than death, and that, too, after death. * * * As a general rule the primitive church were humble, unassuming close keepers to the Word, for the honor and glory of God; but every sect since the apostacy has followed man's authority and not God's.

DANIEL STRICKLER, Sen.

LIGHT AND LAW OF NATURE.

To the editor of THE CHRISTADELPHIAN ADVOCATE:

DEAR BROTHER WILLIAMS:

I should like to supplement what you have said in the July ADVOCATE on

"The Light and Law of Nature; and Law of Truth," with the following, which strengthens the only weak link, as it seems to me, in your chain of reasoning:

Roman ii: 14 may be read, with altered punctuation, thus: "For whosoever Gentiles, those having no law by nature, the things of the law may be doing, these same, law not having, to their own selves are law who give proof of the work of the law (being) a written (thing) in the hearts of them" etc. In the above rendering I follow the order of the Greek, and it will accordingly be seen that the phrase "by nature" is connected with the *not having law* instead of the *doing of the law*. The Gentiles, as such, cannot have law by nature, for to be under law implies recognition of relationship. The Jews had law by nature, for they were born into it, and so we find in Gal. ii: 16 the expression "We who are Jews by nature" (*phusci*), while in the 27th verse of 2nd chap. of Romans we have the phrase "the uncircumcision which is out of nature" (*ek phuscos*), the law fulfilling, shall judge thee," which shows that it is contrary to nature (*ek phuscos*) for the Gentile to fulfill the law. Yours fraternally,

THOMAS NISBET.

The European concert says "thumbs up," the Sultan says "thumbs down." Then the concert consults the European chancelleries, and, after much telegraphing, with some of them, notably the Hohenzollern, indisposed to "act in haste," it is told again to say "thumbs up." Then the Sultan says he will think about it. And so the farce goes on. In the meantime Greece is losing all its Thessalian crops and taxes, property amounting to the millions has been destroyed, and the financial outlook grows worse every hour. - *Philadelphia Press*.

is a mistake. Perhaps a slip of the pen ; but examine it.—ED.]

SECOND BEST PAPER, CLASS NO. 1.

1. The Midianites were likened to grasshoppers because of their great number, and they came up to destroy the land of Israel (Judges vi : 5).

2. An angel appeared to Gideon, the son of Joash, under an oak tree, and told him that he should save the children of Israel from the Midianites, and the Lord would be with him (Judges vi: 11-14).

3. The Midianites were defeated by Gideon, and he divided a hundred men into three companies and gave them each a pitcher, a trumpet and a lamp, and they went down in the night with the lamps inside the pitchers, and then blew the trumpets and broke the pitchers and held their lamps in their left hands. This frightened the Midianites so that they fell on each other and were killed (Judges vii.)

MABEL CLARKE.

BEST PAPER, CLASS NO. 2.

1. The extraordinary way in which certain troublesome people were defeated by comparatively few men, is as follows : When the children of Israel, under Gideon, were left in the hands of the Midianites, who impoverished them (Judges vi: 6), "They cried unto the Lord," and an angel appeared unto them and arranged it that they should go up against Midian. In Judges vii: 1 it says that they pitched their tents beside the well of Harod and the Midianites were in the valley. Gideon divided his host into three parts and put a trumpet in every man's hand with empty pitchers and lamps in the pitchers, and so Gideon and his hundred men came to the outside of the Midianites' camp, and they blew the trumpets and broke the pitchers, and the other two companies did the same and cried,

"The sword of the Lord and of Gideon" (Judges vii: 20). And all the men stood round about the camp and all the host ran and cried (Judges vii: 21).

2. When the children of Israel had pitched their tents beside the well of Harod the host of the Midianites were on the north side of them, and the Lord said unto Gideon, "The people that are with thee are too many (Judges vii: 2), so he commanded Gideon to tell them that were afraid to return and depart from Mount Gilead and twenty-two thousand returned and ten thousand still remained. Still this was too many; so they were commanded to go to the water, and those that lapped the water like a dog were three hundred, and the rest bowed down on their knees, so the three hundred were chosen for battle, but the others returned (Judges vii: 3-8). Ordinarily when preparing for battle the more men the better it is; so in this we see the work of the Lord.

3. The reason for Israel being allowed to be so troubled with enemies was: God commanded them, in Num-xxxiii: 51-56, when they entered the land of Canaan they should drive out all the inhabitants and dwell there; but if they did not, those whom they let remain should be as pricks in their eyes, and thorns in their sides. Also because they lost faith in God so many times.

BESSIE WILLIAMS.

SECOND BEST PAPER, CLASS NO. 2.

1. The Lord delivered the multitudes of Midianites and children of the east all into the hands of the children of Israel, who consisted of only three hundred men under the leadership of Gideon.

2. In ordinary cases of preparing for war the leader musters as many men as is possible, but in this case he seemed to have chosen through the direction of God a very few in proportion to those of the enemy.

3. The children of Israel continually departed from the word of God in worshipping idols and in disobeying His commands in various ways, therefore God chose to let other nations oppress them as their punishment.

DAISY FRANKLIN.

LESSON NO. 54, CLASS NO. 1.

QUESTIONS.

1. Who was the strongest man? and how do you account for his great strength?
2. Give three remarkable feats which he performed.
3. How was he finally avenged of his enemies? and who were they?

LESSON NO. 54, CLASS NO. 2.

QUESTIONS.

Write as much of the history of the strongest man as you can on three sheets of note paper, allowing ordinary spaces between lines.

FROM ACROSS THE SEA.

Laurel House, New Romney,
Kent, England, SEPT. 17, 1897.

DEAR BROTHER WILLIAMS:

The ADVOCATE is, I assure you, a very welcome visitor in our home; it is the connecting link by which we learn something of yourself and the brethren from whom we are separated by the mighty waters; but, although this is so from a geographical point of view, we rejoice in being able to realize that our hearts are knit together in the bond of love created in and through Jesus Christ which the world can neither understand nor appreciate. I was much pleased with your courageous attitude and conduct at Richmond on the occasion of your late visit there. If brethren would at all times adopt a similar firm course it would save a great amount of words and procrastination,

and a happier state would result in any ecclesia where evil required exterminating. I was glad also to see that Richmond could express "that matters are very satisfactory now." I trust that our Heavenly Father will prosper them.

I should have rejoiced to have been at the Fraternal Gathering in Chicago. Of the twelve brethren you mention as taking a more prominent part, one only have I had the pleasure to meet, and that only once when on a visit to Halifax, viz., brother Soothill (I was sorry to learn afterwards about his ill-health, but trust now he is much better). Such gatherings are a foretaste of still more noble gatherings by and by. To gain a presence then let us each sincerely and earnestly strive.

With regard to the "suggestion" of brother W. H. Clough, contained in the July ADVOCATE, I am much in favor, personally, of some such arrangement where difficulties which affect the body of Christ as a whole, and, as you suggest, nearly all the questions could be settled through the mail from a selected chosen number of brethren in various centers, I think it would tend to break down certain tendencies which at present exist of ecclesial superiority over others; it is the joy of the Truth to equalize, "in honorable things lead one another" (Rom. xii: 10). Where this kindly leading exists petty jealousy finds no place. How best to formulate or organize these councils seems to be the difficulty. I don't think any difficulty, or much, would be found after they had got into working order. Several brethren on this side, I know, are favorable to the suggestion, and I certainly think great good would come out of it. With affectionate love in the Truth to yourself and sister Williams, from myself and sister wife and daughter, believe me yours in the patient waiting for Christ Jesus,

WM. WHITEHEAD.

INTELLIGENCE

BOSTON, MASS.—I am happy to inform you that another has been added to the Boston ecclesia by immersion after a good confession on the things of the kingdom and Name on the 12th, Miss Eliza Jane Murray, of Arama, Ireland (25), whose father, no doubt, will rejoice at the news, realizing it is the same body whether in Ireland or America while they hold the one faith. We have had the following visitors during the month: On the 8th sister Exly, of Worcester, and brother and sister Crowther, of Methuen, Mass.; and on the 15th brother John Williams, of Newport News, Va. (who is yet with us), and sister Linstrum, of Campello, Mass. We have lost by removal Bro. Dick McConnell, who has returned to Connecticut. Lectures for the month have been on the following subjects: On the 1st, "The Millenium," brother J. C. Fairbrother; 8th, "Man and his God Face to Face," brother F. C. Whitehead; 15th, "Salvation on Easy Terms," brother Jos. McKellar; 22nd, "God's Glorious Plan," E. F. Mitchell; 29th, "Earth's Future Rulers," brother C. J. Fairbrother.

Your brother in hope of eternal life,
 JOHN B. RILEIGH,
 Recorder for the Boston ecclesia.

BUFFALO, N. Y.—We report the death of Mr. M. Valentine, husband of sister Valentine, who was killed on the 28th inst, in a railway accident. Mr Valentine was some what acquainted with the truth but, as many others, neglected to improve the opportunity; thus we are compelled to report that he died without hope. Brother Strickler spoke to those assembled at the funeral in a very able manner, pointing out the necessity of looking beyond this present time and preparing for a more glorious and satisfactory state beyond the grave. We have no new immersions to report; nevertheless we endeavor to keep our lamps well trimmed and our lights brightly burning. Since our last report we have been cheered by the presence amongst us of brother Kirwin and sister wife; also

sister Spencer, of Chicago, Ill.; sister Mitchell, of Berlin, Ont.; sister Morrison, of Doon, Ont.; sister Tomlin, of Rochester, N. Y.; sister Welch, of Pittsburg, Pa.; sister Renshaw, of Berlin, Ont.; brother and sister Cole of Brantford, Ont.; sisters Spargo, Heisfelter and Richards, of Hazleton, Pa.

Z. A. COOKE, Sec'y,

CHICAGO, ILL.—While we have no additions to report of late we have to announce the marriage of brother Chas. Kirwin and sister Lina Spencer, which occurred June 29th, in the presence of quite a number of the brethren, who extended to them their best wishes for their mutual happiness and welfare. Our new sister Kirwin forms a welcome addition to our number after an absence of about a year. With the advent of cooler weather our week-night meetings have been resumed, which we trust may prove to be for our mutual good. Recent lectures delivered by brother T. Williams have been on the following subjects: "Zionism as a Sign of the Times Indicative of the Final Restoration of Israel's Kingdom." "The Heavens and the Earth—Old and New." "Satan Cast Out of Heaven—What Heaven? What Satan?" "God's Foreknowledge and Man's Free Volition."

JAS. LEASK, Sec'y.

CREAL SPRINGS, ILL.—We feel it our duty to express our appreciation of the ADVOCATE for 1897. Let us make war against the fables of theology, but let us be at peace among ourselves, "waiting for the Consolation of Israel." The Creal Springs ecclesia is moving on in harmony and love. Our esteemed brother, B. G. Cocke, labors in the word and doctrine to the edification and comfort of all the brethren. Brother Thomas Hill has gone out from among us. In this we have proof that he was not of us, for had he been of us he would not have gone out from us. Sister Hill has also quit meeting with the ecclesia. The reason she gives is that she doubts the validity of

her immersion. We lectured at a Baptist church not long since and excited the members and kindled the wrath of their "preacher." He announced a reply. We attended, and asked him to meet us in debate, but he plead that he was not a controversialist. Faithfully your brother in the "One Faith,"

ROBERT G. HUGGINS.

NEWPORT NEWS, VA.—We are having meetings here, only four of us, two brothers and two sisters. We would be glad to have some one come to our city who could assist us as a speaker in the work of the truth. This is a business-like place of about 13,000 people. The business is mercantile, a large boat-yard, railroads, and a great shipping point; also a good oyster and fish trade. Any brother wishing to come here may write to me and I will answer him at once. Your brother in hope of eternal life.

H. M. NEWELL,

Box 619.

OPOLIS, KAN.—My wife and I have no dear brothers and sisters of like precious faith to meet with. We console each other in talking about the glad tidings of the kingdom of God. The people here will not endure sound doctrine. I talk to them and tell them that the kingdom of God will be established on the earth, and Jesus will be the king of that kingdom. May the time quickly come when the earth shall be full of the knowledge of the Lord as the waters cover the sea. If any brother or sister passes through Opolis we would be glad for them to stop with us. We live in the first house north of the M. E. church building.

Your brother in the hope of Israel,

JOHN ADAMS.

SCAMMON, KAN.—We all like to hear of each other through the *ADVOCATE*. We have had a week's very pleasant visit from sister Rosa Montgomery, of Pierce City, Mo.; also from sister A. M. Byrnes, of Sedan, Kan., and sister Gundy, of Galena; we hope we may have many more such visits from them, or anyone of like precious faith. With love to all of the faithful, we are yours in hope of the soon-coming kingdom.

L. A. GRAHAM, Sec'y.

SEDAN, KAS.—I write to send you a couple of letters which I have recently received, knowing that you would be interested in them. Sister —— is the lady who, with her husband, appeared so interested in your lectures when you visited us at Strong City. I reported her immersion not long afterward. She moved to —— about the time we left Strong and I never heard from her afterward till I received the enclosed letter dated August 5, 1897. She tells the reason why in the letter, I have often prayed for her and now feel as though her turning to repentance was in answer to my prayers. It is so strange that after wandering away for nine years she should come back into the fold once more. As she is the only one who ever learned and obeyed the truth through my instrumentality, I have often said, that if the work mentioned in I. Cor. iii: 13, 14, 15, meant the faithfulness of those who have learned the word from us, then my works were only of the hay or stubble kind. I have found no one here yet who is interested in the truth and so I am like a "pelican in the wilderness," or "a sparrow alone upon a housetop." I should have enjoyed being at the fraternal gathering. It is my daily prayer that the way might be opened up for me to live among the brethren, but so far it does not seem to be the Father's will. Hoping this may find you in good health, I will close with sisterly love. Your sister,

A. M. BYRNES.

EXTRACTS FROM THE LETTERS.

Dear sister, I know when you read this you will be very much surprised to hear from me. As I write, I have a letter of yours in front of me written in February, 1896, to the *ADVOCATE*. You say in it, "How grieved we are to be forgotten by a distant friend; how pleased we are to know that friends remember us, and have been thinking of us." Dear sister, I never forgot you, and often I thought I would write to you, but I knew you were still fighting the good fight, doing the best you could, while I was like the Prodigal; had wandered away from God till I thought there was no more hope for me to be saved.

I searched and found the ecclesia. They were glad to see me, as I was to see them; for my heart glowed within

me when I went in and sat down among them. But I am sorry to tell you that there are two parties of them.

You say such things used to be in the apostles' time and will be to the end, but the thing for us to do is to strive to "make our calling and election sure," and press on toward the mark for the great high calling. Thank God for the light of the gospel. When I look around me and see the world in darkness, and even when you tell them they will not listen; but, dear sister, in this flesh is no good thing; if we would do what is right we must feed upon the word of God. Just as we do we will get strength to resist the evil. You ask me what about the ecclesia. Well, it makes me sad to think of it, as they all seem to be doing the best they can. Still, there is something wrong. I think it is more a war of words than anything else. They both believe about the same things, only on the third-class question. Well, I never heard that talked of before. I thought that my putting on Christ at baptism was what would raise me from the dead. Ecclesia No. 1 say they are out of Adam and in Christ. Then say the others, Why do we have to die then if we are in Christ? Ecclesia No. 2 say, we are in Christ by faith. Well, I could not understand where the two ecclesias stood, and I have been going first to one and then to the other. I took your letter to ecclesia No. 1 and brother ——— read it, and when he brought around the bread and wine he gave to me also. Then the brothers of the other ecclesia came to see me and I told them that I never heard of a third class being raised and I always believed that by being baptized into Christ we were in Christ. Still, as I listened to them explaining things to me I could not say but that everything they believed was according to Scripture. Our bodies are still in Adam, but with our minds we serve the law of the spirit. I can understand this; it all seems plain to me. Still, ecclesia No. 1 believes the same thing when you get right down to it. I am going to ecclesia No. 2 next Sunday. I don't know if they will break bread with me or not. They are all brothers and sisters to me. I love the one as I do the other. I only wish they could get together again. Perhaps they will before long. they seem to wish it were so.

[What a pity that one returning home after wandering in the wilderness should find such a state of things; and all this confusion because some refuse to believe that a few Gentiles, who are aliens and without hope, will be raised to be killed. Shame! shame!—EDITOR.]

SWOFFORD, WASH.—The few brethren and sisters of this place were much pleased to have the company, August 8th, of brother Samuel Campbell and Mr. Robert Carrol (now brother), of Napa-vine, Wash.

Brother Carrol's obedience to the truth here, on the above date, is the first fruit of brother Campbell's private labor in that place for several years; but they have hope of future increase. Brother Carrol is fifty-nine years of age but we believe that if the time for "taking out a people" is not quite finished, he will yet do a good work in that glorious cause. He was overcome of joy and thankfulness at, as he said, having "at last found the truth."

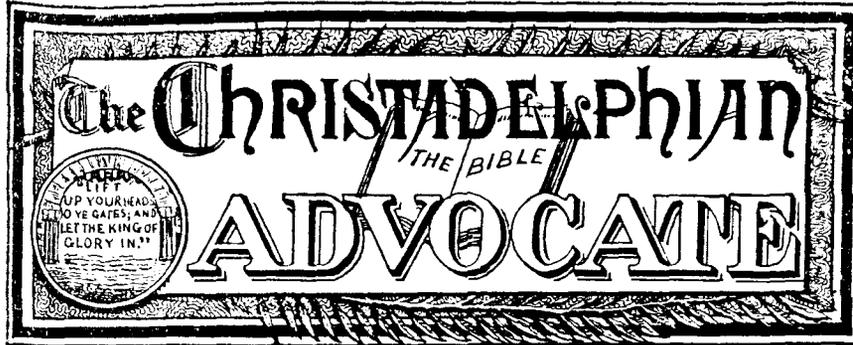
Last April we had the unpleasant experience of giving up the company of brother and sister J. M. Epperson, their son, brother B. C. Epperson and O. N. White, beside the other members of the two families, all of whom went to southern California, near Pomona.

Your brother in Israel's hope,
S. W. SEAGOE.

TAPANUI, NEW ZEALAND.—I am pleased to say that since last I wrote (for mother) I have become a sister in the one "Great Hope of Israel. Before this mother was the only Christadelphian in Tapanui. Now we are two, but live in an out-of-the-way place; no brethren for fifty miles. I remain, dear brother, your sister in hope,
JESSIE DACKERS.

The editor has received invitations to lecture at Hamilton, Ont., Creal Springs, Ill., and Cavendish, Mo. He has promised Creal Springs to be there for the first and second Sundays in November. As soon as he can compare notes and decide he will definitely answer the others.

Blessed are the pure in heart for they shall see God.



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—NOVEMBER, 1897.—

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THE ORIGIN OF THE BIBLE.

The Bible Divine in its Origin, pure and perfect in its Teaching. The only Safe and Reliable Guide to Human Conduct.

BY THE EDITOR.

CHAPTER III.

IT would seem strange if a matter so remarkable as the start and development of Christianity had not been referred to by the great historians of those times. Yet from such writers as Tacitus and Josephus it would not be reasonable to expect much. Tacitus had such a wide field before him that even matters of notoriety in Judea could expect to receive only a passing glance. What attention this prolific writer did give, however, was right to the point so far as establishing the facts with which we are now dealing is concerned. A very black spot in the history of the first century is the burning of Rome by the monster Nero; and it would seem providential that the

uprise of Christianity became associated with this event in such a way as to compel the historian to refer to it, and to make its alleged connection with that event a witness for ages to follow. Such a deed as that of Nero's could not escape the pages of history; it was a fact too big and black; and it was the adding of crime to crime that connected this dreadful deed with Christianity at that early stage of its development. Upon whom could this embodiment of wickedness put the blame of the terrible fire in Rome and thus shift it from his own cruel and abominable head? It occurred to him that the Christians were at once the most defenseless and the most contemptible in the eyes of the heathen and Jewish worlds of those times; and the execution of this evil thought was what made it impossible for the pen of history to record Rome's catastrophe without bearing testimony to the facts concerning the despised but increasing people who were rallying to the standard of the cross.

The time of the birth of Tacitus is not known, but he was married in the year 78 A. D., which was only forty-four years after the crucifixion. The fire at Rome occurred in the tenth year of Nero, which was only thirty years after Christ's crucifixion. So in considering what Nero did and what Tacitus wrote we are back in the very times when excitement ran high and the tragedy of the cross was as if but yesterday. And right at that time here is what he says :

EVIDENCE OF THE ROMAN HISTORIAN TACITUS.

They had their denomination from Christus who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread, not only in Judea, but reached the city also. At first they were only apprehended who confessed themselves of that sect; afterwards a vast multitude were discovered by them.

The check to which Tacitus alludes is reasonably supposed to refer to the result of the persecution following the death of Stephen, and this incidental reference to it makes the passage a clearer witness of facts as narrated in the New Testament.

Then we have the testimony that Christians had become a vast multitude and had reached Rome. There must have been large numbers in Rome when Nero set fire to the city; for otherwise his placing the blame upon them would not have appeared feasible enough to deceive. Paul's epistle to the Romans was written about six or seven years before this; and the fact that he wrote such a lengthy and elaborate letter is evidence that believers had become quite numerous in that city. Thus the testimony of Tacitus, an enemy, coincides with that of the New Testament.

THE TESTIMONY OF JOSEPHUS.

Josephus makes only a passing remark concerning Christ and the revolution his work was effecting about the time he was writing his *Antiquities*—about thirty years after the crucifixion. The genuineness of what he does say is questioned by infidels, but to object to what defeats their claims is a habit with them, and their objections may always be viewed with suspicion. Here is what Josephus says :

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

If this is spurious, as infidels claim, let them produce a copy of Josephus' works in which it is not found. If they could do this there might be grounds for questioning its genuineness. By all rules of evidence in such cases the testimony stands unimpeached. The most that can be said against it is the supposed improbability that a Jewish writer would so favorably speak of Christ and his followers. But the probability is the other way with such a faithful and careful historian as Josephus is admitted to be. The appearance of such a one as

Christ, performing such wonders and drawing such multitudes after him, resulting in such contention and uproar, could not be passed over in silence by an honest historian of those times. Here was the fact that there was a "tribe of Christians." What was the historian to say about them? He would be expected to say something and at that early day, so close to the start, a false account of their origin could not be imposed upon the public; and it is a fact that none of the writers of those times give any other account or in any other way attempt to explain the fact of the existence of a growing revolutionary movement which, so far, had used no force, but had, according to ordinary ways of men, taken the course to fail instead of succeed.

Now Josephus was placed in a very awkward position. He stood between two fires, as it were—the Jews, who had demanded the death of Christ, and the Romans, by whose law their demands were carried out; and both were bitter enemies of this growing "tribe of Christians." He was a man with a conscience, and yet by force of circumstances placed in a helpless position. There are many men to-day of high positions in life who see and realize what is right, but who, because of being hedged in by circumstances, cannot act according to their inmost thought. It is very probable that this was the plight Josephus was in; and who will say that the very leaders whose thirst for the blood of Christ could not be satiated but by the cruel cross, when they saw nature's protest, and the rent of the veil of the temple in that dark hour, did not become convinced in their minds that the one they had crucified was more than an ordinary man, and the fact that he had been a "doer of wonderful works" must be attributed to the cause he had claimed. Taking all the facts into consideration it was natural to expect from Josephus just what testimony he gave and no more; and that coincides with all others in establishing the fact of Christ's existence and wonderful work.

FURTHER EVIDENCE FROM JOSEPHUS.

It would seem that when Josephus wrote of matters not distinctly relating to Christ, yet requiring indirect reference to

him, he wrote more freely. The incidental character of the testimony as to the existence of Christ and his relations, however, strengthens the evidence. We allude now to his account of the evil treatment of James and other followers of Christ. He says :

Festus was now dead, and Albinus was but upon the road ; so he (Ananus) assembled the sanhedrim of judges, and brought before them *the brother of Jesus, who is called Christ*, whose name was *James*, and some others. And when he had formed an accusation against them as breakers of the law, he delivered them to be stoned, but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done ; they also sent to the king desiring him to send to Ananus that he should act so no more, for that what had already been done was not to be justified.

Another instance of this kind of incidental evidence is found in Josephus' account of Herod's murder of John, the Baptist. He says :

Now some of the jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, who was called the Baptist ; for Herod slew him, who was a good man and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God.

He then proceeds to give the account of Herod's wickedness and his reason for beheading John in a circumstantial manner that not only carries truth and genuineness upon its face, but by comparison proves that the disputed evidence before given is genuine.

If Josephus could speak so favorably of James, the brother of Jesus, and of John, the Baptist, in what other way could he be expected to speak of Christ, except as he does. He could not have written as he has of John the Baptist without knowing of his relation to Christ, and, therefore, he wrote freely of those in whose favor there was considerable public sentiment ; but quite cautiously of Christ, yet truthfully, being a very conscientious man and a careful historian. Had he given any other account of the tide of Christianity which was then flowing, and which could not entirely escape

his notice, enemies might have had some excuse for their criticism. Not until the nineteenth century did any one attempt to invent any other means to account for the history and power of Christianity, and then the writer allowed his imagination to soar away to the other side of Jordan, dreaming that if he got into remote parts not well known, his invention could be imposed upon the public. But a man has to do more than cross a river to deceive in a matter in which so many facts cluster around the center in unmistakable and irresistible proof. Upon the non-existence of any other account, Paley says:

In the first place, there exists no trace or vestige of any other story. It is not, like the death of Cyrus the Great, a competition between opposite accounts, or between the credit of different historians. There is not a document, or a scrap of account, either contemporary with the commencement of Christianity, or extant within many ages after that commencement, which assigns a history substantially different from ours.

THE TOLDOTH JESCHU.

Strange to say, there is a work now extant among the Jews, called *Toldoth Jeschu*, which proves that Christ and his apostles relied upon miracles in support of their claims. It shows that wonderful things were done, and attributes them to the powers of magic. Mr. Whately, in his annotations of Paley, says that "an English translation of it (this work) was published some years ago, by an antichristian book-seller, under the title of the *Gospel According to the Jews*. He was stupid enough to think that it made against Christianity." Of this work he further says :

That the Christian miracles were, at the time, *admitted by opponents*, we have a proof in a very curious book now extant among the Jews, the *Toldoth Jeschu* (*Generation of Jesus*). It is the Jewish statement of the origin of the religion of Jesus: *and it fully confirms the New Testament statement that his adversaries acknowledged the fact of his miracles (except only the resurrection), and attributed them to magical art.* Now this book, which is very ancient, though the exact date of its composition is unknown, must have been compiled from the very earliest traditions. For it is incredible that if the contemporaries of Jesus had denied the facts, their descendants should afterward have acknowledged those facts, and resorted to the hypothesis of magic.

We think now we have given sufficient evidence from enemies and unfriendly historians to establish beyond doubt the existence of Christ and the marvelous origin of Christianity, in all of which there is nothing in opposition, but every thing in favor of the New Testament account.

(To be Continued.)

MARRIAGE WITH THE ALIEN.

THE ADVOCATE IN SELF-DEFENCE.

A WORTHY brother wrote not long since, "I wish you would take a bolder stand on the marriage with the alien question." We had previously been represented as on the side of what was also represented as a movement in America towards encouraging marriage with the alien, a movement which readers who had no other information than that afforded by the publication making these representations, would naturally conclude was of great dimensions, sufficiently so as to make it necessary to give world-wide notice that the writer in a prospective passing through America would sail under another flag, as if a flag had been hoisted, as it were, over the alleged great movement. The next thing to appear was a report from one side of a division which had taken place somewhere on this question, the writer closing his letter by saying, "I wish that you would publish something that would tend to strengthen the faith of weak ones on this subject, and to counteract the wave of disobedience that will surely follow in the wake of what has been published by the *ADVOCATE* in January and the teaching of prominent brethren here."

Now this places us in a false light before the readers of the paper in which these statements appear, which, as our readers, of course, will know, is the *Christadelphian*, and forces upon us the

necessity of speaking in self-defence, and of removing the resulting false impressions as far as the limits of the circulation of the *ADVOCATE* will allow.

1.—The first thing we will ask is, Do the American brethren know of such a movement in this country, calling for such remarks and demanding the sending of such representations out to the world?

2.—Was it wrong for us to publish Dr. Thomas' letters (to which the writer in the *Christadelphian* refers) in the *ADVOCATE* and did its publication indicate the alleged movement?

3.—Has the editor of the *ADVOCATE* ever advocated that it was right for believers to marry aliens?

4.—Is it not a fact that the "able brother" who wrote in the *ADVOCATE* on what is regarded as the dissenting side said, "While I have never thought or said it was right for a believer to marry outside the house of God, yet I have been compelled to see many reasons why one may not take too rigid a stand against an *erring* (Italic ours) brother or sister who has not felt the force of the common Christadelphian view?"

5.—Is it not a fact that the *ADVOCATE* gave full scope to a letter from brother J. W. Tichinor in which marriage with the alien is strongly opposed?

6.—Is it not a fact that in making a few remarks with a view, if possible, of avoiding a threatening division in one ecclesia (and we knew of and know of no such danger in any other), that

we said of brother Tichinor's letter, "The foregoing article is quite wholesome in its general tenor?"

7.—Is it not a fact that we have been asked in several cases to officiate at marriages of believers with aliens, where too, the alien was friendly to the Truth, as we had at marriages with believers, and that we refused?

8.—Is it not a fact that we have been invited to attend such weddings in a private capacity and that we have refused to go?

Now, brethren, what are you arraigning the *ADVOCATE* for? What means this blowing of trumpets about a movement in America that must be avoided by a world-wide notice that in passing through the country it must be distinctly understood that there is no compromise with this supposed movement? Are you not kindling a fire and then crying out "fire! fire!" and intimating that the "other fellow" started it? It does not require outspoken tale-bearing to misrepresent and slander one deemed to be an enemy. The best man in the world can be besmirched by winks and blinks, and yet the winker pose as an angel. We challenge any man to point out a word in the *ADVOCATE* which says it is right, or that it is not wrong for a believer to marry an alien. Now if our sin is that we published Dr. Thomas' letter, then let those who are now condemning remember that when that letter was set in type in the *ADVOCATE* office it was set from the pages of the *Christadelphian*, its editor having published it without a word of dissent. There is no use beating about the bush, brethren, there is as much inconsistency in some Christadelphians as can be found anywhere in the world: and when a brother who takes a public stand, or a paper that fears no man stands in the way of what some imagine to be their rights, you will have to go a long way to find stranger methods to

remove them than are adopted (perhaps, with sincerity, upon the dangerous principle that the end (supposed to be a good one) justifies the means) by some who ought to know better.

Now the same cry of "fire!" is going out in relation to the responsibility question in America, and these two subjects are combined in the effort to make believe that the country is all stirred up over a wave of apostasy. Only one place has there been a division in America on this question, and only in one place has there been a division on the alien marriage question. Let all the other ecclesias testify as to whether anybody is lecturing or in any way is agitating the responsibility question now, or has been in the past, except what little has had to be said by way of rebutting misrepresentation from those who have suddenly of late concluded that if one does not believe in the appearance of some Gentiles of the "outer court" at the judgment seat with those of the "city," they must be cast out and forbidden the comforts and consolation of that fraternity which belongs to the house of God, and stand condemned (if they shall be allowed to have it their way) at the judgment seat of Christ. If ever this imaginary fire does sweep over the prairies of this country, it will be caused by this reckless shooting of skyrocket, the sparks from which we are compelled from time to time to throw water on. We feel sure that we voice the sentiments of the American brethren when we say to those who are sending out their insinuations, and invitations for a stampede, termed "Editorial initiative" etc. You let us alone and wait and watch, and we will show you that we are for peace within and war without, and that no one is going to make a business of going around persuading people that they will not be raised to punishment, but crying out

"Ho! ye that thirsteth, come," and "Whosoever believeth in him shall not perish, but have everlasting life." Give us peace, brethren; and if not this, then do give us fair play—for your own sakes. The editor of the *ADVOCATE* has travelled through America from the Atlantic to the Pacific in the interests of the Truth, taking the rough with the smooth, enduring hardships and privations that are known to God (which is enough for us) more than any other living man, and he has been in closer communication with the brethren than any other living man, and he is therefore in a position to say that the responsibility question had never troubled the brethren till it was forced upon them in attacking a fictitious name and in some cases fictitious claims. It is a bad thing to give any mortal man too much power and influence, and just as bad to give one paper all its own way. The power and the influence will surely be abused, and many will have to suffer the consequences. It seems to be providential in the world that the "earth helps the woman" in counteracting overbearing and unbearable despotism; and as regards the abuse of power in the ecclesiastical world should be fused into one man and one paper need the same counteracting to stem the tide of an overbearing and intolerable tyranny. We do not want the responsibility of three continents fused into the *ADVOCATE*. We are contented with what we have, and in this often feel that if duty would open a door of escape from present responsibilities we would gladly welcome the exit. If a thousand editors and a thousand papers can live along with us, the air we breathe is free and we shall never feel stifled because others do breathe.

Now we have diverted from the question in hand because it has been com-

bined with the responsibility question in the matters complained of. To return to the subject, our publication of Dr. Thomas' letter and our remarks in the *ADVOCATE* were intended, not to give our views on the subject itself, but to prevent, if possible, extreme action on the part of some who seemed to be stricken spasmodically with divisional disease, and with a rashness of verbiage which they could not have duly considered. So far as the question itself is concerned we fully endorse "Remarks" (*C.* p. 333) on the "common-sense of the thing," and many could have wished that this same "common-sense," with the scriptures quoted, had been used in other matters than that of marriage with the alien. "Ye are not of the world," "Be not conformed to this world," "The friendship of the world is enmity with God," "Be not unequally yoked with unbelievers," are scriptures not to be made so much ado about in the alien marriage question as to imagine the necessity of hoisting a flag, while these same scriptures are complacently ignored when an unequal yoking with confidence men of the basest kind offer millions through a promised world-wide monopolism which a mere child in business could detect as a fraud, and which even those who are "low down" in the Truth could see had no business to be mingled with the sacred Truth, to its unnecessary contempt by those who are without. Of course, two wrongs will not make one right; but the wrong sought to be placed at the door of the American brethren is an illegitimate whose father lives not here; and the reason, and the just reason that we have in refusing in this case to "let our good be evil spoken of" is that these scriptures and "common-sense" with which the American brethren are lectured as if they were guilty, have been trampled in the ground to suit marriage

with wordly speculations of the wildest character and which have caused more distress in our day than can be found in all the world from marriage with the alien, and yet hoisting a flag then was not thought of. O, consistency, thou art a jewel!

Now, we have been asked what scriptures we considered had been misapplied in what had been written by some, and in what we considered some had gone to extremes. We cannot here give all, but will say that the literal application of the law of Moses to literal marriage now is not correct. If it were, then the extreme that some have gone into is correct that there should be separation of husband and wife. The strictness of the law of Moses in its literal bearing had a reason which does not belong to the law of Christ. Then the object was to build up a healthy nation naturally, and to avoid diseases which promiscuous marriage with the heathen, guilty of the most vicious abuse of nature, would breed. It was for a similar natural result that swine's flesh was forbidden then, while it is not forbidden now. These laws may properly be used as types; but the antitype is not exactly the same literal thing as the type. "First the natural and afterward the spiritual" is the rule. Now the spiritual or antitypical bearing is in forbidding *spiritual* intercourse with the world, that is, compromising the purity of the gospel by union with the superstition of our times. When the woman of Rev. xvii. is called the "mother of harlots" the spiritual meaning is properly applied, and it is a cruel injustice to fling this term, "harlot," in the face of some alien wives and brides by quoting I. Cor. vi: 15, as has been done by some when speaking and writing of brethren and sisters married to, or engaged to be married to aliens. In most cases the alien wives and spousals of brethren are as chaste and virtuous as

those in the Truth; and surely it is recklessness and not calm thought that throws out this slur as some have done in misapplying scripture. If a woman is literally a harlot because she is a Gentile, then all Gentiles are literally harlots. In that case when Paul gave the law that there should be no separation when husband or wife obeyed the Truth, but said, Let her (or him) remain, he commanded a continued union with a harlot. Why is the contemplated Gentile wife any more a harlot than the actual Gentile wife? What is the difference between the two women? Not a particle. This shows that the hap-hazard application of the law of Moses is wrong, and that the application of I. Cor. vi: 15 is cruel and slanderous where the contemplated alien wife as well as the actual alien wife of a believer is chaste and virtuous. Where is the man who is willing to stand in the presence of a brother and his virtuous and chaste alien bride and say, "Now the body is not for fornication, but for the Lord; and the Lord for the body" * * * "Know you not, brother, that your body is the member of Christ? Will you take the member of Christ and make it the member of a harlot?" The thing is preposterous. Legitimate marriage is not what the apostle is talking about, but fornication. Read from verse 13 to 20. Then in the next chapter he advises them to marry in order to avoid fornication.

The most grievous cases of non-adaptability and non-affinity that we have seen has been in just such cases as the apostle advises non-severance, where husband or wife has obeyed after marriage, and a brother or a sister marrying under the supposed extreme circumstances of "Remarks" is so exceptional as scarcely to call for attention.

The extreme which some have advised, which is the logical outcome of

the premises others have laid down, is based on the misapplication of such scripture as we have quoted and the careless applying of types. Separation, while it would be strictly according to Moses' law, is in direct opposition to Paul's instruction and would disgrace the Truth and its friends the world over. When this was being advised in public print, and when division was threatening over milder features of the question, it surely was time for something to be said, and we knew of nothing better than to give Dr. Thomas' letter, since his judgment had great weight with those concerned.

We think it is a mistake for any man or any ecclesia to undertake to legislate in matters which are not clearly revealed, especially when such legislation dictates the withdrawal of fellowship. Matters in which such severe measures are required, whether doctrinal or moral, are so clearly revealed as to prevent uncertainty, and cases wherein constructive reasoning from premises not clearly revealed is necessary we may safely leave them to a higher judge, limiting our action to advice, exhortation and warning. If it had been intended that the question in hand should be regarded under the gospel dispensation in the same light and as severely as it was under the Mosaic, it is safe to say that its importance would have caused New Testament commands to be recorded as clearly and imperatively as the Old. In ecclesial life the whole question is one of contest between right and wrong; but all wrongs are not of the same degree of wrong. Some of them are causes for separation and withdrawal, while others are matters of exhortation and reproof, and not of a character justifying withdrawal. The apostle commanded that the Gentiles abstain from eating things strangled and from blood, and that made it wrong to do so; but who would now make it a

test of fellowship because a brother had eaten of a rabbit that had, as is usual, been strangled? It is wrong to frequently be absent from the breaking of bread, to be late coming, to be not diligent in business, to be slovenly in attire and uncleanly in body, to eat too much; it is wrong to neglect to "lay by in store" to help the poor, and it is wrong to be rich and do little in behalf of the Truth, and so on; but these are wrongs that we have no right to make tests of fellowship. They are some of them, sometimes, wrongs that we cannot even rebuke. We must leave them to our judge. I do not class the alien marriage question as one we cannot make a subject of instruction, advice, exhortation and reproof; but suppose a sister has just married an alien husband friendly to the truth and intending to obey it, what are we to do? Compel the sister to stand up before an ecclesia and say she is sorry she married the man she loves, and he a good well-meaning man? That is worse than a farce; for it places her in the predicament of either sacrificing the spiritual association of those she loves for Christ's sake or of telling a falsehood, for in the very nature of things it is impossible for a wife who has the love she ought to have for her husband to say she is sorry she married him. One may buy a horse or a cow and be sorry for doing it; but with that strange thing which God has put in our nature called love it is altogether a different thing, and God does not require impossibilities of His children. I have no doubt that the best of motives prompted the rules of the "Guide" in this question; but the same motives moved the hand to steady the ark; and may it not be just as wrong for us to make laws of withdrawal because of the wrong in question as it was to forget that God could take care of the ark? Were the rules of the Guide followed in the case

here described, which is not fictitious, a sister, worthy in every other respect would be cast out, homeless and friendless, spiritually, because she refused to perform a farce which assumed prerogative had invented. In such a case all that mortal man ought to do is, let what they believe to be right on the marriage question be known without presuming to legislate, and let what confession must be made, be made to God, upon whose tender mercies we all so much depend.

It is not the only evil of making too many causes, if not excuses, for withdrawal to the extent that room is scarcely left for weak ones and little ones in the very house in which they need nurture, but it is the flagrant evil arising in dealing with prospective alien husbands and wives. Here is an engagement where there is love that a fire wall cannot separate. Here is a law in the "Guide" that the sister must not marry the man she loves unless he *first* become a Christadelphian. She is reminded of it and informs her intended of it. How now? Give her up? Not he. Give him up? She sees not how and love blinds. O, say some, we will arrange that all right; we will help you make a Christadelphian out of him. And they go to work and he, appreciating the situation, asks, How much must I learn. He learns by rote enough to answer the questions, and he does it for what? For the Truth's sake? If "a gift will blind the eye," what will the love of a man for his spouse do? What is the aim and object that starts this man learning as a Protestant or a Jew would learn the catechism to marry a Catholic? Is it not the woman? At least this is very likely, and to bargain the Truth to a man in this manner is to make a toy of it and to absurdly mix its sublimity with the ridiculous. To bring a man to time, as some call it, in

this way is nauseating when associated with an obedience to the Truth which requires, not simply answers to questions like the chattering of a magpie, but a mind illuminated and a heart thrilled with a love divine. This technical enforcement of law invites false and perverted motives very similar to the absurd questions often raised in royalty, whether a young prince shall be of this religion or that. Obedience to the Truth is not a mechanical thing. While a chattering magpie may be taught to articulate, it never can sing the sweet song of the nightingale.

To say the alien marriage question is not a difficult one we will not; but in view of the difficulties surrounding it and the meager revelation as to definite procedure, we cannot but regard it as bordering on presumption to play the farce we have described. Let the brethren individually do what seems to truth-enlightened minds best in each individual case, in advising, exhorting, instructing and reproving, but stop, do stop, this habit of threatening and inviting divisions over almost every question, small or big, real or imaginary. And to you who seem to be trying to make believe that the ADVOCATE is championing a great apostasy, please stop your house-top talebearing, and give the ADVOCATE a chance to go on in peace in the work it has followed for the thirteen years of its life, and it will try its very best to work for the glory of God and the well-being of His creatures; and if you will allow its editor to be friendly and brotherly with you, he will gladly be so, removing all hindrances he can and preparing head and heart to meet you face to face before Him who, we pray, will grant us the mercy our weaknesses need, and the blessings his goodness in the gospel has promised to bestow.

Behold, I come quickly.—Christ.

Tokens of our Times in Relation to the Return of the Messiah.

CHAPTER XIII.

SIGNS TO BE NATIONAL, NOT ASTRONOMICAL.—PAST PRECEDENTS.—SEVEN GREAT SIGNS.—ISRAEL.—THE HOLY LAND.—THE TURKISH POWER.—THE PAPACY.—FRANCE.—BRITAIN.—RUSSIA.—ALL NATIONS GATHERED AGAINST JERUSALEM.—CHRIST APPEARS AS A MAN OF WAR TO CONQUER.—ARMAGEDDON.—THE WORLD'S STORMS PASS AWAY.—SWEET PEACE AND UNIVERSAL TRANQUILITY.

WHILE there may be convulsions in the literal heavens and earth attending the coming crisis among nations, which will transform the kingdoms of this world into the kingdom of our Lord and of his Christ, it is not in the literal sun, moon, and stars that we are to look for the signs portending the end of the present order of things. When Moses foretold the end of the Jewish commonwealth he described the great nation that should come into existence, as well as the status of Israel which should provoke the downfall of that ancient and favored people. One watching the signs of the times in the first century would carefully compare the apostate condition of Israel with Moses' prediction of what should be the reason for the punishment awaiting them. He would also compare the Roman empire in its relation to Israel and weigh well the probabilities which would suggest themselves in the natural order of cause and effect. He would see that Israel was ripe for the destruction of the last vestige of its national exist-

ence and that the "nation of fierce countenance" was the great dominating power which was ready to follow its heraldic eagles in fulfillment of the prophecy, "The Lord shall bring a nation against thee from far, from the ends of the earth, as swift as the eagle flieth" (Deut. xxviii: 49). Notwithstanding that Israel had passed through experiences that no other people had been able to endure and survive, true to the words of Moses there was that nation actually in existence after the lapse of fifteen hundred years. While when Moses wrote the prophecy they were a new-born nation, not yet in their land, having no "gates" to besiege nor "fenced walls to come down" (Deut. xxxviii: 52), here they were with a city whose checkered history surpassed that of any other, in which stood a temple which had commanded the admiration and astonishment of the world, and around which had been built massive walls which challenged attack. These were realities, not in the clouds, the sun and the moon, but realities on the earth among nations. And the careful watcher

would finally see that these signs would really culminate in the exact fulfillment of the dreadful words of the prophet, in the downfall of Jerusalem at the hands of the Romans, and the captivity and scattering of her children to the four winds.

It is in this way that we must watch the signs of our times. We have now a broader world of nations to look out over, and in proportion to the magnitude of the coming revolution so is the number of unmistakable signs portending the near approach of the greatest event the world has ever witnessed.

SEVEN GREAT SIGNS.

It is not our purpose here to deal with the many smaller details which point in the direction indicated, but to call attention to the great facts which must strike the most careless reader as sure and certain signs of the times. These facts are to be seen in

- 1.—Israel, its providential existence, and its wonderful development and progress in these latter times, notwithstanding its persecution in times past in all the world and at present in some parts. This is a sign, because Israel is to be ready for deliverance at the return of their Messiah as they were about thirty-five hundred years ago at the hands of Moses.
- 2.—The Holy Land, its desolation of the past and the present attraction which is turning the eyes of the world thither; colonization and railroad enterprises which the nineteenth century has been remarkable for; the fact that it is the desire of all nations and that many movements, great and small, are on foot, looking to the return of her people upon a large scale, a return which even now has become an accomplished fact to a considerable extent. This is a sign because it leads to the fulfillment of the promise to Abraham that all the land should be given to his seed, which Paul says is Christ, and "the Lord is to inherit Judah, his portion in the holy land, and shall choose Jerusalem again."
- 3.—The Turkish Power, its phenomenal and rapid rise, and its gradual decline. This is a sign because the desolator of the Holy Land is losing his grasp and is ready for the destructive whirlwind from the north which will bring the great war of God Almighty when the words, "Behold I come quickly," will find their fulfillment.
- 4.—The Papacy, its uprise upon the wave of a great apostasy; the cruel and desolating days of its ascendancy and its present decrepit and declining condition. This is a sign because before the coming of Christ the man of sin was to "wear out" the saints and then experience a "consuming" process ending in destruction by the brightness of the Lord's coming.
- 5.—France, the disturbing power of Europe, as the "three unclean spirits like frogs" which will gather the nations to the great war of God Almighty. This is a sign because it leads to the war of God Almighty at the coming of the Lord, to finally make wars to cease to the ends of the earth.
- 6.—Britain, in relation to the Holy Land, Egypt, and the partial return of the Jews to Palestine; her now threatening final conflict with Russia, which will end in the destruction of the king of the north at the hands of Christ returned to claim the whole earth as his own.
- 7.—Russia, its gradual development and present ascendancy among the nations, looking towards its ultimate victory, when it will drive out the Turks and take possession of the land of Israel. This is a sign because it indicates the readiness to form that situation which will hasten the great war of Armageddon, wherein Christ will appear as

the victor over and vanquisher of all kings and rulers, sweeping every form of human government off the earth and inaugurating the heavenly reign of peace on earth, good will toward men and glory to God in the highest.

I.—ISRAEL.

The providential preservation of Israel through a trying history such as no other nation could outlive has been dealt with in a previous chapter. The fact that Israel still exists is proof that the Bible is true, as is to be seen in the hitherto fulfillment of its prophecies concerning that people. Great and wonderful things are promised for this people, the fulfillment of which depended upon their preservation throughout the vicissitudes of their fickle and fearful history. Had they sunk out of sight in the waves of war which carried down the great nations of antiquity, nations of greater power than they possessed, the sceptic's scorn would have found free vent in the taunting and unanswerable questions "Where are these people that your Bible says were to be 'terrible from their beginning and forward?'" "Where is Israel whom Christ is to rule? The Jews of whom he is to be king? What becomes of your prophecy that Israel and Judah were to become one nation and never to be divided? But Israel is here; and as her situation in the first century was what Moses declared would and did bring the Roman eagles against her for her downfall and world-wide scattering, so is she now shaping herself preparatory to fulfillment of the prediction of the same prophet: "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people" (Deut. xxxii: 43); "The Lord will gather thee from all nations whither the Lord thy God hath scattered thee" (Deut. xxx: 3).

In Ezek. xxxvii, "The whole house of Israel" is likened to a valley of dry bones, a fitting representation of the dissolution of their national existence. The question, "Can these bones live?" was one not many years ago that would have been answered in the negative. The general public sentiment was that Israel was gone never to become a people of any note again. But within the latter part of the nineteenth century they have forced themselves to the front in every department of life. This is as it should be according to prophecy of the latter days; and it is what is prophetically called the noise and shaking of the bones, and the bones coming together, bone to his bone, sinews and flesh being formed, preparatory to the breath of resurrected national life being breathed into them, when as a nation Israel shall "live and stand upon their feet, an exceeding great army" (Ezek. xxxvii: 10). As showing the extent to which public attention was centered upon Israel in 1883 the author of "The Jews, or Prediction and Fulfillment," says that "public attention has of late years been called to the Jews in a degree quite unusual, if not, indeed, without precedent;" in proof of which he gives the following as a foot-note:

"This is well illustrated by the prominence given of late to Jewish topics in the periodical literature of the day. These, *e. g.*, to mention only a few of many instances, the *Contemporary Review* has had articles on various phases of Jewish affairs in the numbers for July, 1878, January and March, 1881, September and November, 1882; the *Nineteenth Century* in numbers for April and July 1878, February, 1881-August and November, 1882. In the last-named month, besides the *Contemporary* and the *Nineteenth Century*, *Macmillan's* and *Blackwood's Magazines* also had articles dealing with Jewish questions. It is not without some reason that the leading Jewish paper, commenting on this last circumstance, remarks that "it is a very marked sign of the times that editors, who can gauge so well the interests of the public, are so ready to admit articles dealing with Jewish topics."

Following along to chap. xxxviii,

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Gog, of the land of Magog, is introduced and the part he is to play in the final drama of this world is vividly described; and it is all to take place in the "latter years" and "latter days" (verses 8, 16.). That which tempts the cupidity of Gog to overflow the Holy Land is the fact that part of Israel has returned there—to the "land that is brought back from the sword," "gathered out of many people," "dwelling without walls and having neither bars nor gates." They "have gotten cattle and goods and dwell in the midst of the land."

Now that this is partially fulfilled, and is rapidly fulfilling nothing is clearer; and the more enlightened among the Jews see that the tide is swiftly turning in the direction of the pre-adventual return of the Jews as the prophecies require. They have the influence; they have the talent; they have the burning desire and quenchless patriotism. The exodus has commenced and assumed proportions that will not stop short of forming the situation that will yet explode the magazines of the nations and start the wild rush of the dogs of war to the great day of slaughter that will settle the perplexing eastern question. Of this partial and preliminary exodus the Jewish *Chronicle* said some time ago,

"The Russian and Roumanian Jews are bent on going to Palestine. Whatever we may think or say as to the practicability of the new exodus, it is evidently to take place. To all the objections to Palestine colonization that can be pointed out, the Jews of Russia and Roumania have one all-sufficient reply: We cannot be worse off there than here. The movement is irresistible."

As far back as 1882 the movement had assumed proportions that attracted the eyes of the world, and now it has been accelerated since by Russian prosecution and Zionism is too well known to need stating. In February, 1882, a writer in the *Jewish Chronicle* said:

Once more are we on the eve of the Exodus ... It wants no prophetic eye to see that the Russian empire is on the eve of one of the greatest revolutions that the world has ever seen. The time has arrived for Israel to depart thence, and for the exodus, greater even than the original one, to commence. But whitherward shall the steps of the millions of Israel be bound? Shall he again, as in the exodus from Spain, betake to other and more friendly lands, to be again, perchance, in the course of time, driven from them? No! a thousand times no! For the sake of our unborn posterity let this, with God's help, be the final exodus of our race. The land of promise is now subject to a power who can barely struggle against financial difficulties. That power is not unfriendly to Israel; his sovereign rights should be purchased with no niggard hand, and the independence of Israel established under international guarantee. What Israelite worthy of the name would hesitate in giving his quota towards the redemption of the land? Once under a stable and just government the land would again flow with milk and honey, and Jewish enterprise, capital and industry combined with the geographical situation of the country, would cause prosperity once more to shine upon it. Rome, Greece, and Egypt are once more numbered among the nations and the *shaphar* (trumpet) which announces the resurrection of Israel, the eldest born of the nations, should soon wake the echoes in the mountains of Judah. To Israel this restoration should prove an unmixed blessing; for possessing a political centre, the dread of persecution would no longer haunt her sons."—*Quoted from Prediction and Fulfillment.*

This tide of public sentiment is still flowing and now it is not at all averse to the settlement of the Jews in Palestine as an independent State. Zionism is now a prominent topic, and it has gathered sufficient strength to bring about a congress of two hundred delegates from various countries of Europe in Basle, in September (1897). One of the acts of this congress was to unanimously adopt the programme for the re-establishing of the Jews in Palestine. The plan is to "send out an exploring expedition equipped with all the resources of modern science to make a careful survey of the land and its possibilities, and also to establish telephonic and telegraphic communications before actual work of colonization begins." By the aid of many societies

colonization has been going on for many years to a great extent; but this is scarcely noticed in comparison with that now proposed.

Now according to prophecy a pre-advantual colonization should take place of Jews in Palestine. It is partially done, and is being carried on with great success, even to the extent of having the money ready to offer and tempt the bankrupt Sultan to sell his sovereign right to that part of his domain. The sign to be seen in this is that the very situation which the prophet Ezekiel says is to bring the king of the north to the mountains of Israel is forming, and almost formed. The time is then here for the fulfillment of the words, "Prophecy against Gog, thus saith the Lord God; in that day when my people of Israel shall dwell confidently, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou and many people with thee, * * * And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O, Gog, before their eyes." Then he says, "My fury shall come up in my face," and He "pleads with Gog" till he is left upon the open field to be buried in the valley of Haman-Gog. The victor in this great battle is Christ; for it is when the king of the north "plants the tabernacles of his palace between the seas in the glorious holy mountain," that Michael, the great prince, is to stand up for the children of Daniel's people, Israel, and a time of trouble is to follow such as never was; and "many of them that sleep in the dust of the earth shall awake" (Dan xi: 45; xii: 1, 2). First, then, Israel partially returned to the Holy Land. Second, Russia's for-a-time successful assault upon them. Third, the sudden and powerful appearance of Christ to destroy the great Philis-

tinian giant with the sling and stone of divine accuracy of aim and force of defeat and destruction. What is the sequel of the Israelitish sign then?—Christ in the earth again.

II.—THE HOLY LAND.

Over thirty-eight hundred years ago God made selection of the Holy Land as the center around which His plans and purposes in relation to the world's redemption should revolve. We have, in a previous chapter, shown how this land is involved in the covenants of promise, and made clear that the extent as described in the promises is far greater than was that possessed by the descendants of Abraham. Since this land was promised to Abraham, all signs of God's dealings with nations and all fulfillment of such signs, so far, have been closely connected therewith. In a special sense it is God's land; it is Israel's land; it is the land of the Bible, and the birthplace, home, and future inheritance of the Son of God, the world's Redeemer. To see the signs that the "iniquity of the Amorites was full" (Gen. xv: 16), and to prepare for Israel's deliverance from Egypt to take the promised land of milk and honey, the eyes of the watchers of those times of the far distant past must have been fixed upon the Holy Land. From the Exodus to the Babylonish captivity, there is no reliable history which is not closely associated with this land. It is the center of the world's history. Signs of Judah's deliverance from Babylon at the expiration of the allotted seventy years of Jeremiah's prophecy had all to do with the turn of things in this land and the attitude of Babylon's king towards it and its people. From this great historic landmark down to the time for the complete desolation which still curses that forsaken country, history is as nothing considered apart from the Holy Land. Upon the arrival of that

dreadful time of trouble for the land and the people, the eyes of the world were forcibly attracted thither; and from then till now the changing scenes upon the stage of national dramas have all, in a direct or remote sense, had the Holy Land as their background.

Notwithstanding the fame and renown of this wonderful land, its commanding geographical position, its fertile soil, and its healthful climate, no nation, except Israel while obedient, has ever been able to prosper there. The usurper and conquerer might take possession of it and punish its people for their wickedness; but to appropriate it to its profitable use for any considerable length of time has not been permitted. The Holy Land in the hands of usurpers, and Israel in the lands of enemies are like the ark in the hands of the Philistines (I. Sam. v.), and the time will soon come when Dagon will fall and dreadful scourges will make all Philistinian foes quite anxious to return the land and the people to their rightful owner, when "The Lord shall comfort Zion, he will comfort all her waste places; make her wilderness like Eden and her desert like the garden of the Lord."

In the strongest language the prophet Jeremiah speaks of the desolation of the land, and at the same time foretells its restoration. The desolation is a fact which needs no proof; it is known of all. Thus far the prophecy has been literally fulfilled; and in view of this who can deny its future restoration? And since its desolation gradually came with the decline and fall of the nation to which it belongs, is it not reasonable to expect that as Israel's restoration is now to some extent taking place, simultaneously the resources and returning fertility of the land will become again recognized and the attraction of public attention become a sign of the times?

The desolation and restoration are

clearly set forth in the following words:

Thus saith the Lord: Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast; the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts; for the Lord is good; for his mercy endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

Now that it is a fact that public sentiment has been turning favorably to the land as it has to its people is witnessed in the popular literature of our time; and the adaptability of the country for what prophecy has laid out for it in the future is recognized. Nearly twenty years ago the *Hebrew Observer* bore the following testimony:

Is there no other destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the *entrepot* between the East and the West. On the Euphrates and along the coast old cities will revive and new ones will be built; the old times will come back on a scale of greater vastness and splendor, and the steam cars will run in the tract of the caravan.

Since the foregoing was written the whistle of the locomotive has become a familiar sound in parts of Palestine and a general enhancement in the value of land has taken place. And now some of the leading Jews of the world are vigorously advocating the establishment there of an independent Jewish State.

George Eliot, in *Deronda*, represents a Jew as giving eloquent expression to present prospects for Palestine. In this the Jew voices the growing sentiment which must soon be realized in the rising of Israel's sun to shine upon that favored but long-desolate land. He says:

Looking towards a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life, which has a voice among the peoples of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. Let that come to pass, and the living warmth will spread to the weak extremities of Israel, and superstition will vanish, not in the lawlessness of the renegade, but in the illumination of great facts which widen feeling, and make knowledge alive as the young offspring of beloved memories.

What is it to me that the ten tribes are lost untraceably, or that multitudes of the children of Judah have mixed themselves with Gentile populations as a river with rivers? Behold our people still! Their skirts spread afar; they are torn and soiled and trodden on; but there is a jeweled breast-plate. Let the wealthy men, the monarchs of commerce, the learned in all knowledge, the skilful in all arts, the political councillors, who carry in their veins the Hebrew blood which has maintained its vigor in all climates, and the pliancy of the Hebrew genius for which difficulty means new device—let them say, "We will lift up a standard, we will unite in a labor hard and glorious, like that of Moses and Ezra, a labor which shall be a worthy fruit of the long anguish whereby our father's maintained their separateness, refusing the ease of falsehood." *They have wealth enough to redeem the soil* from debauched and paupered conquerors; they have the skill of the statesman to devise, the tongue of the orator to persuade.

This was written about twenty years since, and goes to show how sensitively in touch with the heart of the times was that able, heart-reaching writer. The "land and a polity," a restoration of the land and the people that shall "*redeem the soil*," and again establish a nationality of a people who have the "skill of the statesman to devise, the tongue of the orator to persuade," are the objects seen. Is it not remarkable that the spirit breathed in these words is now

clothed with a reality which manifests itself in the form of definite organization for the establishment of a Jewish State in the Holy Land?

Among the promoters of the project to establish the Jews in the Holy Land as a free State is Dr. Pereira Mendes, who recently found welcome to the advocacy of his claims in the *North American Review*. He says among many other things favorable to this favored spot, that the land once in the hands of its people—the Jews—would cause

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 establishment 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, Haifa, 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.

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.

It is well known that large tracts of land in Palestine have been purchased by rich Jews during this year, and that colonization there is quite a success, proving that the fertility of the soil is abundantly sufficient to sustain a great population. The return of the "early and latter rains," too, is another sign of the providential dawn of prosperity. "Westward ho!" has been the cry for ages; but now it is "Eastward ho!" The East is the attraction

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which draws the attention of men and nations. Railroads are built and more are projected; the rise in real estate has been what in the West would be called a "boom," and the products of the field and the garden have, during this year, been shipped as far west as the city of Chicago.

The newspapers of the world have just been saying to their readers that

The Jewish conference at Basle which closed August 31, marks an important epoch in the history of that prophetic people. The interest manifested and the work accomplished were fully as great as had been expected. To establish a Jewish kingdom in Palestine and colonize there under an autonomy the world's millions of wandering Jews, "from the land of the north (Russia) and from all the lands whither he has driven them," thus bringing to its climax the mystery and miracle of the ages, is no small project, and to its contemplation there gathered at Basle the chief thinkers of the Jewish race from Europe, America, Asia, and Africa. It is reported that there were present beside the leaders of the movement—Dr. Herzl, Nordau and Ernst—W. Bainbus; Dr. Hirsch Hildesheimer, of Berlin; D. Bodenheimer, of Cologne; Oscar Strauss, New York, late United States minister to the Ottoman Empire; Simon Wolff, of Washington, D. C.; Jacob Schiff, of New York; Julius Bien, President of the order B'nai B'rith, New York, and many other well-known Hebrews.

The topics discussed were: Position of the Jews in different countries; reports from Jewish colonies; the *chaluka*, or funds collected for Jerusalem; emigration question as it affects the United States; subscription funds, agitation plans, etc., the Jewish question as it will be presented before the approaching diplomatic congress of the great powers, and the feasibility of acquiring a fee simple title to Palestine and part of Syria.

A central committee consisting of twenty-three members, to be located at Vienna, was elected, with the exception of the English and American delegates. All Jews are asked to contribute to the central fund, their subscriptions being made the basis of franchise for the election of delegates to future congresses.

A resolution was passed authorizing the committee to raise a fund of fifty million dollars. This, taken in connection with the rumor recently current that the Paris house under Baron Edmond de Rothschild's direction, has already offered this exact sum (fifty millions) to the Sultan of Turkey for the Province of Palestine, not only tends to confirm that report, but would also indicate that nego-

tiations were progressing favorably along that line.

Baron de Bothschild is already the owner of large tracts in Galilee and the mountains of Judea, where he has established twenty-one Jewish colonies, having expended thus far over a million dollars in aiding these colonies, until they become self-supporting.

Fifty thousand Jews from Russia, Austria, Germany and the Balkan Provinces are now settled in Palestine, and these various colonies were reported at the congress to be in a flourishing condition.

The Alliance Israelite Universelle of France has established and is maintaining extensive schools and colleges in Palestine, and a commission was appointed at Basle to report on the subject of the proposed university at Jerusalem.

The congress closed after a week's session amid scenes of great enthusiasm, and the next meeting was appointed to be held at Jerusalem in 1898.

Now, while we do not believe that Israel's hope and consolation will be realized by these projects, yet they are providential means towards that end. The natural means generally precede the supernatural, leading events up to that climax when the *visible* hand of God is stretched out for his glory and the final well-being of His creatures.

So it must be evident to all that "the time to favor Zion" is close at hand, and that the various remarkable trains in modern events are making, as railroad men would say, "close connections." All these things, without recognizing the hand of God, would be co-incidental beyond possibility; but viewed as the developments of a Guiding Hand toward the grand fulfillment of the covenants of promise they are as beacons of light in the darkness of a dismal night. *(Concluded next month.)*

The Man of Sin.

Dr. Adam Clarke says that the Greek words for man of sin mean the same as expressed by the Hebrew, *ish belial*; "The perverse, obstinate, and iniquitous man." He adds, "It is worthy of remark that among the rabbins, *Samuel*, or the devil, is called *ish Belial neish aren*, the man of Belial, and the man of iniquity; and that these titles are given to Adam after his fall."

LIGHT.

THE first thing the Deity did before he created life on this earth was to cause the sun to shine upon the face of the waters, thus incidentally causing day and night. Perhaps the commonest metaphor in the Bible, in fact in general use, is to be found in the employment of the words "light and darkness" to represent knowledge and ignorance. To keep anyone in the dark is to withhold information from them; to hide our light under a bushel is to keep our knowledge to ourselves, a common failing with the lazy or secretive.

What a world of thought is involved in that simple word "light;" what joy it imparts when allowed to flood the beclouded mind with its brilliant effulgence. On such a mind it more often than not means life, both now and forever more. But this light must be pure and white and must not lack any of its constituent colors, or the result will be the same as though we saw through colored spectacles; which is even worse than seeing the pure light through a glass darkly; as the apostle Paul says: "Now we see through a glass darkly, but then face to face, now I know in part, but then shall I know even as I am known," when referring to knowledge which was absolutely necessary to salvation, but which would be revealed to all the faithful in the future. There was a time in English or European history which we call the dark ages; it was a time when religious persecution was rife and wickedness rampant on every hand, in the courts of princes as in the lowliest hovel. Not that human wickedness was any greater then than in Bible times, for we who read and believe our Bible know the extent of sin and the fate of sinners who directly incurred God's anger long prior to these times, but the persecution

for the sake of religious belief and moral courage was terrible to think of.

We in this happy day do not fully realize what it must have been to have been tied to a stake and slowly burnt till life sped away on the smoke of the faithful martyr's torture. Let it not be said that at least some of these noble men and women failed to be heard by an all-seeing and ever-merciful God—our God. We do not know all the facts of their life and faith, and time alone will lift the veil from these uncertainties, and then we shall see "eye to eye."

We should do well to remember the words of the apostle Peter to the disciples who dwelt in Asia Minor: Ye are a chosen generation, a purchased people, bought with a price; ye should shew forth the praise (or virtue) of him that hath called you out of darkness into his marvelous light." Also the words of Paul, "Ye are children of light and children of the day; we are not of night nor of darkness." What a reminder these words must have been to the early believers, so pointedly showing them that they were still human and erring, though chosen of God to do his great work in the world. They were children of "light" surely for the light of God's word had illumined their hearts, but they needed reminding of it from time to time, in the same way as we require our spiritual perceptions awakening by that blessed ordinance instituted by our sympathetic and all-wise Saviour. He knew full well that tendency of the human heart to grow lukewarm and even callous for the want of sympathy and brotherhood and then how easy a thing for the windows of the soul to become coated with the dust of worldly allurements, till the light that does shine through becomes at last only of that kind which just makes darkness visible and which brings to the unfaithful servant a

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greater gloom than even darkness itself.

Jesus hath said, "I am the light of the world, yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in the darkness knoweth not whither he goeth." "While ye have light believe in the light, that ye may be the children of light." These words were addressed to the people and rulers of Jerusalem, and were an exhortation to them to believe in Christ personally, and confess him before all men, fearing not the censure of men, while he was yet with them. Howbeit, then as now, many that believed on him did not confess him, for they loved the praise of men more than the praise of God. We must, if we wish to profit by Christ's sayings, apply his words to our present everyday life whenever possible, and those words can be practically applied to the subject of the uncertainty of life. We should walk in the light, the true light we have received, while we have light or life lest darkness or death overtake us and we step into impenetrable darkness. "In death there is no remembrance of thee, and in the grave who shall give thee thanks?" On that evil day our very thoughts perish.

Again, a double significance is to be put on the 46th verse: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." No; as soon as we believe on Christ and his teachings we pass from darkness into light, ignorance having given place to knowledge; so that we "walk not as other Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them." The other application is this, that if we believe in God, and are faithful, that place that Job speaks of as "the land of darkness and the shadow of death," will

not hold us eternal prisoners, but we shall, as a direct result of the light that God has so mercifully given us, be raised again to stand immortal in that transcendently glorious light of the kingdom of God on earth.

This present age has been termed the most advanced age the world has ever seen. The wonder workings of steam are being rapidly superseded by the power of electricity, the pen has been supplanted by the printing press, and thoughts are flashed around the world with the rapidity of lightning. Yet, with all this, man's wickedness has not lessened, though its mode of action and expression has been modified. Its clothing is more gorgeous and its edges are more richly gilded. The thousands of churches are patronized by their quota of sincere and mock worshippers, but the truth of God, as taught by Jesus and his apostles, is less in evidence now than it was nearly 2,000 years ago. It was prophesied that there would be a falling away, and a falling away there was, and it has never picked up since. But there is one thing to remember, and it is this: it is God's purpose to take out a people for his kingdom, and that selecting has been going on for hundreds of years, and if we allow but one quarter of those called as chosen ones, there will be a mighty host to sing the praises of God when his son shall gather his elect. In that way will God chose the weak things of this world to confound the mighty.

It is often said by brethren and sisters with a bitter sigh, "Ah! the world is hard of a truth," but it is harder to have to realize that one's own brethren should wilfully make the way stonier and colder; but such is too often the case, and the feeble or weak ones are certain to come to grief in the long run and then upon whose shoulders rests the blame of having lost a lamb

whom they may never find again?

Our Lord once said in a beautiful parable: "If a man having a hundred sheep lose one, does he not leave the ninety and nine and seek the lost one, and when he has found it rejoiceth?" He meant to teach that if by any unfortunate chance one was lost we should spare no effort to regain him; but with that another lesson is involved; it is, that if we are to seek the wanderer from the fold, how much more incumbent it is for us to avoid placing a stumbling block in the way of any one of our brethren, so far from seeking to be proud of the achievement of casting him out. You may see with me in this, or you may say that under certain circumstances we may be justified in excluding from our fellowship certain of our brethren lest we who think ourselves strong enough to sit in judgment on our brethren be weakened in our faith by his presence. But I cannot see how we can be following Christ's precepts and example if we refuse help and instruction to anyone who has dared to differ from us though they had been sufficiently enlightened erstwhile as to be deemed worthy of fellowship into Christ's body and, therefore, amenable to judgment by reason of the light that is in them. We must ever remember the seventy times seven.

Christ once said, "To whom much is given much is required." He meant that to whom God had given much, not to whom we have given much, will much be required, and God, through Christ alone, is to be the judge of the responsibility.

If we could imagine a case where a brother has fallen away, but who still wishes to be kept in mutual loving fellowship, I think we shall have simply imagined it and not experienced it, for if he was so opposed to the truth he could not remain in it for any appreciable time, for he would go where he

could find others with similar ideas. This is not a theory, but it has been borne out by facts; cases where brethren who differed even secretly from the Ecclesias have, without force or persuasion, left quietly, some of whom, I am happy to say, have, years after, been permitted by God's mercy to see their error and come back to the fold.

The fact is our minds, being finite, cannot see the end of our actions, good or bad, and it behooves us to use the greatest forbearance and discretion in dealing with those whose lights have burned low lest we extinguish the light altogether and so plunge them into thick darkness. Remember the lamp will some times burn low not because the oil is exhausted but because the wick needs trimming.

It would not be right to have fellowship with the unfruitful works of darkness, but by works of darkness more is meant than mere differences of opinion on the age of the world, the kind of wine to be used for the Lord's table, the mode of inspiration of any part of the Bible, the nature of the resurrection miracle, and hundreds of other unessential points, but rather the believing of such doctrines as the existence of a personal devil, of the establishment of Christ's kingdom in heaven, of the supremacy of the Romish church, and other great errors, anyone of which would destroy the whole fabric of the truth and annihilate entirely our fondest hopes and aspirations.

I speak of these things because if we act in an unchristlike manner in dealing with one another it will be because we, rather than they, that lack the light, for the spirit of the truth is in all goodness and righteousness and truth, for ye are light in the Lord walk as children of light."

We have been told that there is no such thing as darkness, that it is merely a relative term, and that it is an ab-

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sence of light more or less complete. This is true scientifically and, to a certain extent, true figuratively; some are in darkness that have a great deal of light; but there is a darkness that is so fatal to salvation that it might be called impenetrable darkness, the darkness of total ignorance of God or His requirements. Of such nothing is given and nothing is required. There is evidently a state of partial darkness caused by partial enlightenment, which brings its own responsibility. To whom much is given much is required, and logically the converse is true that to whom little is given little is required. Still we cannot attain to salvation unless we have all the truth in its purity of which one part is dependent on the other, the whole forming the one glorious gospel of the kingdom of God.

The parable of the steward does not teach that little is required for *salvation*, but it implies that the punishment, in whatever form it comes, is to be less for the feebly than for the greatly enlightened.

As we see by many examples in Scripture those who resist the light and prefer to walk in darkness come under God's displeasure and condemnation. When Christ spoke those memorable words, "Woe unto you scribes and Pharisees, hypocrites," he surely meant that punishment was to fall upon them especially, above and beyond that which the people in general would suffer. The scribes and Pharisees were the intelligent portion of the community, and were quite able to understand and realize the import of Christ's words, and they were condemned to special woe. If this punishment did not befall them in their lifetime, and we have no proof that it did, it is open to conjecture when and where they would meet their just recompense and reward.

A great lesson is taught by Christ

that I think applies to our own conduct towards erring brethren, when he, knowing full well that Judas was to turn traitor to him, still continued to treat him as a brother, and bowing to his Father's will did not attempt to protect himself or seek revenge by dis-fellowshipping his brother; this *Judas* did of his own accord.

Would it not be following Christ's example if we, when badly used and slandered by our brethren, were to act as though we fully realized that it was God's will that we should be so tried, and to exercise patience and long-suffering, rather than taking offense and losing heart, and thereby inflicting a blow to the truth and to our own selves by, shall I say it, our cowardice. A true servant of Christ shows his strength and his character best when opposed by adversity of a moral kind; then it is that he sees the wisdom of God in inflicting chastisement that he, as Christ, may be fitted for a place in his kingdom that will call for the exercise of his highest powers and most excellent qualities.

To revert to the subject of light and darkness more particularly, nothing could be better than to have another foretaste by faith of that acme of happiness and perfection, the millenium and its joys.

In the description given by inspiration to John we are presented with a glorious pictorial description of the heavenly kingdom. The purity and glory of the temple are vividly shown by the statement "that the Lord God Almighty and the Lamb are the temple thereof," "And the city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof. What a beautiful employment of the word light is here brought to our notice. Christ is the light thereof; he had said while on earth, "I am

the light of the world." How true this will appear when he comes to set up his kingdom, for then "the nations of them who are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor unto it, and there shall be no night there, for the Lord God giveth them light and the saints shall reign forever and ever."

Think of the message which John declares unto us "that our joy may be fulfilled." "That God is light and in him is no darkness at all." "If we say we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. These words are intended to both warn and encourage us, for it shows that whatever God does for us must be for our ultimate good, for his ways are ways of light. But if we say we have fellowship with him, that is, in this present day become baptized believers, and yet walk in darkness, we follow not the requirements of Christ and do not the truth; but, and here comes the important point: if we walk in the light and according to knowledge, we have fellowship with one another, and however great the trial, we should seek to continue in that fellowship, even as Christ seeks to keep our fellowship, despite our faults and ingratitude; for with him, as it should be with us, the personal feelings were conquered by the spiritual and new man.

We have rejoiced with a genuine rejoicing during the past week because God has added to our little flock. Did we rejoice for individual reasons? Did we welcome our sisters because we were glad to swell our feeble numbers, or to show to others that we were able to make converts as *they* profess to do? Not so; there was a something infinitely purer and holier than that; a feel-

ing, not merely of satisfaction brought about of duty performed, for that can be felt though frigid coldness exist in us; but it was a feeling of gratitude to God and his Son for the sacrifices made so freely for our sakes that caused us to do our best to add to his sheep, for that is the best thing we can do for Him, and all that he seeks in return for what He has done for us. Why, then, should we let these feelings sleep and dwindle away that are able to bring so much happiness and joy to ourselves and others?

If a man values wealth and works hard to obtain it, is it not equally worth his while to get full enjoyment out of it? If this is true in carnal things it is doubly so in spiritual things, for the jewels of love, hope and faith become the more resplendent by using, and never wear away as do earthly things. "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and thieves break through and steal, but lay up for yourselves treasures in heaven." It is God's will that we should, through much tribulation, enter into the kingdom, and that we should pass through many dark and dreary nights of sorrow and fear. We have the life of David to look to as an example, and he was a man that God prepared for his purpose by means of much suffering. He had endowed him with a sensitive and refined nature, not lacking in courage, but full of sympathy and faith. His cries went up to God day and night, and they were a true type of Christ's sufferings years after. Yet we find that through all David did not lose heart, but up to the end was a man well pleasing to God. It will be his great joy in the very near future to meet his son Jesus, robed in immortality; then he will see why he had to suffer, and will realize the wisdom of God's methods in forming his charac-

ter, and by contrast will be able to enjoy the happiness the more, as his trials were the greater, in the same way that the sunshine appears so bright after a dark and heavy storm. Such joy as a place in the kingdom is not confined to David, but is the heritage of every son and daughter of God that is born again and who sell not his or her birthright for a mess of pottage.

The days are dark and dreary for faithful sons of light,

The time of our probation is one long and ceaseless fight.

How oft the prayer arises, "Thy kingdom come, O Lord!"

Come, quell the angry nations by thy almighty sword.

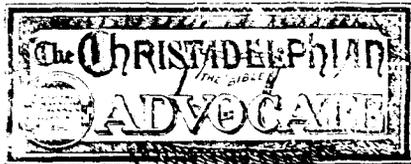
Fear not the foe, my children, though terrible and fierce,

The Lord is come in power, the Lord whom they did pierce.

Thy long, dark nights of watching are turned to day at last, thy grief is turned to happiness,

Thy sorrows gone and past.

G. E. A.



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NOVEMBER, 1897.

The Responsibility question on the other side the water is getting settled down on the same basis it has rested on throughout the history of the Truth (excepting, of course, the fits and starts of a few extremists). We clip the following note from the cover of the *Investigator* for October:

"THE RESPONSIBILITY QUESTION."

—This is the title of an eighteen-page vest-pocket edition of a Manifesto from those who style themselves "the Ecclesia in Kilmarnock" (a section which now separates itself from those hitherto of the same "communion"—since the "inspiration" controversy), "humbly, yet earnestly exhorting all to whom this may come to take up a firm and definite stand at this critical juncture in defence of purity of doctrine and fellowship." That attitude is described as follows: "That we cannot admit to fellowship and be faithful to the truth, those having embraced this doctrine" [the "non-responsibility of enlightened rejectors of the truth to judgment to come so long as they remain unsubmitive to baptism"], nor, for the same reason, those who tolerate such in fellowship." The "Manifesto" called forth a reply from those in Glasgow who are in association with the editor of the *Christadelphian*, characterizing their action as "wholly unwarranted by Scripture," and insisting that "the teaching of Scripture is admittedly uncertain" on the question as to "whether enlightened rejectors of the truth will be raised to judgment," a question, it is said, "all along regarded as an open one; adding that "the recent controversy has not shown that to so regard it is wrong."

Reading what Bro. Campbell, acting on behalf of those associated with him in Glasgow, says, one could wish that the same course had commended itself to them at the date of the inspiration controversy. Had this been so we might have been still all together. The fact that such an attitude is now publicly taken up (see their pronouncement in the July *Christadelphian*, which does not meet with the editor's approval), on the Responsibility Question, leads one to hope for a still better state of things. Perhaps we are all wiser than we were twelve years ago."

THE ADVOCATE S. S. CLASS.

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

CLASS No. 1.

May Spencer (13), Wauconda, Ill., 90;
John H. Brice (10), Galt, Ont., 75;
Chas. M. Brice (8), Galt, Ont., 75.

CLASS No 2.

Maria Laird (12) Innerkip, Ont., 90;
Daisy Franklin (14), Elgin, Ill., 85;
Bessie Williams (15), Chicago, Ill., 85;

JAMES LEASK, 532 62d St.,
Station O. Chicago, Ill.

LESSON No. 54, CLASS No. 1.

QUESTIONS.

1. Who was the strongest man? and how do you account for his great strength?
2. Give three remarkable feats which he performed.
3. How was he finally avenged of his enemies? and who were they?

BEST PAPER, CLASS No. 1.

1.—Samson was the strongest man. It was God that aided him in performing his marvelous feats—Judges xiv:5.

2.—Some of his remarkable feats are: As his father, mother, and himself were going to Timnath, they met a roaring lion. Samson, empty-handed, rose up and killed it—Judges xiv: 5, 6. As another instance, he carried away the gates of Gaza. The Philistines had sought to kill him, so at midnight he aroused and carried away the gates and two posts on his shoulder—Judges xvi: 1-3. The last feat that he performed was the breaking of the pillars of the house of Dagon—Judges xvi: 30.

3.—The Philistines, his bitter enemies, were finally punished by Samson breaking the pillars of the house of

Dagon, in which the king and many people were assembled—Judges 16: 30.

MAY SPENCER.

SECOND BEST PAPER, CLASS No. 1.

1.—The strongest man was named Samson, and his strength he received from the Lord by obeying the instruction of the angel to his mother before he was born, that he was to be a Nazarene unto God, and let no razor come upon his head; when his head was shorn the Lord departed from him—Judges xiii: 5-24, 25; x: 9-20.

2.—He slew a young lion that roared against him, and he slew a thousand Philistines with the jawbone of an ass, and he carried the doors of the gates of the city of Gaza and carried them to the top of the hill before Hebron.

3.—He was finally avenged of the Philistines for the loss of his eyes. He prayed unto the Lord when he was in the house before the main pillars and he bowed himself down with all his might and it fell upon them all so that he killed more at his death than ever before—Judges xvi: 21-29.

JOHN H. BRICE.

LESSON No. 54, CLASS No. 2.

QUESTION.

Write as much of the history of the strongest man as you can on three sheets of note paper, allowing ordinary spaces between lines.

ANSWERS.

BEST PAPER, CLASS No. 2.

Samson, the strongest man of whom we have record, was born in the year 1161 B. C. His father's name was Manoah, an Israelite of the tribe of Dan. His birth was foretold by an angel of the Lord who appeared unto his mother and instructed her concerning the care of the child, promising her that he would be a deliverer of Israel

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out of the hands of the Philistines. At the age of twenty Samson, under the moving impulse of the spirit of the Lord, went down to Timnath—a city a few miles from his birthplace, to select a wife. His first exhibition of his wonderful strength was on this occasion, when with nothing in his hand he rent a young lion as he would a kid. The next exhibition of his strength was at Ashkelon, which was on the Mediterranean sea coast, where he slew thirty men and took their spoil and gave changes of garment to the men who had expounded his riddle—Judges xiv: 1-19. A short time after this Samson caused a great loss to the Philistines by liberating three hundred foxes with burning fire-brands in their standing corn, vineyards and olives; in addition to the damage done by the foxes he smote them with a great slaughter. This was done because Samson's father-in-law gave his wife to another man. Samson was now in great danger of his life, for the Philistines invaded the land of Judah searching for him. The men of Judah through fear of the Philistines bound Samson and delivered him to them. At this juncture Samson with the jaw-bone of an ass slew a thousand men. It was at this time Samson was in danger of perishing for the lack of water. God therefore caused water to flow from the jaw-bone; by this Samson's life was saved—xv: 1-19.

The next exhibition of Samson's strength was when he escaped from the city of Gaza by carrying the posts and the bar of their city gate to the top of Hebron. Samson came to his death through the treachery of a woman he loved, named Delilah. Three times she tried and failed to find out from Samson wherein his great strength lay. The fourth time she succeeded when he confessed that he had been a Nazarite unto God from the day of his birth. Having told Delilah that his head had never been shaven, she waited for a

convenient time, and caused the seven locks of his head to be shaven.

Because of this God forsook him and his strength departed. The Philistines therefore took him captive, put out his eyes, and bound him with brazen fetters, causing him to grind in the prison. After a time the lords of the Philistines were gathered together to rejoice over the captivity of Samson. At this time they took him out of the prison house to make sport for them. As he leaned against the pillars of the house he prayed that God would avenge him for his eyes. God then strengthened him so that he overturned the house and slew all that was therein, being about three thousand persons. Samson also died in the year 1120 B. C., and judged Israel twenty years. MARIA LAIRD.

SECOND BEST PAPER, CLASS NO. 2.

An angel of the Lord appeared to the wife of Manoah, who was of the family of the Danites, and predicted the birth of their son, Samson. He also appeared the second time, giving instructions concerning the child, and foretold how his strength should be maintained, and also his mission in life, which was partly to deliver the Israelites from the hands of the Philistines, under whose bondage they were at that time. At the angel's last visit he ascended to heaven in the flame of the offering they were sacrificing to the Lord, which assured them of his being a messenger of God. Accordingly, the promised son was born, and he grew to be a man of great strength and the Lord blessed him.

After a time Samson went down to Timnath to get him a wife of the Philistines, and on his way he encountered a lion, which he slew without a weapon. On his return home he found that the carcass of the lion was filled with honey, so at the following feast he told the Philistines a riddle concerning the lion which was to be solved in seven days. They, not being able to solve it, forced his wife to find it out for them, which angered Samson so that he slew thirty of them. His anger was again kindled when his wife was given to his companion. He tied three thousand foxes' tails together with fire-brands between them and he let them into the Philistine's corn. At another time a

large number of Judeans bound him to deliver him to the Philistines, but he broke the cords as though they were flaxen threads and took the jaw-bone of an ass, and slew a thousand people. The Gazites at one time planned his capture, but were surprised to find their city's gate carried off.

A woman, whom he loved, afterward found out the secret of his strength and had his hair shaved. His enemies then caught him, put out his eyes and compelled him to grind in a prison. On a certain day he was brought to the temple which was full of nobles and lords and there he avenged himself of his wrongs by pushing the two main pillars from their foundation, thus killing himself also.

DAISY FRANKLIN.

[Brother Leask marks one mistake in this, which we leave uncorrected. Let each scholar state what it is next month.—ED.]

QUESTION.

LESSON NO. 55, CLASSES NO. 1 AND 2.

A little diversion this month.—Religious people talk of "conversion" and "getting religion." What is the difference between what they mean by these terms and true conversion and religion, confining to three sheets of note paper.

INTELLIGENCE.

BLACKFOOT, IDAHO.—The time has come that we have to report the death of our poor old mother, Mary E. Marshall, aged sixty-five, who has lived these last twenty years in the Truth. She died September 11, 1897, in good faith, holding fast to the one hope until the last moment. But now she sleeps in Christ, awaiting the resurrection. Thank God for this blessed hope which we have, that Christ shall soon return and bring forth the dead and destroy death. This leaves but two of us, my sister wife and myself. We are left to mourn the loss of our mother, and to live in a wild country where we are surrounded on all sides by Satan; where friends are few and brethren there are none. You may know how we feel in our isolated condition. If any

of the brethren should be passing through this part of the country please call on us if possible.

M. A. MARSHALL.

CREAL SPRINGS, ILL.—We are sorry to have to report bad news, but feel it our duty to let the truth be known to protect ourselves and others from any evils that may arise. It is, that Thomas Hill and wife, who met with us for a while, have departed from the faith and gone back into the world. This ecclesia must not be held responsible for anything they may say or do, or have said against any brother or sister. Let each brother and sister remember that we are to be judged by Christ at his appearing; and that he will reward or punish as the case may be with each person. Let all look out and be on their guard that that day may not find them unprepared to meet the righteous judge.

Sister M. Merry, of Topeka, Kan., has cheered us with a visit this summer, but has now returned home.

W. S. COCKE, Sec'y.

Brother Hill complains that the letter from brother Huggins last month was not official, and gives certain reasons for his withdrawal from the ecclesia, all of which are of a local character, and if they exist, and are of the nature he claims, it was his duty to deal with them scripturally and not take the unscriptural course of publishing the private faults, real or supposed, of the brethren. His demand for publication is in direct disobedience of the law of Christ, which we cannot countenance.—ED.]

DOON, ONT.—We are pleased to report the obedience of Hannah Jane Hardy, daughter of brother and sister L. R. Hardy, of Doon. Our new sister has been diligently applying herself to the word of life, and has been a regular attendant at our Sunday-school for a number of years, and she has always taken a great interest in it. She made a very intelligent and satisfactory confession of the one faith in the presence of brother Pedder, brother and sister Bullock and H. Cole, breaking bread with us the following Sunday. I remain yours in the one hope of Israel.

H. COLE.

THE CHRISTADELPHIAN ADVOCATE.

LONDON, ENG.—Brother G. F. Guest, ordering a reduction in the number of ADVOCATES sent in his care, on account of more trouble and another division, says:

"For months past there has been false doctrine promulgated which we have tried to stop by appeal to the Scriptures. It was of no avail, and the heaven was contaminating all, and we feared what the ultimate consequences would be. In order, therefore, to discuss the matter thoroughly, at a business meeting, we proposed the adoption of the Birmingham Statement of Faith, as our basis of fellowship in the place of that now in use. The proposition was accepted by the meeting, being carried by a good majority; the result being that the minority declining to accept the new basis, and thus by their action endorsing the false doctrine, left the meeting, having no other alternative, as we could not fellowship them. The false doctrines which have been taught in our midst are as follows:

1st. That we are born of the Spirit at baptism.

2nd. That we are held guilty of Adam's transgression.

3rd. That we now have the life, mentioned by Paul in his letter to Timothy (II. Tim. i: 10). We are indeed most sorry to have to give you this information but as our Lord said, "Divisions must of needs come," and we have done all we could to avert such a lamentable thing; but we must leave the matter until adjudicated by a Higher Tribunal.

With love in the Truth, I am, dear brother Williams, your sorrowing brother.
GEO. F. GUEST.

Brother Guest sends also a printed circular which reads as follows:

SCRIBBY MASONIC HALL,
CAMBERWELL NEW ROAD, S. E.

AUGUST 5, 1897.

DEAR BRETHREN AND SISTERS:

Next Sunday God willing at the adjourned meeting of the Camberwell ecclesia, you will be invited to adopt a new basis—the "Statement of Faith" in place of the one now in use; the reasons for which have already been laid before you, and which will be emphasized at our meeting next Sunday. We are particularly anxious that you should thoroughly understand and grasp the real issue in

the matter. It is *not* the Responsibility Question—that was settled by our proposition of March 7th,—the ecclesia, by a large majority, deciding that on the simple question of "Responsibility", no test of fellowship would be enforced.

The question we have to deal with in the proposed change of basis is far more serious; the repudiation of several false doctrines with which we have been involved in fellowship, and which, unless rejected, we are convinced will ultimately undermine our very foundation, and open the gates to such a flood of erroneous teaching that will only require time to sweep back the brethren and sisters to the bonds of the apostasy—from which we have been so happily delivered.

We regret that many errors have been circulated in our fellowship which are destructive of God's plan of redemption, and we are convinced that those who endorse them are imperilling the privilege which the Truth has conferred. We have come to the conclusion that we cannot fellowship those who endorse or countenance the following:

That we are held guilty of Adam's sin.

That we are born of the Spirit at baptism.

That we possess now "the life" which Christ has brought to light through the Gospel (II. Tim. i: 10).

The ecclesia will be asked to reject these erroneous doctrines by adopting the "Statement of Faith" in use by nearly all the brethren throughout the world, which will place it upon a better and stronger foundation, and clearly define our position.

The undersigned are prepared, at whatever cost or sacrifice, to manifest their attitude to the above-mentioned errors by the proposed action, by which they will sever themselves from all participation in the new teaching, and therefore they urge their brethren and sisters to support them in their endeavor to preserve the purity of the Truth.

Yours fraternally,

G. F. GUEST.

W. H. CLIFFORD.

REMARKS.

It ought not to be difficult to agree upon these three propositions if there is not a sticking for words. Surely there is no one who will say we are "guilty of

Adam's sin " in the same sense as one is guilty of a personal sin actually committed. And it cannot be denied that Christ and the entire race are held so related to Adam's sin as to be under Adamic condemnation. Perhaps, the trouble grows out of the use of the word "guilty" which, as we commonly use it, is not an apt word in the case. Whatever words may be used to describe the truth, it is evident that Christ stood so related to Adam's sin as to make God's requirement that he should die the death of the cross a just demand. And it is also evident that Adam's sin is so fastened upon us that unless we come within the scope of redemption in Christ it will hold us in death eternally.

The Birmingham Statement says that Christ " was born in the *condemned line*," "abrogates the law of *condemnation for himself*" and that he suffered "*all the effects* that came by Adam's transgression, including the death that passed upon all men." yet it would not be right to use the word "guilty" in regard to Christ, without defining the sense in which the word was used.

Dr. Thomas used the word, but he defined the sense in which he used it; and the Birmingham statement agrees with the doctor substantially, though not using the same words. He says:

"Adam and Eve committed sin, and their posterity are suffering the consequences of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. The apostle says, 'Levi, who received tithes, paid tithes in Abraham.' Upon the same federal principle all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. *This is the only way men can by any possibility be GUILTY of original sin.* Because they sinned in Adam, therefore they return to the dust from which Adam came."

Now if both parties agree to this, which they certainly must, where is the room for divisions and sub-divisions without end?

As to the second proposition, neither party will deny that we are "born from above" at baptism, and are thereby made "new creatures." Now that which brought from above the means of this birth is the spirit of God. This birth is only a mental and moral birth, not a phys-

ical; and it will not do to say that we are not mentally and morally born from above or of the spirit now. Then, again, the birth of the spirit is to be a physical birth—change of body at the resurrection. With this view of the matter both parties ought to agree. While we take this view, we do not think the Saviour referred to the mental and moral phase, except as the lesser is involved in the greater, in John iii. But the application of any particular text should not be a cause of division if there is agreement as to the principle involved. One party will not claim that we are now born of the spirit, in the sense of change of nature physically; and the other will not deny that we are now born out of Adam into Christ or born from above—mentally and morally. Why then divide? "Birth" is only a figure of speech in these cases, and if the *term* is the cause of the trouble, then use some other term; say "changed." We are changed by the spirit of truth now from the old relation in Adam to the new in Christ. And in the resurrection we shall be changed from mortal to immortal.

The third proposition is similar, and the life in its mental and moral aspect should be distinguished from the life in the physical or actual glorified nature. There is a sense in which eternal life begins now, and if it does not it will not be realized in the future. We have "passed from death unto life;" and "if the spirit of him that raised up Christ from the dead *dwell in you*," etc. Without fighting for the use of certain words, which are used differently by disputants, there ought to be agreement that the life the faithful now live by the word of God is the mental and moral beginning of the life that never ends. This in no way interferes with the fact of man's mortality and his present destitution of immortality. Some of the words and phrases used in these matters in the Scriptures and in conversation require a higher degree of thought, just as do the Saviour's use of the words "my flesh and my blood" in John vi. To some they may appear "hard sayings" but they are nevertheless true, and we should not always be tied to the mere literal form of expression; for that would imprison the mind which seeks the sphere of the higher things of the Spirit.—EDITOR].

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WASHINGTON, D. C.—The welcome household visitor the ADVOCATE came by the first mail yesterday morning and, as usual, its contents eagerly devoured. Your trip here was quite interesting and we are so much pleased to read that you so much enjoyed your trip. Brother, we can rejoice together, for your brief stay did us so much good that the whole body when together, refers to it with the greatest pleasure. We feel very much encouraged and are looking forward with a joyous expectation that in the near future we shall be again a solid and compact body that is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the *chief corner stone* in whom all the building *fitly framed together* groweth unto an holy temple in the Lord." We spent a delightful First day together; our Sunday Bible school, which meets at two o'clock, was very interesting and well attended. We had sixty-eight present, which is very encouraging in this age of gross darkness to have the opportunity to teach, the *pure word* of God (which is more precious than gold: to such a large number. After the school we held our usual ecclesia meeting to remember our absent Lord, whom we hope will soon return, so we may "see him as he is." What a hope! *what a hope!* dear brother. After the breaking of bread brother Hollenberger spoke for us and took for his subject Eph. ii: showing very conclusively that those without Christ (the true Christ) are dead and without hope, and that hope is in Christ. We all returned to our homes feeling very much refreshed. Last winter we had what we call the Christadelphian League, meeting every Sunday night, to which we invited the alien. The object of the League is to study the Scriptures by subjects. When the hot weather came upon us we suspended until the first Sunday in October. After returning from meeting and taking supper, we assembled at the house of Bro. Austin, at 7:30, and re-organized the league with a goodly number, so you can see from 2 o'clock p. m. until 9:30 we were continually in each other's company to our edification. Well, we must keep pressing on and on, sowing the seed of truth wherever we find the field, not expecting to reap in this life, but with the earnest expectation and hope in the day of Christ.

Hoping this will find you and yours well, I am your brother in the hope of Israel. — L. B. RAY.

WASHINGTON, N. J.—A very kindly greeting. Your views as per monthly ADVOCATE and other writings meet my mind very closely. I have to-day read thoroughly this month's ADVOCATE, and I have a pleasing expectancy concerning the October issue; and hope you will receive this in season to include one part of this letter. Things of the Truth are here about as for some time past, but in Easton, Pa., brother Edward Lowe has lately had peculiarly severe afflictions which should excite the sympathy of the brethren. While having been for a long time short of work in shoe factory, in May a little one was born; and on the 9th of this month his little girl, Drusilla, died. Hardly had there been recovery from the sorrow and fear for others, when the beloved wife and mother was taken down with the dread disease of pneumonia and died the 24th, fifteen days later, causing great sorrow and trouble, there being four little children left without a mother, reminding us of Job's early experience. Kind friends with our good brother Lowe have done what they could to sympathize with and help, and in his behalf I would kindly urge upon any brother or sister so situated as to be able to help brother Lowe, to send such help to his mail address 24 South 14th street, Easton, Pa., in accord with the spirit of "equality" in II. Cor. viii: 14, "your abundance a supply at this present time for his want" etc., and Matt. xxv: "Inasmuch as to these... to me." I was called to speak at the funeral such words of comfort, truth and warning as wisdom might indicate. Mrs. Lowe, only thirty years of age, was a friend of our people and the truth, but had never taken any personal stand as one of those "in Christ." Kind neighbors and friends gave close attention to the "words of truth and soberness" the occasion demanded, and received the hour's discourse without offense or weariness. There is one case here in Washington and two in Easton, that I hope you will hear from ere long as being "baptized into Christ."

Affectionately yours, H. H. RICH.

[This was too late for October issue.—Ed].

VOL. 13.

DECEMBER, 1897.

NO. 154.

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.

RELIEF FUND.—A Sister, \$6.00.

We are a few days late this month, the editor having been absent for a month.

Brother Austin asks that in article, "Light," in November number page 341 column 1, line 33, the word *not* be inserted between the words "was" and "absolutely."

With this number we send order blanks to all. Those who have already remitted for next year will not regard this as indicating non-receipt of their remittance. It is easier to enclose a blank in all than to separate those who have already remitted from those who have not.

We thank all the brethren and sisters for the kindness we received in our tour, and for the liberal help rendered in the work. At some of the meetings some of the aliens insisted on helping to pay expenses. We appreciated this more from what it indicated than for the value of the help, though for this, of course, they have our hearty thanks and our hope that they may soon enter the race for life. We visited Henderson County, Ky., Creal Springs, Ill., Cavendish, Mo., Kansas City, Mo., and made a friendly visit of twenty-four hours to Trenton, Mo., where resides our isolated but staunch sister Moberly. The interest manifested was encouraging and the good results in new resolves and rectifying wrongs in the ecclesias were most cheering, as showing that the Truth is to them more than a theory.

OUR NEW BOOK—"The World's Redemption," has reached about 175 pages. We have concluded to issue Part I. at once. We hope to give Table of Contents next month. The price will be 50 cents for paper binding and 75 cents for cloth, printed on superior paper. Part I. deals with the things concerning the Kingdom of God, leaving Part II. to deal with the nature of man and what subjects come under the heading of "the things concerning the name." Many have often said they wished they could have our lectures in printed form. Substantially they are contained in this book. We have two thousand copies printed, except the last chapter, and we hope the returns from Part I. will help us along with Part II. A few of the chapters have appeared in the *ADVOCATE*, from which readers will be able to form an idea of the book. The pages are exactly the size of the *ADVOCATE*. Orders may be sent at once but the book will not be ready for delivery before January.

LETTERS.

R. H. Hall, W. Selleck, C. O. Walker, W. H. Clough, R. M. Carson, D. Lemon, W. H. Lowe, A. E. Davis, H. R. Wilker, W. Graham, G. A. Weckler, W. Greenwood, J. Shaw, H. L. Vredenborg, E. Skinner, A. B. Warren, J. L. Lemons, W. H. Clough, C. L. Robertson, M. Stevens, W. S. Cocke, J. G. Bickley, M. L. Ingram, E. J. Brown, J. H. Sykes, W. S. Cocke, S. W. Seago, K. Cooper, M. B. Roberts, G. B. Bartlett, A. A. Dugger, W. Whitehead, J. H. Roberts, J. F. Williams, G. Walker, S. T. Blessing.

RECEIPTS.

A. Brittle, S. Busby, J. Skinner, C. Skinner, C. L. Roberston, One of the Bonfield Ecclesia, J. Clark, W. Bruce, M. A. Jones, H. O. Austin, M. A. Austin, R. Carroll, W. M. Fraser, J. McLean, H. Jennings, W. H. Rosecrain, J. M. Hantedt, D. E. Williams, E. Dymond, E. H. Posey, M. B. Turner, T. Buckler, J. Eastwood, A. Wason, J. H. Renshaw, H. Merring, J. M. Paul, J. H. Hughes, A. Godfrey, A. Bruce, J. MacKellar, G. W. Bartlett, L. J. Clark, A. De Butts, O. L. Browney, W. S. Engle, H. W. Sykes, S. Robinson, L. A. Graham, J. D. Tomlin, C. E. Eldred, P. A. Blackwell, H. P. Austin, G. Walker, I. Johnson, J. J. Lee.



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gavest before them, neither turned they from their wicked works.

36 Behold, ^awe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^cit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^ddominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^emake a sure covenant, and write it; and our princes, L^evites, and priests, ^fseal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ² The points of the covenant.

NOW ³those that sealed were, ^aNē-he-mī'ah, ⁴the Tir'shatā, ^bthe son of Hāch-g-lī'ah, and Zīd-kī'jah,

² ^cSēr-a-ī'ah, Āz-a-rī'ah, Jēr-g-mī'ah,

³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,

⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

⁵ Hā'rim, Mēr'g-mōth, O-bā-dī'ah,

⁶ Dān'jēl, Gīn'nō-thon, Bā'ruch,

⁷ Mē-shū'lām, Ā-bī'jah, Mīj'a-mīn,

⁸ Mā-a-zī'ah, Bī'gā-l, Shēm-a-ī'ah: these were the priests.

⁹ And the L^evites: both Jēsh'u-ā the son of Āz-a-nī'ah, Dīn'nū-ī of the sons of Hēn'a-dād, Kād'mī-cl;

¹⁰ And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kāl'ī-tā, Pēl-a-ī'ah, Hā'nan,

¹¹ Mī'chā, Rē'hōb, Hāsh-g-bī'ah,

¹² Zāc'cur, Shēr-g-bī'ah, Shēb-a-nī'ah,

¹³ Hō-dī'jah, Bā'nī, Bēn'ī-nū.

¹⁴ The chief of the people; ^aPā'rōsh, Pā'hath-mō'ab, Pē'lām, Zāt'thu, Bā'nī,

¹⁵ Būn'nī, Āz/gad, Bēb'ā-ī,

¹⁶ Ād-ō-nī'jah, Bīg'vā-ī, Ā'dīn,

¹⁷ Ā'tēr, Hīz-kī'jah, Āz'zur,

¹⁸ Hō-dī'jah, Hā'shum, Bē'zāi,

¹⁹ Hā'rīph, Ān'a-thōth, Nēb'a-ī,

²⁰ Māg'pī-āsh, Mē-shū'lām, Hē'zir,

²¹ Mē-shā'gā-bo-cl, Zī'vāk, Jad-dū'ā,

²² Pēl-a-ī'ah, Hā'nan, Ān-a-ī'ah,

²³ Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

²⁴ Hāl-lō'hesh, Pī'g-hā, Shō'bek,

B. C. 445.

^d Deut. 28. 48. ^e Ezra 9. 9.

^c Deut. 28. 33, 51.

^f Deut. 28. 48. ^g 2 Kin. 23. 3. ^h Chr. 29. 19; 34. 31. ⁱ Ezra 10. 3. ch. 10. 29.

² Heb. are at the sealing, or, sealed. ^k ch. 10. 1.

³ Heb. at the sealings, ch. 9. 33. ^a ch. 8. 9. ⁴ Or, the governor. ^b ch. 1. 1. ^c See ch. 12. 1-21.

^d See Ezra 2. 3, &c. ^e ch. 7. 8, &c. ^f Ezra 2. 56-58.

^g Ezra 9. 1; 10. 11, 12, 19. ^h ch. 13. 3. ⁱ Deut. 29. 12, 14. ^j ch. 5. 12, 13. ^k Ps. 119. 155. ^l 2 Kin. 23. 3. ^m Chr. 34. 31.

⁵ Heb. by the hand of. ⁿ Ex. 31. 16. ^o Deut. 7. 3. ^p Ezra 9. 12, 14.

^q Ex. 29. 10. ^r Lev. 24. 3. ^s Deut. 5. 12. ^t ch. 13. 19, &c. ^u Ex. 23. 10, 11.

^v Lev. 25. 4. ^w Deut. 15. 1, 2.

^x ch. 5. 12. ^y Heb. every land. ^z Lev. 24. 5, &c.

^{aa} Chr. 2. 4. ^{ab} See Num. 28; 29.

^{ac} ch. 33. 31. ^{ad} Ps. 133. 3. ^{ae} Lev. 2. 12.

^{af} Ex. 23. 19; 34. 26. ^{ag} Lev. 19. 23. ^{ah} Num. 18. 12. ^{ai} Deut. 26. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^e And the rest of the people, the priests, the L^evites, the porters, the singers, the Nēth'i-nīms, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They came to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱ our daughters unto the people of the land, nor take their daughters for our sons:

31 ^k And if the people of the land bring ware or any victuals on the sabbath day to sell, ^l that we would not buy it of them on the sabbath, or on the holy day: and ^m that we would leave the ⁶ seventh year, and the ⁿ exaction of ⁶ every debt.

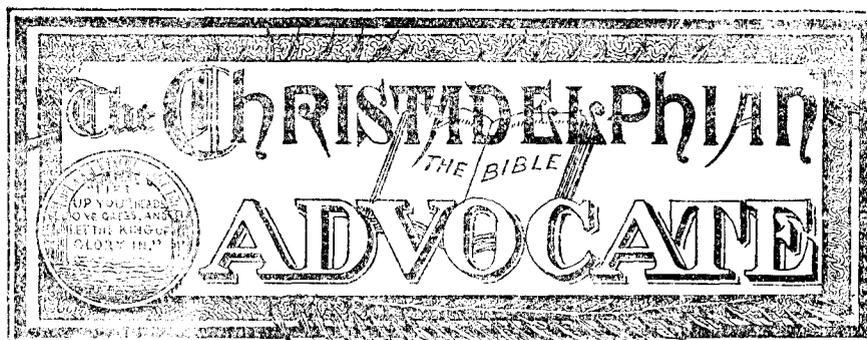
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For ⁷ the shewbread, and for the ^o continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Īs'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the L^evites, and the people, ^p for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^q as it is written in the law:

35 And ^r to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,



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ARREST DISSENSION.

SOCRATES is reported to have said on one occasion in answer to a question in relation to friendship, "The reason why you ask this question is because you frequently observe dissensions among those who equally cherish honor, and would all of them rather die than commit a base action; and you are surprised that, instead of living in friendship, they disagree among themselves, and are sometimes more difficult to reconcile than the vilest of all men." I have no reason to doubt that the report is true, nor am I concerned so much respecting the authorship of the words as the truth of them to this day, written as they were, if by Socrates, more than two thousand years ago.

It is puzzling, when we consider the matter in relation to men who are purely of the world, by this I mean, destitute of the knowledge and possession of the Truth; but it becomes more than doubly so when we are confronted with dissensions amongst those who know and possess the Truth, who are brethren of the one Lord and Saviour Jesus Christ. It is not only puzzling but it is very sad, and the sorrow is increased by the *now* so frequent manifestations of dissent, whereby ecclesias which were thought to be standing firm after passing through the "throes" of separation, are found to be in the midst of them.

And Oh! how hard it is to get them out of the self-imposed condition in which they are found. I say self-imposed, because there is no

room for these divisions and sub-divisions where Truth is maintained, and any departure from this standard of the Deity Himself imposes conditions which will not bear the searching trial of those who possess that truth whosoever they may be.

A wiser man than Socrates wrote, "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle" (Prov. xvii: 19). The voice of experience is heard saying, Yes, 'tis true. I think, however, that if brethren would bear in mind *more* that those words are there as one of the many beacon lights divinely placed for our protection from the danger rock of offence, that we should consider both the *giving* and *taking* of offence. How frequently it has happened in the past that this latter, the *taking* of offence, has been the cause of dissension where no offence was intended, and when such effect was furthest from the mind and heart of those who have been the innocent (wilful) cause.

Meanings are attributed to expressions which are as wide from the intention of the author or authors as the poles are apart; the sorrow becomes great when explanations based upon the plain and positive statements of the Word of Truth and explicit contradictions by the said authors of that which the brethren offended state is now a "promulgation of false doctrines." What can brethren do under such circumstances? This is a problem the solving of which must vary according to the particular circumstances which arise, but *always* let the attempt for reconciliation be upon Christian principles. For offence between one brother and another, and of course the same applies to any two estranged, it is divinely arranged; hear it, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. xx: 15-17). All sincere brethren, and such are they who delight to obey the commands of their Master, will employ this method as the means to the end desired—of reconciliation; and *all* who have mutually employed them have rejoiced at the result achieved.

It is not, however, so much with the estrangement between brethren arising out of local associations as with those dissensions which affect ecclesias and in which it always seems, and I believe really is, harder and more difficult to deal with. There is also this strange anomaly, brethren when spoken to separately and individually disclaim that which unitedly they profess and proclaim. Surely there must be something

wrong in all this. What is it? It cannot be altogether cowardice, no, I do not think it is, but I do think it is largely attributable to a weakness of the flesh in leaning upon a man or men who are generally the heads or leaders of the ecclesias, without sufficiently considering the asserted cause of offence. We go still deeper and we discover so often that these leaders have for the "bars of their castle," *prejudice*. What a blighting effect prejudice always has, brethren. Shun it as you would poison; it warps, it contorts, it blasts and withers everything in its wake.

There is but *one* household of God constituted upon the basis of His own will, carried into effect by His son Jesus Christ. It matters not where the brethren constituting this household are situated, country or nationality cannot make any difference to *their* unity with Christ, nor can any one ecclesia rightly and so scripturally dictate to another supremacy where the law of the Truth has given equality; nor can it be doubted by any knowing the Truth that there are certain specified doctrines which all *must* certainly *accept*, and from which there can be *no* departure. Yet we have these dissensions arise in our midst all too frequently. Can they be arrested? Can they be abolished altogether? This latter, although so much desired by all sincere lovers of the Truth, I am not sanguine enough to ever hope for its attainment before the Saviour shall appear. The flesh is so perverse, so full of vanity, so prone to neglect the application of the chastising element of the Spirit that in so large a house we shall always have the flesh manifesting itself. But I do believe they can be arrested and so the mischievous effects lessened to a large extent. Further, I believe we shall be blameworthy if we don't *interest* and *exert* ourselves to the accomplishment of this end. Do not let the cry of "Our Lord may be here soon" deter us from action, nay, rather let the thought be a greater incentive to rectification, that a purer body may be ready for the greater tribunal which he will control and judge. Think ye not that the act of endeavor to reconcile the household, even though it should be abortive, will not meet with greater approval than lethargy?

What is termed the "literature of the Truth" is now widespread and of more or less frequency, but alas! it is often so contradictory and in some portions the articles bear the impress of prejudice so strongly as to taint the whole and render them repellant rather than instructive and attractive. This of course ought not to be so, and I for one am sorry that it is as it is, for I believe if it were otherwise this very literature could *all* be wisely administered to that end of unity which the very constitution of the household demands. I also feel sure that the greatest number of the brethren if individually canvassed would

say, "Oh! by whatever it can be accomplished, let there be an arresting of dissensions and, as far as possible, a restoration to that unity befitting the household of God."

To this end I would propose that there should be a standing committee of forty brethren chosen amongst the household, say in the following proportions: ten from England, ten from Scotland, ten from the United States and Canada, and ten from Australia and New Zealand who should judge upon questions which would cause dissensions upon doctrinal matters wherever arising: The secretary or recording brother of any ecclesia to give notice to the secretary appointed from the body of forty, he in turn, according to the information received, calling the ten of any country together, who should cause their discussion of the subject submitted to them to be transmitted to the other remaining brethren, who, after the same mature deliberation given, should place their decision in the hands of the secretary who should then place before the whole the combined decision of the brethren. Surely there can be found such a number of wise men in the respective countries who would be willing to devote time for assembly together in an appointed place most convenient to the majority.

Remember for whom we should be laboring, brethren. The secretarial duties might be great, but I have no doubt a brother could be found both able and willing to do the work. The traveling expenses and hotel if needed I would have defrayed out of a collection fund to be made in every ecclesia when occasion arose.

I have long felt the desirability of some such institution, but the report under the head of "Intelligence," to hand, London, Eng. in the *ADVOCATE*, has been an incentive to write at once, for I firmly believe that this case is certainly one of the kind in which, if submitted to such an investigation as would by such court of inquiry have been made, the division would have been averted.

That unity may be a matter not only of name but of fact is the earnest desire of your brother in Christ,

W. WHITEHEAD.

LAUREL HOUSE, NEW ROMNEY, KENT, ENG. NOV. 11th. 1897.

THE POPE AND THE ZIONIST MOVEMENT.

The following telegram from the Rome correspondent of the *Daily News*, London, appeared in that paper Sept. 7th: "Rome, Monday night. The Pope being uneasy at the extent of the Zionist movement for the return of the Jews to Palestine and the statement that promises have already been made in their favor by the Sultan has called Mgr. Bonetti, Apostolic Delegate at Constantinople, to Rome to devise means for opposing the Jewish plans which are actually regarded with horror by good Catholics. In fact this project interferes with the Pope's own desire to collect the necessary money to redeem the Holy Land from the infidel. The Vatican has also made representations to France which has the protection of Catholic interests in the East.—*The Jewish Era*."

A JEW ON THE TRINITY.

BRROTHER INGRAM has kindly handed us a copy of the *Courier-Journal* (Louisville, Ky.) calling attention to a lengthy article by Rabbi A. Moses, entitled "Why I am a Jew." The Trinitarian who reads it will feel keenly the deep and well-aimed thrusts of the Rabbi's pen. He cannot take offence, for he is held so skilfully by one hand that he is not given a chance to complain of the lash which the other administers. While he must chafe under the cutting irony, he can find no opening to strike back without appearing to return an insult for words of praise.

Not only is this letter interesting in showing the strength of the Jewish belief in one God, but it illustrates how men can become deluded by the most foolish theories, when their minds are impregnated with these from childhood. This is not confined to the Trinitarian delusion, but extends to all the fundamental doctrines of the so-called orthodox world; and, if the Rabbi only knew it, his scathing attack upon "Christianity" finds himself as a victim in doctrines he does not deal with—the immortality of the soul, for instance, a doctrine which, as Gibbon says, the Jews had to go to Babylon to imbibe, there being no such poisonous beverage prescribed in the sacred oracle "committed to the Jews." Following are extracts from the article:

First of all I am a Jew because I believe in one only God, because I believe in the absolute and indivisible unity of the Supreme Being. I cannot, by any effort of thought, imagination or will bring myself to believe in the Trinity, the Son and the Holy Ghost. I cannot embrace Christianity, because the idea of a Tri-une God, of three persons in one and one in three, simply staggers my intelligence. It is as little comprehensible to me as the wildest dreams of one delirious

with fever or the convulsions of a mind smitten with madness. I certainly mean no offense to my Trinitarian fellow men, whose intellectual powers are as sane and strong as those of the Jews.

Those impregnated from their early childhood with the dogmas of Trinitarian Christianity no doubt experience little difficulty in believing that the assumed three Divine Persons form an absolute unity. The mind of man is wonderfully and fearfully made. It will continue to harbor through the years of intellectual maturity irreconcilable contradictions, absolutely antagonistic beliefs, if they have but been implanted in the soul before the logical faculties have fully developed and become dominant, and before the intelligence has begun rigorously to apply the categories of reason to all given ideas. When the mind emerges from the early state of passive receptivity, it finds the belief in the Trinity deeply inwrought in its very constitution, almost indissolubly interwoven with all moral ideas and ideals, intertwined with the sweet hopes of immortality blended with the noblest spiritual aspirations. Then a fierce struggle begins in most Christian souls between faith and reason.

Only a comparatively small number comes to end the inner struggle by dissolving the associations of ideas between the belief in the Tri-une God and all the elements of religion and ethics. It is with a bleeding heart that they break away from the cherished belief of the Church, hallowed by innumerable tender memories of childhood and home. But the vast majorities of Christians wrestle on bravely, and at last come forth victorious over all perplexing doubts. They find rest in the teachings of Christian apologetics that the dogma of the Trinity, though the highest truth, is yet an unfathomable and insoluble mystery, which the soul must accept with unquestioning faith. What man is infallible? Maybe the belief that three persons make up the divine unity is a supreme transcendent truth. But we Jews are absolutely unable to give it a lodgement in our minds. Were I seriously to strive to believe in a tri-une God, it would wreck my mind and land me in a madhouse. If the Jews could bring themselves to believe in the Holy Trinity and in the other

dogmas flowing from that central Christian belief, all would be well with them. There would be an end to the agony of ages, an end to the martyrdom of body and soul, an end to calumny and isolation. By taking on baptism we would dive down into the stream of the nations, the waves would swallow up our identity, Israel would be but a name and a memory. As the hart longs after water brooks so does the soul of the Jew long after peace and union.

But we will not purchase peace and union at the price of humanity's dearest possession, at the price of prophetic universal monotheism without a tint and a taint. Our souls are chained by ties unbreakable to the fiery chariot of ethical, historical monotheism. We must go with it, though it lead us through the valley of the shadow of death and the world's contempt. The will of Jehovah compels us to proclaim, "Hear, O Israel, the Eternal our God, the Eternal is one," His power is upon us, fastening upon our conscience and mind the mission of monotheism which we cannot shake off. His word is in us strong as death which we must obey even to our hurt. We still hear the voice of His prophet: "Ye are my witnesses that I am He. I am the Eternal, and beside me there is no Saviour. Ye are my witnesses that I am God, and beside me there is none else." Not simply for our sake, but for the sake of the world, and in particular of the Christian world, do we hold fast to the mission of being witnesses to the absolute unity of God. Trinitarian Christianity is ever in danger of degenerating unconsciously into Polytheism. To realize the three distinct Divine Persons as one being is a tremendous strain on the Christian mind. The intelligence, being under the personal sway of the logical categories, is constantly trying to break up in consciousness the triune God into a triad of divinities, whereby Christianity would cease to be a monotheistic religion. The religion of Israel, the everpresent church of Jehovah, serves the Christians as a warning against the insidious polytheistic tendency, and stimulates the Christian mind to lay the utmost emphasis on the unity of God. Without the Jew, who is the living witness of uncompromising monotheism, the Christians would be less on their guard against the danger lurk-

ing in the dogma of the Trinity, and might, as in the darkest days of the Middle Ages, drift more and more in the direction of Polytheism. For rendering them this service the Christians owe gratitude to us Jews.

I am a Jew because I cannot accept the scheme of salvation and incarnation; my soul shrinks from it in dread and awe. The idea of God, the absolute and infinite, assuming the flesh and form of man, being a babe at His mother's breast, passing through the stage of childhood, growing to the stature of manhood, eating, drinking, fasting, thirsting, sleeping, weeping and laughing like a man; the idea of God Almighty being scourged, nailed to the cross and dying like a mortal man, is not only unthinkable, unimaginable and unbelievable to me, but a denial of what is to Israelites the very essence of religion. God is not a man nor the son of man. He is not born of woman nor does He suffer and die like a mortal. I know there are myriads of Christians who are wiser and better than I, to whom the incarnation is the be-all of their faith, the beginning, middle and the end of their theology. But it is just because I cannot believe with them in the mystery of the incarnation that I am a Jew.

This is well said and well directed against the popular theory of a triune God; but the New Testament knows of no such heathenism, except among the heathen, alluded to in the words of the apostle Paul, "There are that are called gods many and lords many," as there are among "Christians" gods three and lords three. "But to us," he says, "there is but one God."

The Rabbi tries to be very cunning in claiming Jesus for the Jews. No doubt the real Jesus of Nazareth will suit the Jews as nearly as he will the "Christians," but neither of them need feel flattered over this, for it means that he suits neither of them—the former because their ideal Jesus is nothing but a fallible man; the latter because theirs is a "God very God." If he had been the ideal of the Jew he could not have been a saviour, because

he could not have reached high enough for Divine requirements. If he had been that of the "Christians" he could not have been the saviour because he—his *very self*—could not have reached low enough for the requirements of fallen man. While they both claim him he belongs to neither, and will not receive them till the one discards his ideal fallible man, and the other his imaginary God, very God, who could not be tried, tempted, die, and be risen to be a "faithful and merciful high priest," "touched with the feelings of our infirmities." The Rabbi says:

There is no moral idea, no moral ideal in the New Testament which is not inculcated with all possible emphasis and proclaimed with glowing enthusiasm in the Old Testament, and the Talmud. There is not a moral saying of Jesus, no ethical truth preached by him, that we Israelites do not accept with all our heart and all our soul, and try to live up to. There is no doubt with us that the ethical teaching of Jesus is nothing but the quintessence of the highest Biblical ethics and the finest essence of the still more highly-developed morality of the post-biblical masters, presented with sublime pathos and heart-bewitching power by a great soul. There is no new revelation to us Israelites in the Sermon on the Mount, no step is made therein beyond the prophet's lofty ideals of love, charity, humility and piety as taught by the rabbis, the predecessors and contemporaries of Jesus. But the Sermon on the Mount is a glorious summary and incomparable presentation of the moral and religious ideas and ideals which the spirit of God had through fifteen centuries, slowly but steadily, with ever increasing power and light, been unfolding through the soul of Israel. And that soul of Israel, the prophetic, God-seeking, God-loving soul, which wholly consecrates itself to Him by loving all His children, by meting out to all human beings the fullest measure of justice, by pouring out the rich streams of loving kindness unto all men without distinction of race or creed; that soul of Israel was stirring with might and dwelling with radiant beauty in the breast of the son

of Joseph and Mary, and expressed itself with majestic eloquence and heart-conquering grace and simplicity in his sermons, his parables, and above all in his pure and holy life.

We Israelites claim Jesus of Nazareth as our own, as one of our immortal fathers, as one of our saintliest heroes of righteousness and love. Whatever crimes have been committed against us by cruel and misguided men in his name, we verily do not charge him with them. Those blind and heartless fanatics did not learn cruelty from him, the teacher of love. Surely the example of the meek and lowly rabbi of Galilee, who taught with the prophets and teachers of Israel to suffer persecution and not to persecute, did not inspire the zealots with the fury and madness of persecution. We claim the ethical teachings of Jesus, as preserved in the Gospels, as our own spiritual possession.

In this the Rabbi shows the trait of the exile Jew. He is more cunning than sincere, when he admits that "There is no doubt that the ethical truth preached by him is nothing but the quintessence of the highest Biblical ethics," he unwittingly admits too much for a Jew. He has forgotten himself when he says, "We Israelites claim Jesus of Nazareth as our own, as one of our best and greatest masters, as one of our immortal fathers' as one of our saintliest heroes of righteousness and love." If you Jews do really claim this, your claim must be based upon the New Testament revelation of what Jesus was, and in that case you are committed to the truth of the New Testament, and then you must admit all that Jesus claimed. If you open the New Testament at all to claim Jesus you must take him as he is there, and then you are committed to his divine sonship, his divine mission, his sacrificial death, his resurrection, his ascension; for he claims all these in the very book you find him as one of your "saintliest heroes." If he was not all that he claimed he was a sinner, an im-

poster, a blasphemer in making the claims; for he could not have been deceived. He knew that his claims were either true or that they were false. If the former, then you must accept *all* his claims; if the latter, then you claim the greatest imposter as "one of your saintliest heroes." And now, Rabbi Moses, how does it come that you have so changed your tactics? You Jews cried out, "Away with him, crucify him," and now is that same Jesus whose blood you thirsted for become one of your "immortal fathers, and one of your saintliest heroes of righteousness and love?" You tell the truth, but you do not mean to do it—a truth which condemns you, and which will continue to condemn you as long as "blindness in part hath happened to Israel," and not till then will you, "impregnated from your early childhood with dogmas," come to realize that you have "harbored through years of intellectual maturity irreconcilable contradictions, absolutely antagonistic beliefs implanted in the soul before the logical faculties have fully developed." Nothing short of the visible wounds in his hands will ever arouse you from your childhood delusions to the exercise of logical faculties.

THE COMING OF THE LORD DRAW- ETH NIGH.

BY BRO. CAMPBELL, OF NEW ZEALAND.

MUCH has been written upon the great day of the Lord, by able brethren, who are agreed in this that the time is near.

Still, we might suggest that there is room for other and further teaching on the advent of Christ, which should be thoroughly known and understood by all in the Truth; especially in these three particulars should the wise be helped to understand.

1st. The mode or manner of Christ's coming.

2nd. The time historically and prophetically fixed.

3rd. The locality.

All Christadelphians should know and fully understand the mode or *manner* of the coming of the Lord, and they should be satisfied and certain of the *place* of his descent and the time *when*. Not merely the year, but the month and the week should be known, yea, shall be known with an assurance of faith that is not visible at present, for the very good reason that much prophecy leading up to the advent remains unfulfilled. The situation is preparing, events are ripening; but not sufficiently so to enable any of the wise to forecast the year, the month and the week. Scriptural chronology may give the year; but only the hastening of the events themselves can assure us of the month or the days involved.

But in some things we "see through a glass darkly;" so to expand the vision of the watchers, I venture to seek a place and to set in order before your readers some sacred thoughts for Christadelphian reasoning and study, as Scriptural and assuring, though differing somewhat from what has been written on these three things.

As the whole matter, so serious in its issues, surrounds and hinges upon the locality of Jesus' descent to this earth, we ought then to settle the matter once for all. It may be put in the form of a question, thus: Will our Lord descend from heaven upon Mount Sinai in Arabia, or upon the Mount of Olives in Palestine? Surely the question may be raised and dealt with calmly and fairly, in view of its importance. For if Christ descends upon Mount Sinai first, openly or secretly; if the dead are then raised and the living taken away to the judgment seat of Christ, set up in Petra, then we may not have

any knowledge of the invasion of the land of Palestine by Gog and his hosts nor need we be careful to seek light upon that great event of the near future. Nor may we hope to live and to pore over the morning and evening papers or anxious to scan over the latest telegrams from the East, from Africa or from Palestine. Then we may not hear or read of Britain being ousted from Egypt, and her forces being compelled to cross the desert, and to occupy, as they will do, the ancient regions of Moab or Ammon. Then, or immediately thereafter, will the land of Palestine be invaded by Russia, with the Abyssinians and the Soudanese at his steps to be followed by the armies of Europe, hastening to take up their places in concert, onward to Har-Megiddon. But if the saints are taken away before this, say one, two or three years before this (some one has said seven years) as it is presumed they will, then the living and earnest watchers will have no time or opportunity to watch or not, much more than we can do to-day.

But will the living saints be taken away or snatched away hurriedly, as Lot from Sodom, by day or night, before all these things happen? Not so; in humble earnestness, I answer no to this query. They will have ample time for preparing before they are taken away. The living saints will be fully acquainted with all the news from the seat of war, from Egypt and from Palestine, right up to the year, to the month, to the week, might I venture to say, up to within a few days of the advent of Christ; all the while deeply and sensibly affected by the absolute certainty of his approach. Yea more, all in the Truth and others beside will be profoundly interested and excited over the daily telegrams from the Holy Land, right on and up to the siege of Jerusalem,

and its capture, as given in Zech. xiv:2.

Allow me to repeat, that while we may not know the *day* or the *hour* of Jesus' return, we will assuredly know and be quite conversant with prophecy transpiring to within three days or less of that dread event. Now, much of the confusion that prevails on this all-important subject arises from the general and current belief, or misdirection of thought, that Jesus our Lord comes to Mount Sinai first, and that thereafter (say two or three years) when the judgment is over, that he travels with the saints from Sinai to Syria, marching on to that mountain on the east side of Jerusalem. This is given and received as the order of events relating to Christ and his household, much depending on the A. V. of Zech. xiv: 5—
 "And the Lord my God shall come, and all the saints with thee."

But is this entirely satisfactory? Is this the true meaning of that passage, so sacred to Jesus in his studies of that prophet? I would say no. Is it a description of the march of Christ from Sinai to Olivet, all the saints with him? Not at all.

It is a description of the all-glorious and ever to be remembered descent of Christ upon the Mount of Olives, in great power and glory. It reads as well, if not better, thus, "And the Lord my God shall come, and all the holy ones (the angels) with thee."

Observe the suggested translation, angels, not saints, as in Dan. viii: 13. And as Jesus read it when he said, "The Son of Man shall come in the glory of his Father with his holy angels" Matt. xvi: 17. And again, "When the Son of Man shall come in his glory, and all the holy angels with him" (Matt. xxv: 31), or as in Mark ix: 36, "When he cometh in the glory of his Father with the holy angels." Indeed, the passage in Zech. xiv:5 might be rendered with a vocative, "Come, oh

Lord, my God," as a prayer for deliverance, or in ecstatic vision seeing this great sight, "And he shall come," or is coming. Who? Zechariah's Lord and God, all the holy ones—the angels with thee, the deliverance of Judah being from heaven, and not from the desert.

So, on the ascension of Jesus, we find that the angels there knew all about the coming of Christ, for they said to Peter, James and John, "Why stand ye gazing up into heaven? This same Jesus, who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." True, they don't say in words that he shall descend upon this very same mount; they could learn that from Zechariah. It is given by implication, that he was to ascend from the mount as foreshown to Jesus by revelation and typically, in Ezek. xl: 34. Shall we not say for his special benefit the descent upon the Mount of Olivet was given to *him*, and for us, too, in Zech. xiv: 5? This passage designates the locality of his descent, the place of his returning, "His feet shall stand in that day upon the Mount of Olives."

Need we wonder at the affectionate regard for this locality shown by Jesus, and his evident interest in its retreats for solitude, for prayer, and for meditation; while assuming as we may do in all reverence, that he would seek for the spot and mark off the site where he would *ascend* from and where he would descend to, yea, and take in at a glance the course and direction, as he would perceive the practical utility of that great earthquake which shall divide the mount in two. Thereafter, this "Mount of corruption" once (II. Kings xxiii: 13), and this holy place to pilgrims for the last eighteen centuries, shall be known no more as the Mount of Olives.

When the time is ripe, Jesus returns from heaven to earth, and the place of

his ascent will be the place of his descent. He comes with all his holy angels—they come as his convoy; they are the chariot of the cherubim. In this chariot there is but One Passenger, and they land him upon the Mount of Olives. The previous night and the preceding part of the day is noted for its darkness, its clouds a thick darkness; but "at eventide it shall be light." The contrast will intensify the brightness of the glory. Of course, "all eyes shall see him" in the act of descending, *i. e.*, all Gentile eyes, then upon the land, including Gog and his hosts, with the princes and generals and chivalry of Europe. The British army, too, and her colonial contingents and it may be America and Japan as well, all on the land—are they not gathered up thereon to see this great sight? To see the *sign* of the Son of Man in the heavens, to see him in the very act of descending? This is the import of Rev. i: 7,—“For behold he cometh with clouds, and every eye (upon the land and beyond) shall see him, the Gentile invaders and “they also which pierced him,” even his own people, the Jews, the house of Judah, then in the land are threatened with extermination.

Gog's evil thought (Ezek. xxxviii: 10), is a repetition of Haman's in the book of Esther, even to the persons and their destiny, and may be set forth thus; Haman is Gog, his wife Zeresh is the pope, and their ten sons are the ten kings of Europe. Now Judah will at this time be in great trouble, in great fear of extermination almost in despair (Joel ii: 15-18). Their cry with bitter tears and fastings and prayers ascends unto the Lord of Sabaoth, and He sends them a Saviour and a great One. This is Judah's Redeemer, that is seen coming down from heaven, and he comes in the very nick of time for their help, and he fights their bat-

bles. He it is who treads the wine-press all alone, and of the people none with him (Isa. lxi: 3).

So is Gog destroyed with a terrible destruction, and Judah is in raptures with its miraculous deliverance. Soon after, even on the three days from the taking of Jerusalem (Hosea vi: 3), their deliverance, and their joy will be complete (Zech. xiv: 2).

Then comes about an interview of this Joseph with his brethren. At the first reception of them they will bow down in humble adoration before Him, with all reverence and gratitude and wonder, only knowing him at this point as their long-lost, long-expected, patiently-waited-for Messiah (Joel ii:). At this first interview with the house of Judah, he knows them, but they don't know him (Gen. xl: 8).

The second interview must be left over for another article with other things not dealt with here.

[Whether the foregoing is strictly correct or not, as to mode or manner, it must stir to realize the importance of readiness. Whatever place, whatever mode or manner, let us be ready.—ED.]

DISTRESS OF A WORTHY BROTHER.

FALL RIVER, KAN.

It is with heaviness of heart that I write you of our deep sorrow. I was taken down June 27th with typhoid fever. I am just now slowly recovering. I have lost the summer's labor in my crop, incurred heavy expenses, having employed two physicians to save my life. I had not got able to walk when our darling boy was taken violently ill, and in a few days he died. He was a jewel which can never be replaced. Oh, when shall our afflictions cease! Oh, what is my sin that we should be so heavily afflicted? We desire the prayers of the righteous,

that we fail not, to endure the cross, and eventually wear the precious crown of life eternal, when our bleeding hearts shall be healed and deep sorrow a thing not known.

A. C. EDWARDS.

[Brother Edwards is in great need of help, and we know of no one more deserving, having personal knowledge of his liberality when he was able, and of his earnest devotion to the Truth. Misfortune has followed him for about three years, in the loss of his crops, last year by flood and rain, of which we were a personal witness when in Kansas. Brother James Cook, of British Columbia, who, with his father and mother, helped to bring brother Edwards into the fold, speaks very highly in a letter just received, of our distressed brother. He forwards a letter received from brother Edwards, in which the real need is made known, perhaps more fully than may be desired to be made public. A word is enough to free hands and kind hearts. The Relief Fund is not at present quite meeting demand, and this will make additional demand. Remittances to this office or to brother James Leask, 532 62nd street, Chicago. We do not think Fall River is brother Edward's home address.—ED.]

SOME WHOLESALE INDICTMENTS OF CHRISTENDOM.

Under the above heading appears the following in the *Literary Digest*, which shows that so-called christendom is that cruel apostasy foretold by the prophet Daniel and so vividly pictured in the Apocalypse and termed "The Mother of harlots and the Abominations of the Earth." Following is the article:

The "central organ" of the German Socialists, of the Berlin *Vorwärts*, which has advocated the cause of Greece dur-

ring the late struggle, explains that it has not done so because the Greeks are Christians, but only because Turkey is ruled mercilessly by an autocrat. Christianity, says the paper, is no guaranty of freedom and progress, as Christian religion lulls conscience to sleep. Hence humanitarians should be extremely suspicious whenever a Christian nation poses as the protector of a weaker race. Reviewing the deeds of Christian Europe from a Socialist point of view, the paper says:

"The friends of Greece should be especially suspicious of the word 'Christian.' The term Christian Europe, it should be remembered, originated when the crusaders, led by praying and cursing monks, began to spread Christianity by the sword. Let us see what this Christian Europe is made of to-day. There is, first and foremost, Russia. The trinity which rules there is the knot, whisky, and the priesthood. Its work has been chiefly to destroy Poland and a dozen other nations, to persecute the Catholics and the Protestants, and to drive the Jews out of the country. Next we have England, whose Christian work consists of the coercing and enslaving of Ireland and the spoliation of India, the garden of the world, where, though the most richly endowed by nature, three millions of people are left to starve. Christian France massacred thousands of workmen because they believed in the liberty and equality promised by the Republic, while the *bourgeoisie* steal millions. Germany has her anti-Socialist laws and her militarism; Austria the cat-and-dog life between her several nationalities. Italy rejoices in the hunting down of the Socialists and robbery, both at home and abroad. Spain slaughters her starving subjects and revives the torture.

" 'By their fruits shall ye know them,' says the Bible.

"Let us review what Christian Europe has done with regard to the Orient: Instigation of rebellion in Turkey, resulting in the Cretan revolt and Armenian atrocities. Christian Europe demands reforms in Turkey, but will not grant reforms at home. Christian Europe set Turkey and Greece by the ears, and tries hard to poison Turkey.

" 'By their fruits ye shall know them.'

"The fun of the thing is that nobody

gains anything by this Christian civilization. Everywhere glitters thousands of bayonets close to thousands of barrels of gunpowder. The most amusing part is, however, that the Turk seems to overcome the poison intended to put him to sleep forever. Heathen Turkey must certainly have as good a digestion as the countries ruled by the Christian churches, for she is evidently stronger and healthier than before, in spite of her physicians."

Curiously enough a Japanese paper has arrived at similar conclusions. In its English columns, the *Yorodzu Choho*, Tokyo, says:

"In the long history of Christendom we know of not a single case of a country saved by it. With Montezuma's Mexico and the Inca's Peruvian empire the course of Christendom was absorption, destruction and annihilation. It has killed India, politically at least. It has killed Burmah and Annam. It has killed Hawaii, after keeping it alive some forty years. It has killed Madagascar, and it will yet kill Abyssinia, Egypt, and Morocco. What security have we that Christendom will not kill China, Korea, and even Japan if the opportunity offers? Christendom does its destructive work not only by guns and bayonets, but by means much more formidable. It kills non-Christian countries by its rums and whiskies, by its foul diseases, by its atheism, nihilism and its other destructive isms. Christendom is bound, by its elderly civilization, to help heathendom as the elder brother is bound to help the younger. Till it can do this, Christendom does not deserve its own name."
—*Translations made for the Literary Digest.*

I write you a line to say I have been talking to a Hebrew and he said that it was published in the Hebrew papers that the Jew was returning home and that the Sultan of Turkey was selling land to them, and the Jews were building up Jerusalem. He said he was glad of this and that they would go back to their own lands again, to which they "shall return from the north country, and all the countries whither they have been driven; and they shall be fruitful and increase" (Jer. xxiii: 3-7).

The time is fast approaching that Christ will come and will not tarry (Heb. x: 37; Hab. ii: 3). Your young brother in the one hope, R. H. SLACK.

Tokens of our Times in Relation to the Return of the Messiah.

CONTINUED.

CHAPTER XIII.

SIGNS TO BE NATIONAL, NOT ASTRONOMICAL.—PAST PRECEDENTS.—SEVEN GREAT SIGNS.—ISRAEL.—THE HOLY LAND.—THE TURKISH POWER.—THE PAPACY.—FRANCE.—BRITAIN.—RUSSIA.—ALL NATIONS GATHERED AGAINST JERUSALEM.—CHRIST APPEARS AS A MAN OF WAR TO CONQUER.—ARMAGEDDON.—THE WORLD'S STORMS PASS AWAY.—SWEET PEACE AND UNIVERSAL TRANQUILITY.

III.—THE TURKISH POWER.

.. **W**HEN the Macedonian empire passed into the hands of Alexander's four generals in accordance with what had been revealed through the prophet Daniel, that empire became divided into four parts. "Four kingdoms stood up for it (Alexander's), but not in his power" (Dan. viii: 22). These were to be "toward the four winds of heaven" (Dan. viii: 8; xi: 4), or east, west, north and south. After a while the four merged into two—the king of the north and the king of the south. These are the subjects of Daniel xi, and are Egypt, the king of the south, and Syria, the king of the north. Under the symbol of fiery horsemen the inrush of the Turks into Europe is represented in Rev. ix. In verse 12 we read, "One woe is past; and, behold, there came two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the

sixth angel which had the trumpet, "Loose the four angels which are bound in the great river Euphrates." In this the terrible conquests of the Turks would seem to be fitly represented by the overflow of the river Euphrates, its waters inundating a large part of Europe and at one time threatening to deluge the entire civilized world.

The prophecy further says, "And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of horsemen were two hundred thousand thousand." There is then a description of the war horses which many able writers have identified with the Turkish forces. History is prophecy fulfilled; and in strict harmony with the foregoing prophecy the pen of the historian says, "Six centuries ago a pastoral band of four hundred Turkish families was journeying westward, *from the upper streams of the river Euphrates*. Their armed force consisted of four hundred and forty-four

horsemen, and their leader's name was Ertoghul." Commenting upon this Grattan Guinness says, "This little band of Euphratean horsemen were the ancestors of that terrible host or army of horsemen two hundred thousand strong, whom the Seer of Patmos beheld loosed from the Euphrates and overflowing the Roman earth, carrying distress and death wherever they went."

Thus the Turkish power became a terror to all nations and grew to such proportions in a territorial and military sense that writers who saw from prophecy that the empire was destined to decline and fall and who could apply the prophecy to no other power, were at a loss to see how such a thing could come to pass.

The same inspired writer, however, who had foreseen its triumph saw also and declared, in spite of all appearances otherwise, that the great political river would be dried up. He says, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east (kings from the sun's rising) might be prepared" (chap. xvi: 12). These kings from the sun's rising are the saints redeemed and made "Kings and priests to reign on the earth" (Chap. v: 10). The Sun, by whose rising they are made kings, is the "Sun of righteousness" who is to arise with healing in his beams" to those "who fear Jehovah's name" (Mal. iv: 2). This will find its glorious fulfillment at the return of Christ, and therefore, since the drying up of the political Euphrates is to prepare for this, and since the drying up is a symbol of the decline of the Turkish power, it follows that in this we have a sign of the approaching advent of the Messiah.

The next thing which follows the account of the drying up of the Euphrates is the issue of the three frog-spirits (verse 13) to gather the

kings of the earth and of the whole world to the great war of God Almighty, which in the Hebrew tongue is called Armageddon (verses 14-16); and right in connection with the drying up and the issuing of the frog-spirits we have the declaration, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments" (verse 15).

Against all human probabilities, the decline of the Turkish power came, and came, too, just as the sign of the evaporation of a river would indicate. The gradual disintegration has been going on till now the Sultan is invariably spoken of as "the sick man of the East," and the so-called "integrity of the Ottoman power" is a theory with which all the great nations are playing, and about which their constant quarrels are hastening the great day of the war of God Almighty, when all nations shall be brought against Jerusalem to the battle which will bring upon the scene the World's Great Conqueror who will finally make wars to cease to the ends of the earth.

As showing to what a remarkable degree prophecy has been fulfilled concerning the drying up of the political Euphrates, we quote from Mr. Guinness in his *Approaching End of the Age*, page 367.

The "drying up" of this flood, that is to say the liberation from Turkish oppressions, of the Christian nations and lands overwhelmed by it began with the Greek rebellion in 1820. But fatal blows to the power and prestige of the Ottoman Empire had previously been dealt by Russia. In the war of 1768 between the two kingdoms, the Turkish armies were beaten and destroyed, and ruin and disgrace attended each succeeding campaign. In 1770 the Russian admiral annihilated the Turkish fleet in the Ægean sea. In 1774 a large Turkish army was again most disgracefully beaten, and the humiliating peace of Kainarge, showed that the conqueror was in a position to dictate terms. Three years later war again broke out between the two powers, and again the Russians had the mastery both by sea and by land, and obtained the session of important towns and districts before concluding peace. In 1806 Russia occupied Moldavia and Wallachia

and the old hostility broke out afresh, the weakness of the Ottoman Empire becoming more apparent than ever. A new fleet, which had been created, was destroyed by the Russians at Lemos. Mahmoud II. had to buy a peace by the cession of all his territory north of the Pruth, of a number of fortresses on the Danube, and of a principal mouth of the Danube itself. In 1820 began a formidable insurrection in Greece, the finest province of the Turkish Empire, which quickly spread to Wallachia, Moldavia and the Ægean Isles.

In 1826 the Porte surrendered to the Russians all the fortresses it retained in Asia; in the same year civil commotions distracted Constantinople; and the awful slaughter of the Janissaries took place, four thousand soldiers being shot or burned to death in their own barracks in the city, and many thousands more all over the empire, by the Sultan's own command.

The Greek rebellion continued till 1827, when, after a severe and prolonged struggle, Turkey was obliged to acknowledge the independence of Greece. The sympathies of Western Christendom had been aroused by the horrible cruelties perpetrated by the Turkish admiral in the conquest of Scio: and England, France and Russia intervened between the Porte and its Greek Christian subjects. At the great naval battle of Navarino the fleet of Turkey was once more destroyed, and Greece became independent.

In 1829 the freedom of Servia was similarly secured by a treaty which forbade a single Turk to reside north of the Danube; and in the same year the Turkish province of Algeria in Africa became a French colony.

Mehemet Ali, the powerful Pacha of Egypt, who had long been aiming at an hereditary kingdom for himself, rebelled against his master, and asserted his independence in 1832. He attacked and conquered Syria, and defeated the Turkish armies in three great battles. Nothing but the interference of Christendom at that time prevented his marching on Constantinople, and overthrowing the Sultan altogether. He was forced back into his own province, and made again nominally dependent on the Sultan by payment of an annual tribute, and the furnishing certain military aid when asked. But Egypt is virtually independent of the Porte, and her present ruler has assumed the title of Khedive, or king, in recognition of the fact.

In 1844 the Porte was compelled, under threat of European interference, to issue an edict of religious toleration, abolishing forever its characteristic and sanguinary practice of execution for apostasy (*i. e.*, for the adoption of Christianity). This compulsory sheathing of its persecuting sword was a patent proof that its independence was gone, and a marked era in its overthrow.

The same able writer, in dealing with the predicted cleansing of the sanctuary, which depends upon the removal of the desolator of the East says:

Every step in the downfall of Turkey is a step in the direction of the cleansing of the sanctuary, and these steps are in our day succeeding each other rapidly. Since 1821 Turkey has lost Greece and Servia, Moldavia and Wallachia, Morocco, Algeria, and Egypt; and now in the recent war, Bosnia, Herzegovina, and Bulgaria. The once mighty Ottoman Empire is in Europe practically extinct. Its power in Asia is also seriously diminished, and notably so in Syria. Aliens, or non-Mussulmans, are now allowed to hold landed property in Palestine, and the number of Jews resident in their own land is every year on the increase. Thousands of intelligent Christians visit its shores annually, and the Palestine Exploration has completed a survey of its every square mile. "Thy servants take pleasure in her stones, and favour the dust thereof." There is every sign, when the present is contrasted with the past, that the time for the complete liberation of Palestine from tyranny is at hand.

Returning to Dan. xi, where the Turkish power is spoken of as the king of the north, we shall find the prophecy leading on to the final destruction of this abominable desolator of the Holy Land and the appearance upon the scene of Christ as the deliverer of Daniel's people, Israel. It must not be supposed that the Turkish power is the king of the north spoken of all through this chapter. While Rome held the East in its grasp it would be denominated by this title. Indeed, the title seems to apply territorially. That is, under its heading the history of that country is given, without specifying the powers in possession, except so far as the parts they play help to identify them. Hence the "taking away of the daily sacrifice" (verse 31) and honoring the god of forces *mauzzim*—gods, protectors, or guardian saints (verse 38), point to the Roman power, while at "*the time of the end*" there is to be a power in possession of the land under the same title who is to be removed by another power north of it, which in its turn is to be removed by Michael the great prince,

when the resurrection is to take place (chap. xii: 1, 2). Now we shall show, in its proper place, that Russia is this last usurper of the Holy Land, and nothing is clearer among the facts of to-day than that Turkey is to fall at her hands; and since Turkey is the one now in possession, a comparison of the facts with the prophecy leaves no room for doubt that she is the "king of the north" of verse 39.

Now the question is, Wherein is the sign of Christ's coming to be seen in these things? We are distinctly told that the causes of the decline and fall of this "king of the north" are events of the "time of the end" (verse 40) and that within this time the king of the south is to "push at him," the king of the north. This "push" cannot mean its destruction; for that is reserved for the "king of the north" which is still north of him. The very phraseology indicates the character of the conflict.

A push is not a death-blow. Nothing seems to so well fit this "time-of-the-end" event as the assault of Mehemet Ali, of Egypt, in 1831. The history of this "push" is thus given by McCabe, and I see it is partly quoted in a book recently published, entitled *Armenian Massacres and Turkish Tyranny*:

Mehemet Ali was given the sovereignty of Crete by the Sultan for his services in the Greek revolution. Not satisfied with this acquisition, he sent Ibrahim Pasha, an able commander, in 1831, to conquer Syria. That country was overrun by the Egyptian forces, who also advanced to Asia Minor. Their progress was at length stayed by the intervention of Russia, England and France, whose forces defeated Ibrahim at Nisibis on the Euphrates. A few days after this battle Sultan Mahmoud died. France was anxious that Mehemet Ali should succeed him, but England and Russia drove him out of Acre and Syria, and secured the Turkish throne for Abdul Medjid, the young son of Mahmoud. In 1840 the treaty of London was signed. Crete and Syria were restored to the Porte, and Mehemet Ali was limited to Egypt.

Here is the "push" from the king of the south, answering clearly to the

prophecy, and nothing else can be found that will answer to it. Some recently have applied this prophecy to the late war between Turkey and Greece; but Greece cannot be called the "king of the south" within the meaning of that term in Dan. xi.

Subsequent to this, against the same power at which the king of the south was to push, the king of the north was to come like a whirlwind. Here is a new "king of the north" introduced, and still north of the Syrian king of the north. The words are, "And at the time of the end shall the king of the south push at *him*; and the king of the north shall come against *him*—the same *him*—like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over (verse 40.) That this is a new king of the north is clear from the fact that he is to "enter into the glorious land" (verse 41), while the old king of the north is already there and is the object of attack.

Several attempts have been made by the czar of Russia, the new and latter-day dominant king of the north, to carry out this, but the fact that hitherto he has not succeeded is also provided for by prophecy. He was to have hooks put in his jaws and be "turned back" (Ezek. xxxviii: 4), and afterward be "brought forth and all his army, etc., to finally enter the glorious holy mountain." It is at this juncture that the end is reached, when as the prophet Daniel declare, "At that time shall Michael stand up," the unequalled "time of trouble" ensues, "Many of them that sleep in the dust of the earth awake" and they shine as the brightness of the firmament in the new heaven, or the kingdom of the stone which is to "fill the whole earth." This, then, is how the Turkish power is a sign of our times indicating the near approach of Christ. She is declining; she is ready to fall. Her conquerer has the

will and is rapidly getting the power to "overflow and pass over," when he will gloat in his universal triumph. Christ, meanwhile, is hidden behind the dark clouds, waiting for the climax of human pride and pomp to be reached, when he will break through with lightning flash and thunder peal which shall clear the foul atmosphere and give health and happiness to a troubled, priest-ridden and oppressed world.

IV.—THE PAPACY.

What was a reason in apostolic times for not expecting the immediate coming of the Lord was that the "man of sin" and "son of perdition" had *not* yet appeared. It follows, therefore, that when he has appeared and performed his wicked part in the world's drama, it is safe to look for the Lord soon to return.

The apostle Paul says :

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

This description of the man of sin whose ambitious, corrupt and abominable career was to precede the coming of Christ is evidently identi-

cal with the little horn of Dan. vii, as a comparison will show :

1.—Daniel says, "The same horn made war against them," and shall wear out the saints.

Paul says "there shall be a falling away, and that man of sin shall be revealed.

2.—Daniel says the little horn has eyes and a mouth and speaks great swelling words against the Most High.

Paul says the man of sin shall oppose and exalt himself above all that is called God, or that is worshipped.

3.—Daniel says he shall think to change times and laws and the saints shall be given into his hand.

Paul says he shall be revealed as a wicked one giving heed to seducing spirits and doctrines of demons.

4.—Daniel says he shall not regard the God of his fathers nor the desire of women.

Paul says he shall forbid to marry and command to abstain from meats, which God hath ordained to be received with thanksgiving.

5.—Daniel says his dominion shall be taken away to consume it and to destroy it unto the end.

Paul says the Lord shall consume him with the spirit of his mouth and destroy him with the brightness of his coming.

Now before the Reformation, when Rome was supreme and could dictate what men should believe and teach, it was not to be expected that the papacy would be clearly pointed out as answering to these prophecies. The "consuming" process must first commence so that the hands of the tyrant may be held from torturing and killing those who had the courage of their conviction. The consuming process of which the apostle speaks commenced with the Reformation, for that event resulted in placing the "spirit of the Lord's mouth" as it is breathed in the Scriptures of Truth in the hands of the

common people; and they learned enough from it to become Protestants. Previous to this a Bible was not allowed in the hands of a layman.

In the development of the papacy, the religious element worked first, and afterward the civil power. The former worked upon the ignorance and superstition of the people till it had them awed into submission, and then all was ready for a union of church and state, and temporal power as well as spiritual became the possession of the pope:

In the decline of the papacy, also, the religious element did the first work, and receiving an impetus from the Reformation it gained power till the claims of the pope to temporal dominion were denied him, and the power wrested from his blood stained hands,

During the dark ages the papacy thrived, for then it was in its native element; but, as prophecy had ages before declared, men began to "run to and fro and knowledge increased," and Protestantism became a welcome fact which allowed men to read the Bible wrested from the monopolizing priestcraft of Rome and opened to be read and studied by old and young, rich and poor. In this "the earth again helped the woman," and made it possible for her return, in her doctrinal purity, after twelve hundred and sixty long years exile in the wilderness (Rev. xii: 6). Had not this great revolution taken place, the production of this book we are writing would cost the writer his life and itself would soon end its existence, as thousands of men and women have who dared to believe what it sets forth, by the torch of Roman bigotry and tyranny. We may therefore thank God that the consuming power has largely done its work and that, while we wait and watch, the day is hastening when the last vestige of the abominable system will be destroyed by the brightness of the Lord's coming. We may also thank God for the

Reformation; we may thank Him for Protestantism; we may thank Him for such men as Luther, Tyndale, and for the Newtons and those of their class, who have boldly and masterly pointed out from the facts of history that in the sorceries and cruelties of the papacy, prophecy concerning the latter days finds its unmistakable fulfillment.

Years ago there was published a pamphlet by Canon Wordsworth of Westminster, in which Rome was fully shown to answer in every particular to prophecy concerning "Babylon the great the mother of harlots." Daniel's blasphemous horn with eyes and mouth, and Paul's man of sin; and that there was no other power or system which could possibly be made to fit these prophecies. The pamphlet was entitled *Babylon; or the Question Examined. Is the Church of Rome the Babylon of the Apocalypse?* Mr. Guinness quotes largely from this book and says:

In 1859 the author challenged the Church of Rome to answer his argument in the following words: "If any minister or member of the Church of Rome can disprove this conclusion he is invited to do so. If he *can* doubtless he will; and if none attempt it, it may be presumed that they cannot; and if they cannot, then, as they love their salvation, they ought to embrace the truth which is preached unto them by St. John, and by the voice of Christ." Sixteen years ago, when the above was published, the author reiterated the challenge, and no reply has as yet been made to it by any member of the Church of Rome! "Speechless!" "Guilty before God!"

According to Daniel's prophecy this power was to wear out the saints. According to Paul's, it was to cause a falling away from the truth. According to the revelation to John the woman was to be drunken with the blood of the saints and of the martyrs of Jesus. That this was all to commence in apostolic times, and is not a matter of the future is clear from the fact that Paul says, "The mystery *doth already* work." (II. Thess. ii: 6); and that as soon as that which "hindered" were removed, the

system would be revealed. Paganism was the hindering religion and power, and as soon as the pagan dragon was cast out of the Roman heaven and a so-called Christian emperor was enthroned the way was open for the full development of the mystery which in Paul's time was secretly at work to become finally boldly and openly and boastfully the "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH" (Rev. xvii : 5).

This is the title emblazoned upon the brow of the woman whom John was shown riding upon a scarlet colored beast "full of names of blasphemy" (verse 3). At this woman John was astonished and wondered, and to him she represented a system which God's people must shun as they would the most foul and fatal disease. The spirit cries, "Come out of her, my people, that ye be not partaker of her sins, that ye receive not of her plagues." Persecuted as the early Christians were by pagan Rome, they would naturally expect exemption from the cruel hand of the persecutor when "Christian emperors" siezed the throne. John's astonishment is not to be wondered at when it is remembered that he beheld "Christianity" enthroned and become a greater persecutor of God's people than was the pagan satan, which it had displaced.

The Scriptures speak of Israel under the symbol of a woman, first in marriage relation with God and afterwards, when it apostatized, as a woman divorced. In the former state the woman would be pure and chaste; in the latter, lewd and impure. In the New Testament the

pure church of Christ, before the "falling away" of Paul's letter and the "wearing out" of Daniel's prophecy' is given under the symbol of a chaste and pure virgin. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. For we are members of his body, of his flesh and of his bones" (Eph. v : 25-27, 30). "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. xi:2).

With this key to the understanding of the symbolic meaning of woman in the symbolic book of Revelation, we may safely conclude that in one case the bride, the Lamb's wife, is the true church, while the "mother of harlots" who has spiritually cohabited with the kings of the earth and is intoxicated with the blood of saints, is the church of the apostasy—developed from the "falling away" and the Laodecean lukewarmness which was so nauseating to God as to be spued out of His mouth.

These two women are held in contrast throughout the book, and they are also represented by two cities—Rome and Jerusalem, the one hated of God and the other loved. On account of the idolatry of Rome and its likeness to ancient Babylon it is fitly given that ancient synonym for confusion as a title, These two systems are thus spoken of in the book of Revelation :

THE BRIDE, THE LAMB'S WIFE ;
THE NEW JERUSALEM.

There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and

THE HARLOT THAT SITTETH UPON
MANY WATERS, BABYLON THE GREAT.

There came one of the seven angels which had the seven vials, and talked with me, saying, Come hither,

talked with me, saying, Come hither, I will show thee *the bride*, the Lamb's wife (Rev. xxi ; 9).

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem (Rev. xxi ; 8).

To her it was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of the saints (Rev. xix : 8).

And I John saw the holy city, new Jerusalem, coming down from God out of heaven as a bride adorned for her husband (Rev. xxi : 2).

And when the dragon saw that he was cast unto the earth' he persecuted the woman. * * * And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii : 13-17).

I will show unto thee the judgment of *the great whore* that sitteth upon many waters (Rev. xvii : 1).

So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns (Rev. xvii : 3). And the woman which thou sawest is that great city, which reigneth over the kings of the earth (verse 18).

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations of her filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH (Rev. xvii : 4, 5).

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus (Rev. xvii : 1-6). And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues (Rev. xviii : 4)

Now Rev. xvii is self-explanatory. It leaves no room for doubt as to the meaning of the symbols. The first that John sees is the apostate woman. Let us ask,

1.—What does the woman represent?

ANS.—“And the woman which thou sawest is that great city, which reigneth over the kings of the earth” (verse 18).

2.—What do the waters which the woman sitteth upon represent?

ANS.—“The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues” (verse 15).

3.—What do the seven heads of the beast represent?

ANS.—The seven heads are seven mountains, on which the woman sitteth (verse 9).

4.—What do the ten horns in the head of the beast represent?

ANS.—“And the ten horns which thou sawest are ten kings” (verse 12).

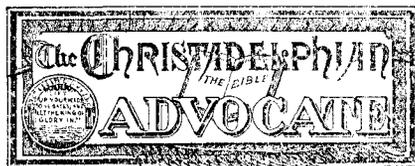
5.—What does the beast represent?

ANS.—It was not necessary to give the answer to this in this chapter, because it had been made clear by the prophet Daniel, and was well known as the fourth beast with ten horns or the Roman empire.

(To be continued.)

THE man in the valley is in no position to dispute the breadth of the horizon with the watchman on the tower.

—Light.



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DECEMBER, 1897.

WITH this number the *ADVOCATE* completes its thirteenth volume. At the beginning of this year some of our warm friends feared that a number of our subscribers would drop out and financial weakness would be suffered as the result of our maintaining the right with the fear of no man before our eyes, in questions which had been forced upon us. To prevent this evil they contributed liberally; and this, with increased printing facilities in our office, enabled us to issue thirty-two pages every month instead of twenty-four. We have striven to keep this up as an expression of our gratitude to those who practically showed their good will towards the humble work we are doing, and that we might be a faithful steward in the sight of God.

Whether we shall be able to continue the thirty-two pages during the coming year depends upon the size of our subscription list. We shall hope to be able to do so, and, the Lord willing, the January number will start with that number of pages.

We thank many for their early remittance of subscriptions for the coming year, and we shall hope for promptness from all. Payment in advance by most of our subscribers last year helped us in many ways. We were able to better equip the office and have the use of the equipment during the greater part of the year. We were also able to buy all the paper for the year's *ADVOCATE* and other publications in a "job lot," and thus got "bed rock" prices, which we found to be quite a saving, and which could be profitably used.

Therefore, let all feel that in being prompt in remitting their subscription they will be helping the cause of truth along by admitting of that economy which "hard times" makes necessary, and which prudence always dictates.

We may have to lay aside our work and appear before the Master ere the coming year passes away. We must frankly confess that we do not feel such a distressing desire for the immediate appearance of Christ as some manifest. We try to keep in readiness all the time—standing guard over self as best we can every moment; and when we look out over the world and compare the "groaning creation" with the peace and tranquility of the age to come, we can heartily pray,

"Thy Kingdom come, O Lord,
 Thy rule on earth begin;
 Break with thine iron rod
 The tyrannies of sin."

Still we always feel that longer time of probation is our gain; and that we are never so good but we can become better, never so wise but we can be wiser, never so deserving but we can become more deserving. We should not fret because of seeming delay; we should thank God that He is "long-suffering," not willing that any should perish," and that we are permitted to add stars to our crowns of rejoicing.

It is true that death, in a sense, is a

short cut to the kingdom; but as for me I must confess I desire no such a short cut. If a message came saying, "Thou shalt die and not live," even with a consciousness that I had "walked before God with a perfect heart," I should do as Hezekiah did—weep sorely. Yet, one may wipe the burning tears away and still say, "Thy will be done."

Let us thank God for preservation of life and prolonged opportunities, and be patient to await the set time of our Master's coming, remembering always that with our greatest industry and care there will always remain something to be done to our eternal advantage.

Professor Dimpleby has had much to say about the accuracy of the eclipses and transits in determining the exact time of 'he Lord's appearing; but his manner strikes one as indicating a desire to make a sensation and pose as a great discoverer, rather than as one sincerely impressed with the seriousness of the subject. His labored efforts to make all the prophecies, some of which evidently belong to the Papacy, apply to the Ottoman power shows that he has not well considered prophecy, however well versed he might be in astronomy. Even in this, Mr. Guinness, regards him as an adventurer, depending much for his reputation upon an array of titles which, when closely examined, are far from what they appear at a distance. Let us not allow our eyes to be dazzled and ourselves to be deceived by men who play at their own game. Let us watch the signs, be patient and above all *be ready*.

Quite a sensation has been caused by the publication of what purports to be Pontius Pilate's report to Tiberius Cæsar of the death of Christ. It is claimed that a Dr. W. D. Mahan, an English clergyman, found a musty parchment in the Vatican library con-

taining the report, and that it has been translated into English by him. It purports to be vouched for by Mgr. Martinelli, papal delegate, and it is said that Cardinal Gibbons regards it as an "important discovery from every standpoint." If it is a fraud (for which there seems to be good evidence) it is cunningly perpetrated, and it seems difficult to account for the *New York Journal's* publication of it without a suspicion of collusion or, at least, a failure to press such a rigid investigation as such an important matter would justly demand for the readers of that journal. If it could be proven to be a genuine document it would be a very valuable addition to the evidences of New Testament history, and would show that in the nick of time, before Pilate's requested assistance came, the dreadful tragedy took place.

No sooner was the report published than word came from Sedalia, Mo., declaring it to be a fraud; that the "Rev." Mahan, in 1884, published the alleged report in a book entitled "Archæological Writings of the Sanhedrin and Talmuds," claiming to have been to Rome and discovered the musty document. It is said he spent the time his friends supposed he was in Rome hid in some part of New York. He, however, denies this, and says his claims are true, though at the time his book was published he was convicted of plagiarism by the church and expelled. This, it is said, so humiliated him that he dropped out of sight; and when last heard from was living at Boonville, Mo., aged seventy-nine. The whole thing reminds us somewhat of Smith and the Book of Mormon.

Brother Barnes sends a copy of the *Utica Daily Press*, with a mark at a reporter's "write-up" of a "Great Day at St. John's Church." The article is five columns in length, printed in nonpareil type. We have not the courage to

wade through it. A glance reveals "silver and diamond jubilee," "an altar rail of marble, brass and onyx," etc.; "sacred heart," "Blessed virgin," "Rt. Rev. P. A.," "Very Rev. Father H.," "deacons of the mass," and lots of other blasphemous verbiage of a silly sickening character. Still, even this is not without its use in this evil day, the use, no doubt, which brother Barnes saw in it—in adding to the thousands of proofs of identity of the woman in whose forehead is the name, "Babylon the great, the mother of harlots and the abominations of the earth."

LETTER FROM JERUSALEM.

JERUSALEM, Oct. 11, 1897.

Many thanks for the *ADVOCATE*. It is always interesting. We have been greatly interested by the Zionist movement and it seems to be gaining converts every day. A Jew said to me yesterday, "Every Jew is a Zionist at heart." Today is celebrated the first day of the feast of tabernacles. Every Jew who possesses a lot of ground or a little balcony has built a little booth of canes or sticks and covered with many kinds of stuff and often with clean rags. Poor souls, this is a happy week for them, as they are certainly expecting deliverance from their persecution. The Queen of England has presented a large tract of land in the island of Cyprus to the poor Jews of Jerusalem. Mr. Baker, the Jewish agent here, tells us that he will send forty-three families to Cyprus to colonize them there. Last week he had all the men, women and children he intends to send there photographed, and has sent the photos to the Queen with letters of gratitude. Many people here think that the whole island will become colonized with Jews.

Last month nearly four hundred families of Russian, German, and

American Jews landed in Jaffa to stay. The American Presbyterian Society owned a small lot of land near King David's tomb. It has been used for a cemetery, but was so very small that it was nearly filled. The Latins who own all the land adjacent to this lot have wished to purchase it. Now this sale has been accomplished and they have paid \$16,000 for this bit of land. The Society has purchased a larger lot near the railway station for less than half the money, and the new cemetery will be made probably the best in Jerusalem. All the bodies have been removed from the old cemetery. This is the only piece of land on Mt. Zion that can be bought at any price.

I like your editorial on "Zionism" very much. It is true.

I will enclose a paper which has lately been prepared as an expose of the Spaffordite fraud of Jerusalem. I have given you a short history of these people several years ago. The English and American consuls are trying to get them banished from Jerusalem.

The weather is cool and delightful now, and tourists are beginning to arrive here, and this is really the finest season of the year. Cranks are very plenty in Jerusalem now. One family of seven have just arrived here. They come from Kansas, U. S. A. One son is a great prophet, so they tell us; he is wearing long yellow hair, and all the family have faith in his power of prophecy. Poor people! I am so sorry for them. It is only a part of the "Mystery Babylon."

Yours in hope,

[The paper on Spaffordism is a statement of the alleged corruptions of the society and an appeal to the President of the United States, and all who have the means, to warn the people of the danger of this community--ED.]



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 November *ADVOCATE*:

CLASS NO. 1.

May Spencer (13), Wauconda, Ill., 90;
Mabel Clarke (12), Irvington, N.J., 90;
Grace Cooper (8), Hawley, Pa., 85;

CLASS NO. 2.

Maria Laird (12) Innerkip, Ont., 95;
Bessie Williams (15), Chicago, Ill., 90;

The season has again come around for awarding prizes to those scholars who have made the highest average number or marks since prizes were last awarded. There have been 14 lessons since that time, and in Class No. 2 Maria Laird is worthy of special commendation in that she has answered each one of the lessons, having an average of 97; and Bessie Williams answered 13 with an average of 95; Daisy Franklin answered 13, with an average of 93.

In Class No. 1 Mabel Clark stands highest, having answered 12 lessons with an average of 94, May Spencer and John H. Brice being next, each having answered 12, with an average of 90, and Chas. M. Brice answered 12, with an average of 89. While the answers of some of the others were very good, they did not send their answers with that regularity that would warrant a prize, but to those that answered 6 times or over we will send a little something as an encouragement to them

to persevere in the future. We hope with the new course of lessons to be commenced that each one of the scholars will resolve to send their answers every month, and that we may also hear from many other young people that we have not yet heard from. While it is hardly probable that all may win prizes, there is no question but that all will be benefitted by the study necessary to give the answers from month to month, in that they will be helped to attain to a knowledge of the gospel which is the power of God unto salvation to every one that believeth. And if that knowledge is attained and a faithful obedience rendered, then they will gain the great prize of eternal life when Christ shall return to earth.

JAMES LEASK, 532 62d St.,
Station O. Chicago, Ill.

LESSON NO. 55, CLASSES NO. 1 AND 2.

QUESTION.

A little diversion this month.—Religious people talk of "conversion" and "getting religion." What is the difference between what they mean by these terms and true conversion and religion, confining to three sheets of note paper.

ANSWERS.

BEST PAPER, CLASS NO. 1.

The term being converted and getting religion, as religious people talk about, is that they must feel themselves very great sinners. They believe that

all that is necessary for them to do to be saved is to believe on the Lord Jesus Christ. At revival meetings they pray to God and in answer, they think the Spirit of God descends upon them and they feel themselves saved and fit for heaven. True conversion is the believing of the things of the kingdom of God. It is necessary to have a knowledge of these things and to be baptized in the name of Jesus Christ (Mark xvi: 15, 16).

The difference between the so-called orthodox and true conversion is that the former believe themselves saved without having a knowledge of the Kingdom of God, and of the name, which is necessary to please God.

Some think it unnecessary to be baptized at all, and the Scriptures declare that it is necessary in order to obtain salvation (Mark xvi: 15, 16).

The mistake that I find in Daisy's answers of last month, she has that Samson tied three *thousand* foxes' tails, where it should have been three *hundred*.

MAY SPENCER.

SECOND BEST PAPER, CLASS NO. 1.

Religious people talk of conversion and getting religion. Most people believe in going to heaven or some other place, and that they have a living soul that never dies. They have many different churches where they are taught and there are many who do not go from year to year, but some time one may be persuaded to go by a friend or otherwise, and is impressed by what is said by the preacher, and so he changes his walk of life and becomes a member of one of the many churches, but he still has the same false ideas of the Bible, and of the true God of Israel. He is merely converted from an immoral to a moral walk in life which does not give him any more hope beyond this life than he had before he was converted or got religion. But true conversion is to

be converted from any of the false religions to the only and true religion of the Bible; it is to have the mind and affections changed from the serving of the things of the flesh or being of the world, to serve and obey the true and living God, to believe on his Son, Jesus Christ, and to be baptized into his name. Abraham was converted from the wrong way to the right, as we are told that God called him from a nation that served other gods and taught him the true faith or religion, and those that are truly converted have the faith or belief of Abraham, the friend of God. Christ said to the people, "Ye will not come unto me that ye might have life." He came to show them the true and living way and ask them to change their minds and believe on him and God who sent him, and to obey his commandments that he might save them and give them hope of eternal life in his kingdom, which he will set up on the earth, which all the truly converted are waiting for, which is the true hope of Israel, and a time to which Abraham and the faithful of all ages have looked forward and hoped to come. Jesus said, "Abraham saw (by faith) my day and was glad," and all those converted ones who walk worthy will see the day of Christ, literally, when he will reign in righteousness over the whole earth.

Daisy's mistake is, the number of foxes Samson caught. It was three hundred foxes and not three thousand.

MABEL CLARKE.

BEST PAPER, CLASS NO. 2.

Popular conversion consists in a person professing a radical change of heart towards God and takes place under a conviction of sin and fear of its supposed punishment and that God for Christ's sake will pardon his sins if he accepts Christ as his Saviour. Under the influence of this feeling and while it lasts, he tries to live a pious moral

life and is then said to have "got religion." Such a convert is seldom baptized and is ignorant of the purpose of God, of the Gospel of the Kingdom and of the plan of salvation, believing that he is "saved" from hell torments and will go to heaven when he dies. But he is really two-fold more a child of darkness and delusion than he was before. Because true conversion does not consist primarily in a change of heart. It consists, first, of an intelligent understanding of the first principles of the doctrines of Christ (Heb. vi: 1), or the things concerning the kingdom of God and the name of Jesus Christ (Acts viii: 12). When a person understands these things he then knows what is the hope of the calling and what the riches of the glory of the inheritance of the saints (Eph. i: 18), and if he now loves it he is, second, ready to obey from the heart that form of doctrine which was delivered to him (Rom. vi: 17). This obedience consists in being buried with Christ by baptism into (symbolic) death. That like as Christ was really raised up from the dead, even so he should rise up to walk in newness of life (Rom. vi: 4). Such a one has his sins forgiven and is scripturally converted and being reconciled to God (Rom. v: 10), is no longer a stranger nor a foreigner but a fellow citizen with the saints of the household of God, and is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Eph. ii: 19, 20). Such a one is exhorted to a patient continuing in well doing seeking for the glory the honor and the immortality which Christ has promised (Rom. ii: 7). If he is diligent to do these things his calling and conversion will be sure and he will never fall and at the coming of Christ will have an abundant entrance ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ (II. Peter i: 10, 11).

MARIA LAIRD.

The mistake in Daisy Franklin's answer consists in stating that Samson tied three thousand foxes' tails together instead of three hundred which is the correct number.

M. L.

SECOND BEST PAPER CLASS NO. 1.

The "conversion" and "getting religion" which religious people of the popular sects speak of is a happy or spasmodic feeling which comes over them in an instant without their having any or very little knowledge of the Bible or the will of God.

This, as a rule, is an excitement which, after a short time, passes away like a flash and the person is still without true conversion.

The true conversion or religion is obtained only by studying the Bible, believing the gospel, being baptized obeying the will of God. In II. Tim. iii: 5, we find a very good proof for the above.

The true religion is a knowledge or understanding which only comes by study of the word of God. It does not come in a moment nor pass away in a flash.

In Acts xvi: 14, 15, it speaks of Paul converting Lydia; and in Acts viii Philip's preaching Christ caused the people to believe the things concerning the Kingdom of God and the name of Jesus Christ, whereupon they were baptized.

BESSIE WILLIAMS.

QUESTIONS.

CLASSES NOS. 1 AND 2.

1. Who showed great love for her mother-in-law, and what did she declare in relation to the true God?

2. To what people did she belong, and to what people did she become attached?

3. In what way was Jesus related to this woman?

There are two senses in which we must keep guard over ourselves—one, that we are not puffed up by commendation, and the other is that we are not discouraged by misrepresentations.

Jewish Investigation.

A curious movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies; much attention will be devoted to the prophetic books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling blocks to the Jew. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is noticed among the Karaim Jews of the Crimea. This sect of Israelites reject the Talmud as in any sense binding upon them, their only sacred scriptures being the Old Testament. They are only found in the Crimea and in one or two isolated districts in Western Russia.—*W.*

Great Numerical Reduction and Increase Of Israel.

"Ye shall be left few in number among the heathen." Basnage estimated that about 200 years ago there were only about three millions of Israelites in the world, though in the palmy days of their kingdom there were probably seven or eight millions in the land. It is surely a sign of the times that within the last fifty years there has been a rapid and great increase of Jewish population everywhere. Kellog, in his very able work published *thirteen years ago*, tells us that the then *lowest* estimation of the Jewish nation he could find was between six

and seven millions; but he goes on to say that, according to the high authority of Herzog's *Real-Encyklopadie*, the whole number of the present Jewish dispersion is to be reckoned at no less than *thirteen* millions. And this was written more than thirteen years ago, while the increase is continuing by leaps and bounds, the increase being in a much greater and more rapid ratio than the Gentile population among whom they have been scattered. Truly the day of Israel's redemption is at hand.
The Watchword.

..INTELLIGENCE..

CHICAGO, ILL.—Since our last intelligence we have to report the loss to our ecclesia of the following: Brother and sister Ambrose and brother W. J. Porter, who have removed to Toronto, Ontario, and brother Menzies, who has removed to California, and brother J. Chawes, who has departed from the Truth. While we regret these removals, they seem to be unavoidable in the present state of things. The following persons have met with us recently at the Master's table: Sister Sturdy, Toronto, Ont.; sister Spencer, Wauconda, Ill.; sister Kimmer, Coal City, Ill.; brother Farrar, Hamilton, Ont.; brother J. G. Bickley, Waterloo, Iowa; brother Pottinger, Kankakee, Ill.; sister Helen Bennett, Churdan, Iowa; brother and sister Hilker, formerly of Coal City, Ill.; brother J. Johnston, Jr., Huntington, Ind. Subjects of recent lectures have been "The Meeting of the Lord in the Air," "The Gospel in the Law," by brother T. Williams. "Christ Coming to the Earth Again," by J. Leask. "The Gospel," by J. Wood.

CLINTON, ARK.—Brother Jennigs, writing upon business matters, says: "I desire you to send the *ADVOCATE* to me for another year, as I could not get along without it. Brother Teas and a Mr. Howard, of the Campbellite order, have just concluded a debate at Choctaw on the Kingdom question. The Truth was

fully vindicated in the presence of a large audience, and the present kingdom theory was fully refuted, and so the good work goes on. There have been several persons "added to the church" recently, with more to follow at our next meeting.

With many prayers for your success, I am your brother in the one faith.

H. L. JENNINGS.

CREAL SPRINGS, ILL.—It is my pleasant duty to inform the brethren through the *ADVOCATE* of our having again the pleasure of hearing the word of God, the Bible, expounded by our able and beloved brother Williams, who arrived at our meeting house on Saturday night, November 6, in time to cheer the brethren with an address. On Sunday we had an all-day meeting, and, notwithstanding the rainy weather, we had an enjoyable time listening to the lectures, and the answering of questions by brother Williams. He seems to always have an answer ready, which he gives freely, cheerfully and plainly to all who may ask him either for information or otherwise. Brother Williams gave seven lectures at our meeting house, which is about four miles west of Creal Springs. We were requested by some interested friends at Creal Springs to have brother Williams lecture at the Springs. We agreed to the request on condition that they would get us a house, for we had been refused the use of a house. They got the promise of the Congregational meeting house. So we closed the meetings at our meeting house on Tuesday night and went to the Springs; but when we got there we learned that the doors were closed against us. Our interested friends were not to be so easily bluffed; so they got the Masonic hall, and with our help fitted it up with more seats. As the case is nearly every time that our people are closed out the sympathy of the people turned in our favor; and the result was we had large and very attentive audiences at all the lectures—one Wednesday night, one at 2 P. M. and one at night on Thursday. Here again we had questions asked and answered, and we were made to rejoice from the results of some of the answers to the questions. We rejoice furthermore to know that our ecclesia is made up of brethren (in the

larger part) who, when they are convinced of an error, will frankly say, "I am guilty, but I WILL DO SO NO MORE." Brother Williams started for Missouri early Friday morning. We are planning for a Fraternal Gathering here next August. Let all who can work to that end.

W. S. COCKE.

EASTON, PA.—It is with great pleasure I report that on Monday evening, the 25th inst, Ernest Frain (aged twenty-one), and Miss Lizzie Anderson (aged twenty-one), both formerly Baptists, after witnessing a good confession, were inducted by baptism into the one saving Name, and were thus added to the few here who are seeking for glory, honor and immortality in the Kingdom of God. Brother H. H. Rich, of Washington, N. J., kindly came here at my request and assisted in the examination and baptism of our new brother and sister. Your brother in Christ.

WM. H. LOWE.

EDMOND, O. T.—It is my painful duty to announce to the readers of the *ADVOCATE* the death of my husband, brother Noble H. Brown, which occurred November 8th. It is supposed that his horses became frightened when crossing the railroad track and kicked him in the face while he was yet in the wagon. This happened about noon and he suffered very much until 10:10 P. M., when he fell asleep, at the age of sixty-eight years, in the full hope of the resurrection. He could not converse, but was conscious until the end came. Brother Brown was baptized by brother George Moyer, then of the Waterloo (Iowa) ecclesia, in 1871, and since then has been a constant reader of the Bible, and of the *ADVOCATE* since its start. To live to be worthy of the resurrection was his whole hope and desire. We have not been able to meet but a few times with any of the brethren of like precious faith, since we left the Waterloo ecclesia. We have four children married and one son living at home. None of them have ever embraced the Truth. We live five miles east and one mile south of Edmond, O. T. If there are any of the brethren living in this part of the country we should be very glad to see them or hear from them.

Your sister in the one hope,

MRS. ELIZA J. BROWN.

ELMIRA, N. Y.—We are sorry to have to report that Gonzales Higgins (the young colored man who was baptized about two years ago, and who was also our corresponding secretary the past year) has departed from the faith, and gone back to the fables of Christendom, and to the churches with which he was identified for about six months before he came with us. I think the root of the matter is his ambition to make his living by preaching; but, one thing is certain, "He went out from us because he was not of us," and we can but leave him in the Lord's hands. We are still doing what we can in our feeble way to uphold the Truth, and are still watching and waiting for the coming of our Lord, which we hope and pray may be soon.

Yours in the one faith.

C. T. SPENCER, Sec.

HAMILTON, ONT.—We have been cheered by the "coming into the Truth" of two others, viz.: Mrs. Ellen Hannaford, Mrs. Jane Hazel. The former is the partner of our brother Hannaford, and was practically neutral before embracing the good news of the kingdom of God; the latter is a relative of our brother Orr, immersed the early part of the year. She was a staunch Presbyterian, but having a "good and honest heart," she admitted the truth of *the* Truth, and obeyed it, in accordance with the divine command, and is now stauncher than ever "in a good thing." I might say there are others of her family, and not of hers, too, who are deeply concerned in this important matter, who, we have every reason to believe, "will go and do likewise." Regarding our brother Orr, as also his sister daughter, I might also say that they have removed from Hamilton to Preston, where for a while they met at Doon or Galt, but now in Preston, from whence we hear good reports concerning their love and zeal in the faith. May they so continue to the end. On September 26th brother Biggs of Burlington (accompanied by his sister wife and daughter) was with us, when our brother addressed the evening meeting on the subject, "The Bible—What it Is and How to Interpret it," in a most instructive and pleasing manner. He also spoke on November 7th regarding the return of Christ to the earth in convincing language. We

appreciate brethren's help in this department, and would like if more would come along, for there is quite a lively interest at present manifested regarding these things. We have also been visited by various of the household, having had the company of sister Bartlett, of Sprucedale, Muskoka and sister Bartlett, of Rochester, her daughter; brother and sister Bristol, Manitoba; sister Crawley, Toronto; brother Ellis, Kingston; brother and sister Harry Kirwin, brother and sister Chas. Kirwin, sons of our brother and sister Kirwin, who were particularly gratified to see their Chicago sons and accompaniments, and with them, too, was sister Lucy Spencer. We were glad to make their acquaintance, and are pleased at all times to have the company of fellow-pilgrims. Affectionately your brother in hope of life eternal. H. W. STYLES.

HAWLEY, PA.—To the brethren in the anointed Jesus scattered abroad, greeting. Since our last writing we have both sorrow and gladness to report. We have had one of our own number rise up speaking perverse things in the person of brother Benjamin, who taught that Jesus was not the Son of God until his baptism, and other errors. But we are thankful to say that we are now meeting together in peace and harmony, having lost only brother Benjamin by the uprising. Also we have to report the loss of sister Laura Garing (now Rogers) from fellowship, who has recently married an alien. Notwithstanding our sorrow, we have not been left without encouragement, inasmuch as it hath pleased the Lord to use us as instruments in assisting another to pass out of Adam into Christ. On Oct. 24th, Mr. Hiram Merring, of Keyers, Pa., passed through the water of separation in the ordinance of baptism. This brother became acquainted with the Truth in a strange manner. Accidentally, or providentially, he got hold of some tracts and the address of a Hawley brother. He began to study the Truth, and the first time the brethren saw him he would have been baptized if he could have said, like the eunuch, "See, here is water." As he could not it was postponed. He rejoices greatly that he is now Abraham's seed and an heir according to promise. We regret that he does not live near enough to meet with us fre-

quently, but trust that the Lord will be with him in his isolation and strengthen him unto the end. Dear brethren, we can realize daily that our redemption draweth nigh, and know that it is high time to awake out of sleep, for now is our salvation nearer than when we first believed. With love to all the dear brethren, I remain,

Your sister in hope of eternal life,

KATIE COOPER, Sec.

KANSAS CITY, MO.—We have had a brief season of great spiritual refreshing among the little flock here, Brother Williams has been with us, having stopped over on his way further west, and gave us an address at the breaking of bread and one lecture at the home of sister May Thompson, at 625 Cherry street, to a few assembled friends. Much interest was manifested and we earnestly hope it may result in the further strengthening of our little band, as it has already been the means of correcting errors found to exist and bringing into our fellowship brother and sister Ham, formerly of Doon, Canada. We now number eight, with prospect of further additions. May we all be fired with an earnest zeal to make this the beginning of a greater earnestness in the cause of the Truth.

L. THOMPSON, Sec.

LOWELL, MASS.—We are still "holding forth the word of life" in this place, and in this work we have received much assistance from brother Whitehead and other brethren of the Boston and Quincy ecclesias, who have lectured for us many times. We are sorry to report recent withdrawals as follows: On June 13th, from brother A. Golar, for apostasy from the truth; on August 29th, sister Barlow (formerly Dawes) for marriage with an unbeliever, and on September 19th from brother R. Judd, for refusing to recognize the latter withdrawal, the ecclesia declaring his position to be disorderly. On the other hand we report the baptism on October 23rd of Mr. Xavier Le Blond, after a very satisfactory examination. In regard to the "marriage question" the ecclesia has thought best to pass the following resolution: "That marriage of believers with unbelievers is contrary to apostolic command and is a proper sub-

ject for disciplinary action by the ecclesia." Yours fraternally,

W. H. CLOUGH.

MERIDEN, CONN.—It is several months since you received any report from this ecclesia. We still continue in the endeavor to shine a light along the path of Truth, but so dense is the darkness around us that our light appears but a faint glimmer and progress is slow. Brother F. C. Whitehead and brother C. J. Fairbrother, of Boston, have visited us during the past month, and we have been greatly strengthened and encouraged by their exhortations and lectures. Brother Whitehead has recently removed to Hartford, Conn. (eighteen miles from Meridan). He has already met with us twice, and we hope that his visits will continue. Brother D. McConnell has left Boston and is now added to our number. The subjects of the lectures delivered during the past month are as follows: Oct. 3rd, "The Earth's Future Rulers," brother C. J. Fairbrother; Oct. 10th, "What Means This Arming of the Nations?" brother F. C. Whitehead; Oct. 17th, "Christ the Future King of the World," brother J. Skinner; Oct. 24th, "Man and his God face to face," brother F. C. Whitehead; Oct. 31st, "Eternal life; When and How shall it be obtained?" brother J. Skinner.

Your brother in Christ, E. SKINNER

NEW ORLEANS, LA.—I write to convey to you the sad intelligence of the death of my brother, Samnel T. Blessing. He died in St. Louis Thursday, November 18, 1897. His two daughters and nephew had been north, at Glen Falls and Buffalo, seeking betterment from treatment and climate for about five months, and were returning home, and had gotten as far as St. Louis, where they stopped over a couple of days for rest, purposing to leave Thursday evening for New Orleans. Thursday morning he felt as well as usual, and had gotten ready to go to breakfast, when he was taken with a sickness of the stomach, and pain in the region of the heart. A doctor was summoned, but when he came brother felt better. However, after learning particulars, the doctor told him that he had a very near call to death, and that he

must keep very quiet, otherwise he might have another attack, which would, more than likely, prove fatal. He again felt the sickness and pain, and could not lie quiet, but got up and walked the floor. Then he knelt in prayer. His voice was clear and calm. After rising from prayer he said that his prayer was answered and he felt better. He sat on the bed and his daughter Lelia sat beside him and supported him with one arm, and with the other hand was rubbing his forehead. Suddenly his head fell over on her breast and he died with scarcely a struggle. He was embalmed and brought to New Orleans, arriving here on Friday night at 10:45. Owing to quarantine restrictions I could not reach New Orleans till Saturday night. It was always my brother's express wish that you should conduct the religious services over him when he was dead. But as the yellow fever was in New Orleans I could not ask you to come to this city. Besides, you were likely away from home, as per your list of appointments in the November *Advocate*. For the same reason I could not ask any of the Dallas brethren to accompany me. As it was his written, as well as his oft-repeated verbal request, that no one of the Apostacy should propagate their false doctrines over him when dead, and as I was the only (known) one of the faith in the city, it became my painful duty to say what was to be said. His wife and children, knowing his desire, did not make any arrangement for religious services, but awaited my arrival, for which I thank them, and also my God, that He enabled me to carry out my dear brother's wishes in this respect. Sunday afternoon, at 3 o'clock we laid him away to rest till he hears the sound of the great trumpet, and the angelic summons, "The Master is come, and calleth for thee." Brother lived and died in the faith, and I have not the shadow of a doubt that he will be of the resurrection. May we be there and enjoy his society in the kingdom of God. The article that I prepared and in which was incorporated suggestions from, and which was approved by him, as printed, and therefore spoke his faith, was published by you some years ago in the *Truth Gleaner*. This I read, together with appropriate scripture, and made a few other remarks. Remember me in Christian love to sister Williams,

and all others of the one faith with you.

Your brother in hope of eternal life when Jesus shall come,

SOLOMON T. BLESSING.

[We have had special means of knowing of the hearty faithfulness of brother Blessing. In his death the *Advocate* has lost a warm and helpful friend. We never saw our dear brother but once, and then it was our lot to be on a sick bed not very far, perhaps, from the reach of the hand that has snatched our brother away for a short time. We shall hope soon to meet him when that cold hand will have been deprived of its dreadful power.

"Friends then shall part from friends no more,

Endless as time their joy shall be ;

For pain is swallowed up in joy,

And death in victory."—Ed.]

SAN ANTONIO, TEX.—You have never, I believe, received any communication from the ecclesia here. Although we are a very insignificant body compared to the large, rich churches around us, we strive to keep alive the faith taught by the prophets and apostles. Our ecclesia numbers about twenty-seven. It has been entirely built up within the last few years, and chiefly by the removal here of brethren from different parts of the country. We have regular service each Sunday: Bible school, exhortation and breaking of bread in the morning, and lecture on first principles in the afternoon. The ecclesia, feeling the need of having the first principles of our faith clearly defined and in written form, on Oct. 16th adopted the "Birmingham Statement of Faith" as a basis of fellowship. The step was deemed advisable from the fact that so many of our leading brethren are disposed to attach undue importance to minor points of doctrine, and by their eloquence confuse those of weaker mental capacity.

Yours in the one hope of future life,

A. B. WARREN, Sec.

SWOFFORD, WASH.—We take pleasure in reporting the submission of sister Jennie Hanson (formerly Methodist) to the divine ordinance of baptism on August 29th last. The Truth was first introduced to her notice by my father (brother T. E. Seagoe). She, with her husband, lived on the road between here

and Chehalis, and in passing to and from that place he would occasionally stop with them over night, and always preached the kingdom of God to them. After he had stopped with them a few times he found that she was deeply interested, so he made it a point to make that his stopping place as often as possible. He also took her some literature, which she eagerly read. This, in about a year, resulted in her writing father to be there on the above date to immerse her, which he did, being accompanied by my mother (sister M. A. Seagoe) and sister Jordan. A few days later sister Hanson's husband removed to Whitman County, Wash., where he secured employment, and where she is in isolation. She would be very pleased to have the company of any brother or sister who could visit her. Their mail address is Oaks Dale, Whitman Co., Wash., where one would likely easily find them out by inquiring for Mr. Alfred Hanson. Moral of this story "Sow beside all waters."

Your brother in Israel's hope,
S. W. SEAGOE.

UPOLA, KAN.—Your letter of October 23rd was duly received. It is needless to try to express our humble gratitude in words for the gracious and much needed assistance, both financial and spiritual, which your letter contained. While our "trials of afflictions" weigh down heavily upon us in this evil age, our hearts are made to rejoice in anticipation of "that day," when God's beloved agencies will be unrestricted by weakness in performing the desires of a Christian heart. Our heavy load is materially lightened by words of cheer and comfort coming to us from those we know and love in the Lord Jesus. I am fully persuaded that "whom the Lord loveth he chasteneth," and that afflictions are ordained of God, and are essential to the preparation of crude, faulty material to a divine, glorified use. So with trembling voice we say, Amen to the overhanging clouds of impenetrable darkness; and trusting in divine promises of eventual deliverance, we cast our burden upon the Lord. I am just in receipt of the November ADVOCATE, and note with pleasure the most able and Christ-like manner in which its editor reproves and exhorts "house-top tale-

bearing" to love and good works. Oh! to what extent must the heart be cankered by malice and envy! From whence cometh so much evil surmising, and evil speaking of that which is both good and wise? Press on, beloved in the Lord, in the good work in which you have enlisted. A goodly number are with you, and Heaven will approve your able works, and we pray that you may not fail to carry the cross, till you are invited to wear a brilliant crown. With Christian love we are, as ever, yours faithfully, A. C. EDWARDS.

[Upon our return home we were sorry to find that by oversight the appeal in behalf of our brother was, among other matter, crowded out of the ADVOCATE for November. Attention is specially called to it herein; and other demands press upon our Relief Fund which is now quite low.—ED,

WATERLOO, IA.—It has been some time since a report has been sent from the Waterloo ecclesia. I would say that we have very interesting meetings every Sunday. But we miss the presence of brother E. Hale. So long as health permitted he was in his place on every first day. The Truth was a great comfort to him in his declining years. Brother G. Bennett of Warsaw, Ill. has removed here and another one has been added to our number by being baptized into the only name under heaven by which man can be saved; the person being John Miller, who has been investigating for several years. At first it appeared as if it was that he might better combat the doctrine that we believe; but being of a true mind, and determined to let the holy Scriptures lead him, he would not try to dispute a point when once presented in accord thereto; but like the prophet Jeremiah, "the word was in his heart like a burning fire shut up in his bones." May it be ours to faithfully discharge the duty which the Truth brings on all them who know and love it.

I am yours looking for the return of our Lord and Saviour,

J. G. BICKLEY, Sec.

Some are leaving the fold, and others are returning, so there is sorrow and there is joy—characteristic of this life.

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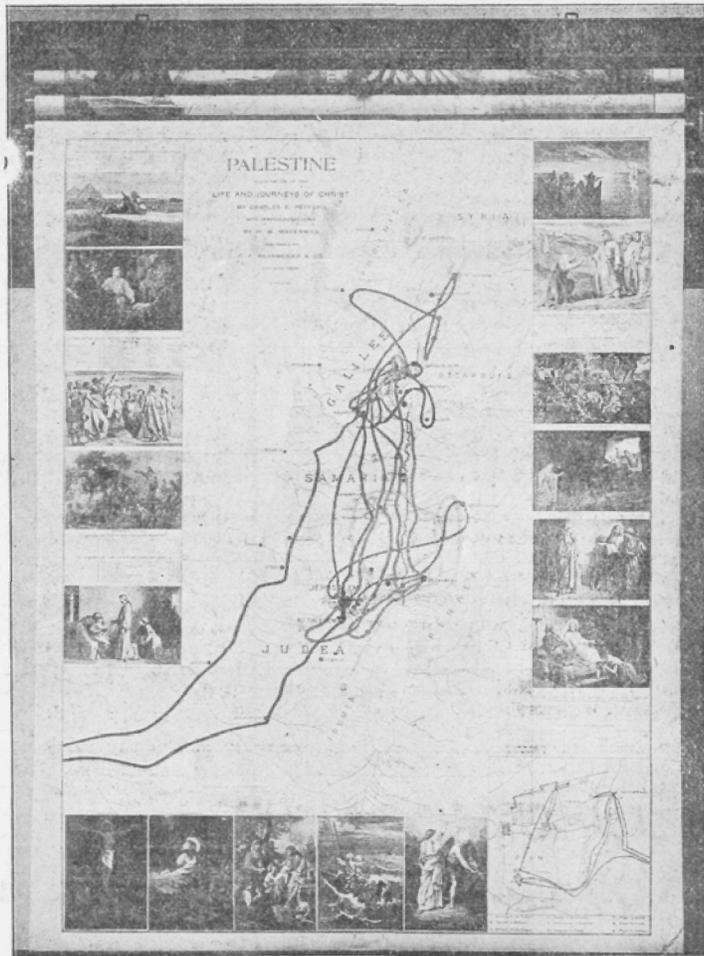
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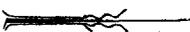
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