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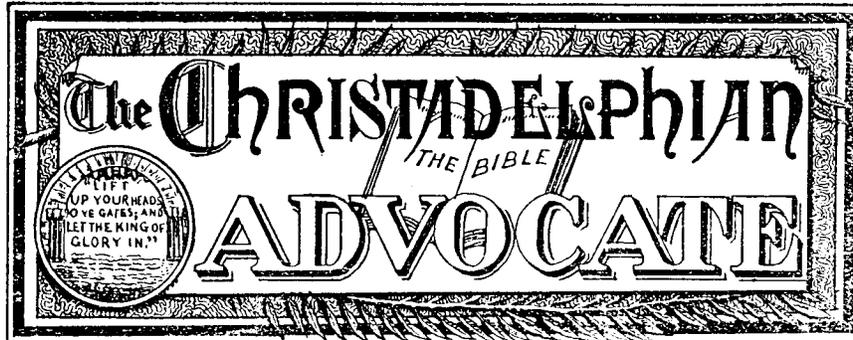
CONTENTS

Each title is linked to the appropriate article. Left click on title to follow link.
(Page number indicates the Advocate page number)

TITLE	PAGE
JANUARY	
The Brazen Serpent	p.321
The Age of Genesis	p.325
Editor's Tour in England	p.329
Editorial	p.337
Intelligence	p.339
Armageddon's Owner	p.344
FEBRUARY	
Bro. William's London Address	p.345
The Knowledge of Sin	p.360
St. Louis World's Fair	p.362
Editor's Tour in England	p.363
Editorial	p.366
Intelligence	p.367
MARCH	
Sunday Morning Address	p.369
The Egyptian Watermark in Genesis	p.374
Sinners Accountable and Saints Responsible	p.376
The Knowledge of Sin	p.377
Resurrection Compared to a Field of Wheat	p.379
Editor's Tour in England	p.380
Intelligence	p.388
APRIL	
Individual and Social Worship	p.393
Whence Came Genesis	p.398
The Transfiguration	p.401

The Second Epistle of Peter	p.405
Peter's Plea for Unity and Love	p.408
St. Louis Worlds Fair	p.412
The Judgment Seat for Probationers	p.413
Intelligence	p.414
MAY	
Sunday Morning Address	p.417
The Hope of the New Church	p.420
The Pains of Death	p.422
Old Paths	p.430
St. Louis World's Fair Fund	p.431
Why Did Christ Die the Death He Did	p.431
Editor's Tour in England	p.434
Intelligence	p.437
JUNE	
The Little Flock	p.442
Mystery of Godliness	p.447
The Second Epistle of Peter	p.454
Editorial	p.456
Intelligence	p.458
JULY	
Hallowed be Thy Name	p.465
More Stumbling Blocks	p.468
Man Lost and Man Saved	p.474
Answers to Questions Asked by A.M.	p.482
Editorial	p.485
Intelligence	p.487
AUGUST	
The World's Coming King and the Blessedness of His Reign	p.489
Questions	p.492
Mr. Russell Afraid of the Light	p.498
Editor's tour in England	p.501
The Present Situation in England	p.512
Editorial	p.515
Intelligence	p.516
SEPTEMBER	
Nebuchadnezzar's Madness	p.521
The Fallacy of Second Blessingism	p.531
Editor's Tour in England	p.536
Editorial	p.546
OCTOBER	
The Power of Faith	p.553
A Serious Charge – True or False	p.558
The Up-And-Be –Doing Tour in England – Has it Been a Success?	p.567
Retrogression Deplored	p.569
Editor's Tour in England	p.571
The Present Situation in England	p.572

Editorial	p.578
Intelligence	p.580
NOVEMBER	
Papal Apostasy	p.585
What is Man?	p.589
Unflinching Fidelity for the Truth of the Original Scriptures	p.592
Editor's Tour in England	p.593
Our Book Distribution in St. Louis	p.598
Reply to Bro. Hadley	p.600
How Roumania Treats Her Jewish Subjects	p.601
Editorial	p.603
The Up-And-Be-Doing Movement in England	p.605
An Acrostic	p.606
Intelligence	p.607
DECEMBER	
Beauties of the Bible	p.617
Genesis	p.619
A Letter to a Friend	p.622
Editor's Tour in England	p.624
Be of Good Courage (poetry)	p.630
The Mistake of Ignorance	p.631
Changes in Our Books	p.633
The Visitor on Inspiration	p.635
Times and Seasons	p.640
St. Louis World's Fair Fund	p.642
Editorial	p.645
Intelligence	p.646



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No. 227

THE BRAZEN SERPENT

Sunday Morning Address, by Bro. J. Wood

In our reading this morning in John 3rd Chapter, we are reminded of a circumstance in the history of the Israelites in their wanderings in the wilderness. In Numbers, 21:4-5, we read: "And they journeyed from Mount Hor, by the way of the Red Sea to compass the Land of Edom: And the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people and much people of Israel died. Therefore, the people came to Moses and said: We have sinned, for we have spoken against the Lord, and against thee; Pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole. And it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This was a wonderful event that happened in the wilderness between Mount Sinai and Palestine.

Moses describes the awfulness of the locality in Deut. 8:15, saying: "Who led thee through that great wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, who brought thee forth water out of the rock of flint?" Commentators have argued, and even disputed the truthfulness of the Mosaic account of the brazen serpent,

firstly, because they thought that the second commandment forbid the making of anything that had the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Ex. 20:4. The golden calf had been destroyed as an abomination, what reason was there for the difference? In fact, of course, the answer may be, that the second commandment forbade not all symbolic forms as such; but those that men made for themselves to worship; but the question still remains, why was this form chosen? We have now arrived at an interesting enquiry, and our Lord's reference to it in this chapter, the third of John, and 14th verse, is an endorsement of its truthfulness. That it is a notable type of Christ, as a sacrifice for sin, of his being a healer; and of the manner of his death by being lifted up on the cross. In Matthew 16:21, we read that from that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem and suffer many things of the Elders and Chief Priests and Scribes and be killed and be raised again the third day: Then Peter (evidently not seeing or understanding the necessity of such humiliation) began to rebuke him, saying: Be it far from thee, Lord; this shall not be unto thee. Again he spoke very plainly as recorded by the Apostle John, 8:28: "Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know, that I am he." And plainer yet he speaks as recorded in 12th chapter, 32 verse: "And I, if I be lifted up from the earth, will draw all to myself." Now this he said signifying by what death he was about to die. Notice how careful Jesus was in stating what was in store for him, and lest any should form wrong impressions, that he probably referred to his expected ascension into heaven, the Apostle explains in the 33rd verse: "Now this he said, signifying what death he should die." Coming back now to our text: And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.

The plain matter of fact, that the serpent was lifted up on a pole, and in like manner Jesus was lifted up on a cross, made out of a tree, it being portable, was carried a little distance, Jesus then being fastened to it by having his hands and his feet nailed to it, it was called the accursed tree, because the Mosaic law recorded "cursed is every one that hangeth upon a tree. But the question now comes, is this all that we can learn from the similarity of the brazen serpent, and Christ's crucifixion? I would answer no, there is much to be learnt beside the likeness of the two, in being lifted up.

The brazen serpent was made by the command of God as a matter of mercy to cure the people that had been bitten by the fiery serpents. Had the people not murmured, and spoken against God, they might have escaped the stinging bites of the fiery serpents, and our thoughts can go farther back still; had the people not sinned in believing the false report of the ten spies, out of the twelve chosen to search out the Land of Canaan, and bring back a report; I say had they not sinned at that particular

epoch, they would have had a quick entrance allowed them, and would not have had to travel through the worst part of that waste howling wilderness. As it was, they were punished by a 40 years' sojourn of travels under the direction of Jehovah. And this incident furnishes a strong reminder of that one serpent in the Garden of Eden, who had stung our first parents, by his subtle voice and enchantment, so that they, and their descendants, of whom the Israelites formed a part, were in need of a cure for that sin, which brought with it all the calamities which they experienced, as its first cause. The Deity then being their Overseer in their wanderings, teaches them object lessons, and in the brazen serpent, sets forth to them one likened to the serpent under certain limitations, that should prove a benefactor to the race.

I look upon the serpent made of brass as representing Christ. There was no malignity in the brazen serpent, it was dumb as Christ was before Pilate. The serpent made of brass resembled the fiery serpents, but instead of being a biter, it, with the help of God, was a healer, not to every one, but to all that looked up to it, they recovered from the bite.

The composition of the new made serpent was brass, and remembering that the law given at Sinai required that an altar be made of boards of the acacia tree, and covered entirely with brass, that this was for the purpose of offerings and sacrifices, generally such as peace offerings, or meat offerings, or free will offerings. It was stipulated that the fire of the altar shall always be burning: it shall never go out. The purpose of the altar connected with the offerings thereof was a means for forgiveness of trespasses or sins, and for thanksgivings. Now it is to be noticed that all the furnishings of the altar, such as shovels, basins, ash pans, flesh hooks, fire pans, also the grate of network, in fact everything connected with it, was either made of or covered with brass. Besides all this explicit arrangement, which was duly carried out by Bezaleel, the expert workman, there was an addition made to the brazen altar, by the use of 250 brazen censers, which were made into broad plates. These censers were of themselves a memorial of sin, committed by Korah and his party who rebelled against Moses for his appointment of Aaron to the office of priest. The lives sacrificed of these 250 rebels against God's appointment gave importance to their censers, seeing, that they were consecrated so far, and yet were evidences of sin that had been committed, has tended to elucidate God's meaning to be ascribed to the use of the metal brass. Having now arrived at this conclusion we can see the appropriateness of the brazen altar typifying Christ in his probationary career, as an altar of sins; flesh, for Jesus was human, born of a woman, that needed to be cleansed from that stain, which had infected all her progenitors ever since the first Adam had sinned in paradise, and on account of which sin, our first parents were expelled from paradise.

Jesus partook naturally of the infirmities of his mothers, and of his brethren whom he came to redeem. He was holy, harmless, undefiled, and separate from sinners, yet at the same time, he is represented by

the types as of the character of the brazen altar and the brazen serpent. The fact is, that his life was a conflict against the Diabolis: that is, sin in the flesh; he was circumcised, and he was baptized, and he drank of the brook by the way, Ps. 110:7, which I apprehend to mean, that in his striving to obtain the inheritance promised and to fit himself for the mediatorship, he bowed himself in humility, like a sheep drinking at a natural brook, so he drank of the water of life found in the promises of God, for he says himself, that it was his meat and his drink to do the will of his Father which is in heaven. He became perfect through his sufferings, Heb. 2:10. From this we know that he was not constitutionally perfect; by his victory over trials and temptations and sufferings of all kinds, including his crucifixion; so we can say he conquered when he fell, he destroyed the Diabolis in his own nature, although for the time being, he succumbed to that serpent power represented as the bruising of his heel. So he is truly represented by the serpent of brass, for there was no venomous activity there.

But the scene changes. The brazen serpent was destroyed by King Hezekiah, the king of Judah, for the people had begun to worship it. That, although it had existed as a memorial of the past, for nearly eight hundred years since Moses made it, yet on account of the people worshipping it, he was provoked, and called it by a vile epithet, "Nehushtan," and denounced it as only a piece of brass. And were it not that Jesus revives the memory of it in this third chapter of John's gospel, it might have passed out of recollection.

The brazen altar with all its furnishings is also out of use, for, although the law was given by Moses, yet it also vanished away, having been suppressed by the Romans at the destruction of Jerusalem over 1800 years ago.

The writer of the epistle to the Hebrews, wrote in the first century and referring to a new covenant yet to be made with the house of Israel, says, "In that he saith a new covenant, he hath made the first old." Now, that which decayeth and waxeth old is ready to vanish away; and so it did, but we thank God that there is an altar to take its place, which is superior, as, saith the apostle, the law was given by Moses, but grace and truth came by Jesus Christ. John 1:17. And although Jesus has left the earth for a time he has not left his people without an altar, for although, in his probationary career he was represented in the condition of sin's flesh, that condition has changed, for he has triumphed over the Diabolis, and has succeeded to the divine nature. He has become the propitiatory for his people, and for the purpose of worshipping the Father he has become our Intercessor and Advocate, our High Priest and our Altar. For proof that we have an altar, read the tenth verse of the thirteenth chapter of Hebrews, as follows: We have an altar whercof they have no right to eat which serve the tabernacle. Our altar, as at present constituted, is not for bleeding lambs nor bullocks slain, as was the case with the brazen altar. Our altar is the glorified Mediator, the Lord Jesus Christ, and he has given his people the privilege to eat at his table, and to drink wine on the

first day of every week, to worship the Father through him. We at the same time memorialize his sufferings and his love for us, in laying down his (psuche) or natural life, that he might rise again and take hold of that (zoen) life which is eternal.

We do not have to go to Jerusalem to approach our ever living Altar, for where two or three of his saints are gathered around his institution, there he is ready to bless them and to do them good.

This condition of things can not be abrogated or destroyed by any army that may make war upon the saints, for each member has been initiated into his name; and there is no power on earth that is able to pluck his saints out of his hand. Jesus says in John 10:29, My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I find the subject introduced for your edification, commencing with the brazen serpent, increases in interest. It comes home to our very selves, in these last days of Gentile darkness and superstition, and we would fain look ahead for the coming of our Lord to regenerate his people and the world. And we find that in the regeneration a new system of worship shall be inaugurated, when Jerusalem shall be the joy of the world, when proclamation shall be made to all people, languages and color, to come and worship in the new temple which the prophet Ezekiel declares shall be built for their use, in which will be an altar for sacrifices, when the rams of Nebaioth shall come with acceptance upon the altar provided for Israel and the nations, that are still in their mortality, and need a sin remitting institution, see Isaiah 60:7. But the sacrificial offerings during the period of the regeneration, commonly called the millennium, will be enough matter for a future discourse.

THE AGE OF GENESIS.

From "Word and Work."

Hitherto, in these papers, we have been on the defensive; we shall now carry the war into the enemy's camp.

The old theory of "documents" was an entirely different thing from the modern one. Benevolent individuals in a past age were willing to relieve the mind of the skeptic from the necessity of believing in the miracle of a revelation of historical facts. What need was there, they asked, for inspiration to reveal the history of Abraham, or of the dispersion of mankind, or of the Flood and the events which preceded it? Could not Abraham have brought documents from Chaldea, and given them, along with a history of his own life, to Isaac and Isaac to Jacob, and Jacob to his children, and his children to their children—the library ever growing as each generation contributed its story to those of the men who went before? Could not all these musty documents have existed till the time of Moses, and could they not have given him all the information which he has handed down to us? That was the more ancient theory of documents. Its authors and patrons

FORGOT SOME THINGS,

as most authors and patrons of theories have a habit of doing. What hand was able to write the story of creation? That bit of the history could not have come by man. Whence, then, did it come, if not from God? It was impossible, therefore, to have had the very beginning of Genesis unless there had been a Divine revealing of historic facts. There was another thing forgotten, which we rather marvel at in men who knew what the history in the book of Genesis is. In its silence and its speech it is alike prophetic. The eye of the writer is upon certain things—things which, at any date that has ever yet been assigned to the book, were still far distant. He is writing in view of Christ and of God's salvation in Him. In the things he does not say and in the things he does say he is guided by those things which are to come. Can anyone explain that, except by saying that Genesis came not in old time by

THE WILL OF MAN,

but that this holy man of God wrote as he was moved by the Holy Ghost?

But the critical theory of documents is utterly distinct from this—as distinct as an attempt to show that Moses had human help differs from the charge of downright forgery. The critical theory is that Moses never saw the Pentateuch, and that he never said or penned the things which the Pentateuch itself says Moses both spoke and wrote. It alleges that the earliest of these documents came into existence long centuries after the time of Moses, that some of them owe their origin to an attempt to foist a man-made system of sacrifice and priesthood upon the people as ordinances of God, and that when Jesus afterwards referred to these as God's commandments, he was the

VICTIM OF A FRAUD,

which is now perfectly plain to the critic, but which was completely hidden from Him. These Jewish forgers were succeeded by others, who, instead of tearing the work of their predecessors to pieces, as the critics would have done, blended the documents together, cunningly dovetailed them, smoothed away all roughnesses, and, with brows of brass and souls that were fountains of falsehood, delivered their brand-new work to their contemporaries as a book which their fathers had possessed for long ages!

That is the present day theory, and I have named it to show that there is no necessity to refute these assertions in detail, or to argue about the supposed age of the documents. We say to the critics: "Gentlemen, your theory is that the earliest of your so-called documents came into existence long after Moses, and that you can point out the times and the circumstances which produced the others. Is that so? You reply, "It is." Very well! We shall now show you by a very simple process that you are entirely mistaken. Genesis presents phenomena which are

UTTERLY IRRECONCILABLE

with any theory that does not assign it to the time of Moses. That is my contention; it is what I now proceed to prove. When it *is* proved, the theory of documents is disposed of; for it will then be shown that Genesis is centuries older than the oldest of the imaginary documents into which the critics have divided it.

It contains, for example, a picture of the Egypt of the time of Moses, which settles the question of its date. The time of the Exile is that which the critics have fixed upon for the completing, if not the origination of Genesis and the Pentateuch. It was a time, according to them, of the reconstruction of Jewish institutions, and of a great literary activity which had that reconstruction as its main, and, indeed, its sole object. Now, let me ask my readers to do a little common-sense thinking. These exiles were held in the mighty clutch of Persia. They dwelt amid the mementoes of earlier mighty Eastern dominions. Babylon had destroyed their temple and uprooted their nation from the land which God had given to their fathers. The Assyrian Empire had been the means, at an earlier period, by which a similar judgment had descended upon the ten tribes—the kingdom of Israel. For long ages these two powers of

ASSYRIA AND BABYLON

had been a dread and terror to the Jews. They also knew that the history of both these Mesopotamian powers extended into the remotest past. Can we imagine, then, any Jew of the Exile sitting down to pen the history (or the romance) of his people's bondage in Egypt, and so emptying his mind of every impression about Babylon and Assyria that no reference to their existence should be made in the picture which he draws of Egypt? Could he possibly write as if Babylon and Assyria had no existence?

That is a question which demands an answer. The picture of Egypt presented in Genesis is that of a power sitting as undisturbed and unchallenged Queen of the West. Not a hostile breath comes from the land of Assyria and of Babylon, and not a single reference is made to their existence in the story of Israel's struggles with the cruel mastery of Egypt. That all this is a faithful picture of the time I need not say. But if it had been an imaginary picture, drawn by a Jew of the Exile, the man must have left upon it some trace of his environment.

But we must have absolute proof that the Pentateuch must have been written at the time of the Exodus. It is said that in a certain American law case a claim was being urged which was resisted as an unblushing imposture. The document, on which the claim was based, seemed on the surface perfectly regular and satisfactory. Those who resisted had little to go on except their conviction that the document was a forgery. The counsel for the defence, while lifting his hand to emphasize a remark, happened to place the paper between his eye and the light. He noticed

THE WATERMARK,

and it immediately struck him that there *might* be some evidence slumbering in that. The firm used certain marks to indicate the year in which any paper they produced was made. They were at once telegraphed to, and were asked to say when the paper bearing certain marks was manufactured. The reply ended the case. *The paper was made some years later than the date which the document bore.*

We have seen that the Pentateuch bears no Babylonian watermark. That itself is a by no means unimportant bit of evidence. The critics say the book originated at that time, and yet it bears no trace of its origin! Is not that somewhat striking? We have had many forgeries and romances which purport to have been written ages before they ever saw the light; but there is always some indication of the time and the surroundings in which the writer lived. Those Jews of the Exile must have been

WONDERFUL PEOPLE

to have performed a feat which no literature of the kind has ever accomplished, and which no literary expert of today would dare to undertake or could excel if he did.

But, while there is no Babylonian watermark, the work bears clearly and distinctly the Egyptian watermark. Into this we cannot enter fully in the present paper. Let me mention now only one of the many proofs which I have to present. We find the most marvellously accurate acquaintance with Egypt and Egyptian customs—on acquaintance which, on any hypothesis of merely human authorship, makes it impossible to believe that the book could have been written by anyone who was not

A NATIVE OF THE COUNTRY.

The king of Egypt is always spoken of, for example, by one title. It is enough to call him "Pharaoh." One monarch succeeds another, but the designation never changes. The king who knew not Joseph, equally with the king who raised him from the dungeon to the vice-royalty, is "Pharaoh." One dynasty displaces another, but the monarch, whoever he may be, is designated by this same name, "Pharaoh." There is nothing added.

Now there was nothing in other ancient books, which treated of Egypt, that spoke in this way of its kings. Herodotus, who wrote an account of Egypt and its history about the very time that the critics suppose their Babylonian Jews to have been busy with Genesis and the rest of the Pentateuch, does not use the title. The kings of Egypt are mentioned by their individual names. The Scripture name was, in fact,

A PUZZLE TO THE LEARNED,

and a difficulty to the commentators. But, now that fuller investigations have brought back to us the Egypt of the past, the puzzle has been explained and the difficulty is at an end. There was a hieroglyph upon the monu-

ments which always occurred among the titles of the king, and the meaning of which was clear. It signified "the great house," or "the double house." But the pronunciation of the phrase or compound word was not known. M. De Rouge proved recently that it must be read "Perao," and there we have the long-lost "Pharaoh." It is now proved that this was the distinctive official name of the Egyptian king, and he is constantly referred to by it in Egyptian narratives. Genesis follows the Egyptian custom without explanation and without remark. Does not that mean that the writer was "to the manner born," and that he has embalmed in his narrative the Egyptian custom because it was his own and that of the people for whom he wrote—in other words, that the writer and the first readers of Genesis were Israelites who had been brought up in Egypt? To me there is, even on critical grounds, no other conclusion possible.

EDITOR'S TOUR IN ENGLAND.

(Continued from Page 310.)

A strange feeling came over me when we received the first bulletin of Marconigrams. Just think of it! Out in midocean, hundreds of miles from land and from other vessels, and yet receiving news of what was happening on land and sea! If such is possible in the finite sphere, who can doubt the omnipresence and the omniscience of the Infinite? More real than ever are we impressed with the thought that wherever we are the eye of the Almighty is upon us—a pleasing thought if we are walking in the way of righteousness; but a dreadful one if otherwise.

Among the Marconigrams received were the following:

"Monday continued—Received at 10:00 p. m. Lat. 44:28, N. Long. 51:55 W. From Marconi Station at Glace Bay (Canada). Distance 410 English miles. New York—Conflict has been reported between Turkish and Bulgarian troops on the frontier, with heavy losses sustained on both sides."

"Chief Justice McCallum of Pennsylvania dead."

Tuesday. Distance 610 English miles. "Washington—An armed man who gave his name as Elliott (residing at Minneapolis, was arrested to-day for trying to see the President. Believed to be insane, having said that the President wanted him to marry his daughter."

"Paris—The Russian government says that the Japanese movements of troops do not up to to-day constitute an unfriendly act against Russia."

Communications with other ships at sea ran as follows:

"This morning, at 4:30, when the R. M. S. 'Lucania' was in position Lat. 48:16 N., Long. 38:45 W., wireless communication was established with R. M. S. 'Campania,' bound west, and maintained for a distance of 140 nautical miles. Fifteen private telegrams were exchanged. At 5:54 a. m., the following ship service telegram was transmitted from the 'Lucania:'

“To Capt. Watt, ‘Campania.’”

‘Had light easterly wind with fine, clear weather. Saw no ice. What weather have you had?’

“(Signed) McKay.”

“At 5:57 a. m.—‘Campania’ to Capt. McKay, ‘Lucania.’ Strong westerly wind at 30 west, and clear weather all the way.

“(Signed) Capt. Watt.”

Communication was also established with the White Star Line S. S. “Vaderland,” the Atlantic Transport Line, S. S. “Minnetanka.” The telegrams were in detail as much so as any ordinary telegrams, and if the expense is not too great to interfere with the practicability of the wonderful system, what a revolution it will make! and how closely will the world seem to have become united! Surely we’re now in the time predicted—“Many shall run to and fro, and knowledge shall increase.”

This was our fourth time to cross the Atlantic; and although we made good time, sailing Saturday at 4 p. m. and arriving the following Saturday at 7 a. m., we were more anxious to put our feet upon solid ground than we ever felt before. When one’s appetite fails and sleep forsakes one, how soon a feeling of weakness, despondency and nervousness does its work.

As our ship was slowly steaming towards her dock early Saturday morning, breakfast was served; and when we went to the table the steward brought us our mail—a large batch of letters and everyone of them bidding us a most hearty welcome and wishing us Godspeed in our mission. Unlike our last arrival, there was no notice to stand off, no printed circulars misrepresenting us and hastening in advance to create prejudice against us. Every letter was full of love and good cheer, and our gloominess took flight. But these letters did not come from the same source as those of three years ago. Had they, their sting would have been no less venomous, as subsequent developments indicated.

After we had announced in the *ADVOCATE* for October that we would go direct from Liverpool to Mumbles, word came from Bro. Hall that the Sowerby Bridge (pronounce this Sarby Bridge) brethren had postponed the public opening of their new hall till our arrival; and that we must go there for a few days before going to Mumbles. This necessitated our hurrying off a letter to Mumbles, since Bro. J. R. Clement, Sister Williams’ youngest brother, had written that he intended coming to Liverpool to meet us. Bro. Hall, however, knowing this, was good enough to write Bro. Clement, and all was put right.

Among our letters was one from Bro. Hall, giving (as he has most fully throughout) us all details. Arrangements had been made with the agent of the Cunard Co. for a dispatch to be sent to Bro. Briggs of Sowerby Bridge as soon as the “Lucania” was sighted off the Irish coast. Bro. Briggs had kindly arranged to come to Liverpool to meet us and to accompany us to Sowerby Bridge. Our hearts were made truly glad by the fact that everybody was doing all that could be done and doing it heartily.

Upon landing, here was Bro. Burton of Birkenhead, the brother whose

warm heart and welcome smile cheered us upon our arrival three years ago. He, with his two daughters, one a bright, interesting little girl—the baby—who insisted upon carrying my hand satchel, relieved us of all anxiety by attending to the conveyance of ourselves and luggage (“uggage” it is now) to the railway station and seeing us off for Sowerby Bridge. Bro. Briggs had come to Liverpool, but we failed to meet. Bro. Burton wired him that we were leaving Liverpool and would arrive at Sowerby Bridge at a given time. Upon our arrival, there was Sister Barker, Bro. Briggs’ housekeeper, with a copy of the *ADVOCATE* in her hand, I having one in my hand also, as a means of identification. It was then that we learned that Bro. Briggs was in Liverpool and, to our mutual regret, had failed to find us. He returned by the next train and all was right and pleasant, I having the afternoon and night to recover my land legs and get the swinging sensation out of my head, preparatory to the work laid out for the next day, Sunday, Oct. 11.

We would like to publish all the letters we received on board ship upon our arrival in Liverpool, so that our American brethren may see that the British apostasy is not universal, and that all are not afflicted with that Pharisaical heartlessness which subjects the question of fellowship to policy and passes resolutions fraught with momentous results as if they were but trivial passing events of an hour. Lack of space deprives our readers of these kind letters; but we will here give one of them as expressive of the sentiments of all of them:

October 6th, 1903.

Dear Brother Williams:—Greeting in the Lord Jesus Christ, to yourself and Sister Williams.

Whilst I am writing, you and Sister Williams are, I trust, rapidly advancing towards our shore, although probably storm-tossed, as the wind is blowing from the Atlantic a sharp gale, and ships I see are brought up in strong force in the channel which is visible from my house. That you may both arrive safely is my prayer, that you may have the joy and satisfaction ere you return, of realizing that your efforts on this side in your plea for unity have been crowned with success, is also my prayer; and from what I have learned, quite a number of brethren and sisters are putting forth noble efforts in order that you may have a reception worthy of the cause you come to espouse. I do hope that those in opposition will muster in strong force, for I still have faith that, given a clear exposition of our position, many who have never sufficiently thought upon it for themselves, will see the fairness, the reason, and what is more than either, the Scriptural harmony and consistency of our advocacy of many years ago. But we have been much misrepresented. I am sorry at this, we have been painted black. You, dear brother, show that that is wrong, and that the Truth is no blackness, but white, glorious, light and life.

I do hope to have the pleasure of being present at one or more of your meetings and should dearly love to co-operate with you if I could. Still we shall see D. V. Circumstances were against your making us a visit

on the last occasion of your sojourn in England; but I trust we may have the pleasure some time during your stay, with Sister Williams also. Come for a rest ere you return; it will be to our delight. I am glad to have this opportunity of renewing the invitation. If you are bringing with you any copies of "The World's Redemption," I should like one copy, library edition, and one copy cloth edition.

Sister Whitehead heartily joins me in love to yourself and Sister Williams, and in the prayers that God may bless the work you are coming to do.

I am your brother in Israel's hope,

WILLIAM WHITEHEAD.

The editor of the *Christadelphian* having gone from bad to worse since our last visit here years ago, in endorsing the ridiculous theory invented by Bro. A. D. Strickler, of Buffalo, N. Y., we had not considered it of any use to communicate with him concerning our present visit. From the comparatively small departure from the truth on Adamic condemnation and justification, which took place at the beginning of the late controversy, the *Christadelphian* has accepted the heresy that the sacrifice of Christ and baptism have nothing whatever to do with Adamic condemnation, that the precious gospel of Christ imposes upon all who learn it, (even though they learn it with gladness and joy and intend nothing but a hearty reception of it) the penalty of the second death, Gehenna fire; that all that baptism does is remove the penalty of the second death, which death would never become "due" if the gospel were never learned, and which becomes "due" to every hearty receiver of the gospel. From the same source has been issued, with not a word of objection from the *Christadelphian*, a circular, stating that, to say that Christ's offering was for Adamic sin, or for the unclean sinful flesh which he inherited, is out of harmony with the truth; that to teach that Christ's offering was to atone for sinful flesh is to represent God as unjust; that for God to require Christ "to make an offering to atone for his sin nature or to atone for himself, because he was found in possession of a sin nature would manifestly be unjust." In direct opposition to the Birmingham statement this same new invention denies that Jesus "abrogated the law of condemnation for himself and all who believe and obey him." Yet all this has been bidden God speed by the *Christadelphian*, and therefore all who are intelligent in the Truth must see that a great apostasy has taken place. Feeling assured by past experience that no overture on our part, in an effort to restore from this departure, would be cordially received, we came to England this time for the purpose of helping to rally those who would listen to reason and scripture out of all new departures into a union based upon the purity of the Truth.

Some of the letters received upon our arrival in Liverpool informed us that the editor of the *Christadelphian* had been inquiring by letters what was the purpose of our visit and what announcement had been made. This information caused us to reflect what can be the object of these inquiries? Are they friendly or unfriendly? Does the editor feel that we have ignored him and that we have no desire for further communication with

him? The only way to settle this is to write him a friendly letter, and let him manifest the real spirit which prompted the inquiries. Following is the correspondence which resulted:

Sowerby Bridge, Yorkshire, Oct. 10, 1903.

Dear Brother Walker:—Letters received on board ship this morning, upon arrival in Liverpool, inform me that you have been inquiring about the nature of my mission to England. The reason you did not hear particulars from me was not from any intention to ignore you, but because I thought you would not care to hear from me on account of past unpleasantness arising from the late controversy.

Should you desire to communicate with me, or to meet me during our sojourn in England, be assured that I still stand ready to cheerfully do my part in any effort tending to remove the estrangement which at present exists.

Sister Williams (who wishes to be kindly remembered to you) and I will be there till about the 13th, care of Bro. Briggs, 13 Canal View. Then we go to Mumbles for a week. Our standing address will be, care of Mr. J. K. Clement, Park Cottage, Mumbles, Swansea, South Wales.

Faithfully your brother in the Lord,

THOS. WILLIAMS.

21 London Road, Sparkhill, Birmingham, Oct. 12, 1903.

Dear Brother Williams:—I enquired for a copy of your circular that I might not misrepresent you. I have gone through the sixteen pages of matter and understand your position perfectly. The "estrangement" of which you speak could be ended by your ceasing to support the erroneous teaching introduced by Bro. Andrew. So long as you shelter and defend this and seek to force it upon our fellowship, you can count on my hearty opposition, and that of all true men who know what the Scriptures teach and what was faithfully reflected in the writings of Dr. Thomas and Bro. Roberts. I am ashamed to see your persistent mutilation of these last. You know perfectly what Dr. Thomas wrote in the "Revealed Mystery" and "Anastasis." You know perfectly what Bro. Roberts wrote in "The Resurrection to Condemnation." Yet you systematically suppress it and convey, or seek to convey the impression that they were either with you in the matter, or so indifferent that they have tolerated the organized opposition of the truth that has arisen. You know well that Bro. Roberts did not tolerate it. How extremely unfair then to cut a few lines out of an answer to a correspondence in 1882 and omit the vital part of the answer with the effect of absolutely misrepresenting a brother. I have no confidence in men who can descend to such tactics. I will endeavor not to deal in personalities in the way you have publicly written of me; but I will not fail to let the light of truth into the matter so far as may seem called for. You say that in refusing to give place to Bro. Andrews' teaching we have "cast out the Lord," and you seek to alienate brethren from us on that head. It is possible the Lord may judge differently. We are content to leave it to Him. Sincerely your friend, CHAS. C. WALKER.

13 Canal View, Sowerby Bridge, Oct. 13, 1903.

Dear Bro. Walker:—Yours of the 12th received with the usual complaints of misrepresentation, which seem to hinder you from seeing that the misrepresentation is on your side. The very first words of your letter will create a false impression upon those who do not know the facts. They will conclude that you only “enquired for a copy of our (my) circular;” and they will wonder why I obtruded myself upon you by writing you. You know the old adage about “half the truth, etc.” My letter to you stated that I was induced to write you in a friendly way because I found you had been enquiring about the nature of my mission to England; and when I wrote I had one of your letters of inquiry before me, which reads: “Will you kindly send me an announcement of Bro. Thos. Williams’ approaching movement in the country?” This is comparatively a small matter; but it should show you how defective your memory is, and how a constant harping upon supposed inconsistencies of others will blind one from seeing his own. Yes, I know what Brethren Thomas and Roberts wrote in the places you refer to; and I have publicly acknowledged this in the “Advocate;” but you do not seem willing to give me credit for anything on this side of the question. But the fact that they wrote so in some places does not make me dishonest, brother, because I quote what they say—and more elaborately—in other places. You say that I know that they did not tolerate organized opposition on the responsibility question. The matter seems not to have come up in tangible form during the doctor’s time, but his closing words in “Anastasis” show that he never did and never would go to the unreasonable, unscriptural extreme you have. You know that he wrote and reasoned and elaborated in “Eureka,” “That nobody of life would emerge from the grave, except such as have formed an identity and developed a character since their immersion, like Judas and Paul.” As to Bro. Roberts, he did tolerate the difference on the responsibility question for forty years. It is nearly forty years since I had a short discussion with him in the presence of brethren who still remember it. At that time he was in, and continued to be in, fellowship with the ecclesia to which I belonged, knowing that both sides of the question were then even stoutly contended for. In my interview with him in Wauconda he knew my position. Yet see his letters of commendation of the work the “Advocate” was doing and, as he thought, could do. You refer me to his pamphlet, “The Resurrection to Condemnation.” This is needless, for I know he was intolerant in that which was a reply to a nonentity—a Ms. which had been, as he was timely informed, admittedly deficient, withdrawn and destroyed. But what does a change of attitude on Bro. Roberts’ part at that time prove, in view of the many other changes of attitude of the most foolish and speculative character, and which so unbalanced him that he did not know where he was? To this a partial relief came in the seclusion and rest secured in a foreign land, whence he again wrote home positively refusing to cast off brethren because they could not see with him upon the subject; and declaring that our times were not to be

compared with those when signs and miracles forced the truth before the eyes of the people. You write: "You say that in refusing to give place to Bro. Andrews' teaching we have 'cast out the Lord!'" Is this not another misrepresentation? I do not think I ever said so. Well, brother, I wrote you in a friendly way; but you declare war. Very well. I will continue to do my best in defense of the truth and fairness by whatever means may seem the most effective.

Faithfully yours,

THOS. WILLIAMS.

P.S. I do not know what you mean in saying I have dealt in personalities in regard to you. I have no recollection of anything of the sort; but I must say that you did not succeed very well in your letter in your "endeavor not to deal in personalities."

T. W.

At Sowerby Bridge our home was with Bro. Briggs, where we had every comfort as well as the company of a brother whose cheerful disposition brightens up the gloom of evil days. The work laid out for us was an address on Sunday morning, a public lecture on Sunday night, and another on Tuesday night. The lectures were quite freely advertised by large posters, invitations by postal cards, and small hand circulars, neatly printed. The subjects were: 1. "Signs of Universal Storms and the Refuge Therefrom." 2. "Redemption and Restitution For Man and the Earth." On the reverse side of these circulars was very nicely set forth the final results of redemption and restitution as follows:

Glories of the Coming Age.

The age to come will be unmarred by the profanity and utter godlessness of these present times; rebellion will be quelled; disorder will disappear; immorality will be smitten on the head; grasping avarice will die; lying lips will cease out of the land; diabolism will be chained; folly will expire; injustice will be extinct; evil speaking will be dried up; the wicked will be cut off; evil doers will perish; the mere man of business be blotted out of existence; the adversaries of Jehovah broken to pieces, the wicked consumed into smoke, and the stiff-necked enemies of all righteousness ground to powder.

In the epoch of regeneration, sorrow and sighing will flee away; the tears of the mourner will be wiped dry; strikes will come to an end; the rough places will be made smooth, and the crooked places straight; that which is first now will be last then, and that which is last in this time, will be chief in that time; altogether the world will have a fresh beginning, the old order of things will pass away that a new order may be born.

The "perfect day" will be honored by the presence of Christ, illuminated by the "Sun of Righteousness," crowned by the "King in his beauty," adorned with "holiness to the Lord," sanctified by the truth, graced with universal peace, glorified by the knowledge of Jehovah, established by the counsel of the Father, and the earth enriched with streams of blessing, will be seen smiling with contentment and plenty, with brotherly liberty and love, and laughing with everlasting joy. So testify the Scriptures of

"truth" (Mal. iv. 2; Ps. ii.; Zech. iv, 10; Isaiah xi, 9; xxxiii, 17; lxvi, 12)

The new hall is very neatly fitted up and is quite convenient in arrangement, the only drawback, as it seemed to us, being the entrance, though from the peculiarities of the town in the many contrivances to overcome its mountainousness, it might not so appear to its inhabitants.

There were good audiences, the hall being filled and the attention was very gratifying. There were brethren and sisters present from Guisley, Leeds, Halifax, Huddersfield and Eland, perhaps from other places not remembered. The heartiness manifested indicated that the "up-and-be-doing" movement was well under way, and that success to some extent was certain, whether to the full expectations or not time will tell. When it comes to the singing in the meetings at Sowerby Bridge, Bro. Briggs is full of life and energy; and the heartiness with which all sing the praises of God is very refreshing and enlivening.

In the afternoon on Sunday we were invited to a meeting of the delegates of the various ecclesias having the rallying movement in hand, at which the secretary, Bro. Albert Hall, read his report of what had been done hitherto, and which showed that a great amount of work had devolved upon him and had been industriously and skillfully performed. At this meeting part of the future program was arranged, in doing which it was manifest that every member was deeply concerned and anxious that nothing should be overlooked that would help to make the movement profitable to the brethren and acceptable to Him whom we are all trying to serve.

Sowerby Bridge is a manufacturing town of about fourteen thousand inhabitants. It is "up hill and down hill," and the houses seem to be clinging to the hills as if in fear of tumbling into the valleys below. The streets are narrow and zig zag, paved with hard stones; and everywhere one is impressed with the neatness and cleanliness of the unpretentious comfortable little houses. There were no signs of poverty, and no ostentations display of wealth. It is a nice, cozy little place, where the people manifest a friendly feeling on almost an equal plane. In such places the Truth generally thrives. It has thrived there to quite an extent and, being free from the blighting effects of men-made diversions, it promises to continue in its work of love. God grant it, to the encouragement of the happy band who seem well devoted to the glorious cause they love.

The day before we left, we accompanied Bro. Briggs to the home of Bro. and Sister Standeven, to see one of their daughters who was sick nigh unto death. She appeared quite bright for the moment, and told us that she was glad we had come, having longed to see us. What could we say? That we were glad to see her, poor, dear little girl, lying there upon a bed of sickness with death at the door? All we could say was, "We, too, are glad to see you; but would to God we could lift you out of a bed of sickness. But cheer up, dear sister, your hope is a hope of a glorious immortality." We have since received word that the following day ended the poor girl's sufferings, and now she sleeps the sleep of the just in hope of a glorious awakening.

On Wednesday morning, Oct. 14, the time had come to depart for Mumbles. Brother Briggs' kindness and thoughtfulness relieved us of care of transfer of luggage; and he and Sister Barker accompanied us to the station. The journey took most of the day, having to change trains at Manchester, Pantipool Road, Cardiff and Llandore. We arrived in Swansea a little after 5 o'clock in the evening, where Bro. Clement met us with a carriage and conveyed us to Mumbles, five miles, around the Swansea Bay, "the dearest spot on earth," Sister Williams thinks; and now we are resting with Bro. John Knight, as we call him, and his wife, Sister Annie and family in what was Sister Williams' old home, Park Cottage, preparatory to going to London on the 28th, to begin our tour. From London we go to Leeds and surrounding places in Yorkshire.

(To be Continued.)

The Christadelphian Advocate

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JANUARY, 1904

The Revealed Mystery and the Responsibility Question.

Those who are trying to uphold the absurd and unscriptural "Amendment" of the responsibility question are constantly referring to "The Revealed Mystery" to justify their action in causing discord among brethren. The editor of the "Christadelphian" having referred to this book in his unfriendly remarks regarding the arrival of the editor of the "Christadelphian Advocate" in England, Br. Standeven of

Sowerby Bridge wrote him, asking which passage of those scriptures given as proof texts under the proposition referred to did he think would prove the proposition. The only one the editor of the "Christadelphian" referred to is Luke xiii:27. According to this the textual proof in the case is reduced to one passage. If this is not a clear proof that enlightened unbaptized Gentiles will be raised from the dead to be judged with the household and by the same law (as the "Amendment" asserts), then there is admittedly no proof in any of the texts given under the proposition of the doctor to which such persistent reference is made.

Now a good way to discover whether the words of our Lord in this 27th verse are spoken to unbaptized Gentiles, is to suppose that it is so and read the context. To get the context we must begin reading at the 24th verse: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." The "straight gate" here must signify acceptance into the kingdom at the judgment seat of Christ; and the "many who will seek to enter in, and shall not be able"

must be all who will be rejected by the Judge. To all of these the Master of the house says, "I know you not." If these are unbaptized Gentiles there will be "many" of them and none of the disobedient saints; and these, if they are unbaptized Gentiles, will "strive to enter in, and shall not be able;" and they will, feeling the disappointment of being forbidden entrance, cry out, "Lord, Lord;" and they will "begin to say, we have eaten and drank in Thy presence, and thou hast taught in our streets." And as in Matt. vii, 23, they—these supposed unbaptized Gentiles—shall say, "Lord, Lord, have we not prophesied in Thy name? And in Thy name cast out devils? And in Thy name done many wonderful works?" Just imagine an enlightened Gentile who though enlightened enough for baptism refused or neglected to be baptized. Just imagine such an one making such claims as those at the judgment seat, and the unapplicability of the passage, to any, except those who have expected to be saved and have been disappointed: will be irresistibly evident. For one who has compassed land and sea to divide brethren upon a question, in proof of which he could select only this one passage from a list under the proposition he so often refers to as an excuse for his actions only shows how baseless such actions are. If he could have found another passage he doubtless would have given it. The words "I know you not" have deceived some who have taken only a superficial view of the passage, the words having been supposed to mean that those spoken to were strangers to the Master of the house; but this arises from not allowing for what is sometimes called the drapery of the parable. Those who

misapply these words to Gentiles would not be willing to use them literally, to the extent that Jesus had not known them at all; for they claim that He "knows" them all to the extent of raising them from the dead and transporting them to the place of judgment. If an old acquaintance has become a degenerate, and obtrudes his offensive personality upon you in respectable company, you say, "Go away; I do not know you." But you do not mean that you do not know who he is. You mean, "I do not recognize you, or acknowledge you;" and this is how some versions render the verse in question; and surely an editor ought to know this, or he should acquaint himself with it before he throws out deceiving words to his readers.

Every unbaptized enlightened Gentile knows that he has no chance of salvation; and if those who tell him that he will appear at the judgment seat of Christ should convince him, he will never imagine himself standing and knocking at the door of the kingdom and declaring what he has done in the name—a name he knows he never entered, and which he could not enter except by baptism—into the name of the Father, and of the Son, and of the Holy Spirit." Surely some professed leaders "need that some one teach them again which are the first principles."—Editor.

COAL FOR JERUSALEM.

Welsh Trade to Palestine.

One of the first results of the new railway from Joppa to Jerusalem is the opening of a trade in coal between South Wales and Palestine. The first cargo of Welsh steam coal to go out

to the Holy Land was being shipped yesterday on the ss. Kirkstall at Swansea, and many Swansea people, whose national pride and religious feeling were stirred by the event, made excursions down to the docks to watch the loading.

The consignment consisted of 2,250 tons, partly in coal and partly in briquettes, which are made from coal dust compressed with a mixture of pitch. It is going out to Joppa, the seaport of Palestine, and will be discharged there in the open roadstead into lighters, by which it will be transferred to the railway. It is for Jewish merchants, and is for use in part for the engines of the railway, while the briquettes go on to Jerusalem for use in various mills which are now developing under the assistance of the better transit of their goods afforded by the railway.

It would be interesting to know what the cost per ton will be at Jerusalem, for undoubtedly the transport will be expensive, but the English merchants complete delivery at Joppa, and the Jerusalem price depends upon the Jewish merchants there. It may also be affected by circumstances which the Gentile coal trader would not have to take into account. For it is said that when the Palestine merchants take the coal over it has to be blessed by a Rabbi, and that should any defiled hand touch it on its journey in the Holy Land it will have to be kept until it can be blessed again. So far as can be learned no international question is likely to arise, there being no belief that a new navy coaling station is in this way being formed at Joppa.—London Daily News.

INTELLIGENCE.

CHICAGO FRATERNAL GATHERING

(Continued from page 320.)

teachings. Our belief of these evidences of things unseen is "Faith." Those who have not believed, should examine the evidences, and decide whether or not they will accept the invitation to God's kingdom. But people are often indifferent to most important things. There have always been two sides to every question, right and wrong.

One side of the religious controversy is expressed in the words "Thou shalt surely die;" the other is "Thou shalt not die." We ought to have courage to "Prove all things," and accept the right.

It is important to know the truth in regard to God himself. Jesus said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "To us there is but one God the Father." The doctrine of the Trinity denies this, and teaches that there are three eternal persons. The bible teaches us that there is one God, out of whom are all things, including the son. It is necessary to believe in the death of Christ, yet the Trinity doctrine precludes the possibility. Could a deathless eternal Christ die? To enter and leave a body would not be death. But Paul testified "Christ died and was buried," and rose again. When he was in the grave, he was nowhere else. He was seen after burial, so was really dead. He himself said, "I am the resurrection and the life," "I am he that liveth and was dead." Paul declares him to be the son of God, made of a woman, made under the law. Jesus promised to send another comforter: could one equal send another? or could one person anoint another with a third person? No; the Holy Spirit then is not a person, but the effluence from God, by which all his wonderful works are performed.

There are also two sides in regard to our future abode. The teachers of the people say you may go to heaven,—to mansions in the sky. The scripture says "All the earth shall be filled

with my glory." "Thy kingdom come, thy will be done on earth." "Thou hast made us unto our God kings and priests; and we shall reign on the earth." "Blessed are the meek, for they shall inherit the earth." Is not this enough evidence? Jesus taught the kingdom of God, so did the apostles: not a kingdom of grace in the heart, but a real reign of Christ in person, as the angel of God announced to Mary, "The Lord God shall give unto him the throne of his father David." But it is claimed he also said "The kingdom of God is within you." A better translation would be "The royal majesty of heaven is among you;" for he was speaking to the unrighteous pharisees, and it is evident he did not mean to say the kingdom of God was in their hearts. Examine the plain teachings of scripture. James says "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised?" There is the parable of the nobleman who went into a far country "To seek for himself a kingdom, and to return." Daniel said "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." "The Lord shall be king over all the earth." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These testimonies prove that the kingdom will be in the hands of the royal son of David, and his saints, or brethren. But people will say, what is the difference, as long as you believe in the kingdom, whether it is on earth, or in heaven? God requires us to believe his word and not man's traditions. "Faith comes by hearing and hearing; by the word of God." There is only one gospel, and Paul said "If any man preach any other gospel than that I have delivered unto you, let him be accursed." Another subject that has two sides is the nature of man in his present state. The bible teaches us he is mortal: "The soul that sinneth, it shall die." "The dead know not anything." Paul taught that if there be no resurrection of the dead, "Then they also which are fallen asleep in

Christ are perished." The other side is the popular belief that those who have died are not dead, but gone before, and that they know more after death than before. Bible teachings are more reasonable. As a man declines we see a gradual loss of consciousness, which becomes complete in the death state. Apart from resurrection he is all gone. But those who attain a resurrection shall say "O death, where is thy sting?" Jesus was raised from the dead. He says "I am he that liveth, and was dead." We are told that "Unto them that look for him, shall he appear the second time, without sin unto salvation." This coming of the Lord must be real. We are not going to him for our reward but he comes to bestow it on us. "Behold I come quickly, and my reward is with me." Speaking of this coming, Paul wrote to Timothy "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Isaiah prophesied "Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in dust." He evidently was not speaking of people in heaven, who would be alive already; but of those of whom it is said, "These all died in faith." Daniel wrote "Many that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt;" and that a time of trouble such as never was, should precede that event. We must look for this time of trouble, as one of the signs of our Lord's coming. Where are we in relation to these signs? Notice one sign in regard to Israel. God spoke through Amos thus, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities;" and Jeremiah said further, "I will not make a full end of thee, (Israel), but I will correct thee in measure, and will not leave thee altogether unpunished." Jesus also predicted that on account of Israel's sins, "Jerusalem shall be trodden down of the gentiles." But Jeremiah (Chap. L.) also points to a time when Israel and Judah together, shall ask the way to Zion with their faces thitherward," and "Shall seek the Lord their God,"

and iniquity shall be sought for and not found in them. In their present agitation of Zionism the Jews are seeking the way to Zion, with faces thitherward, and there is a shaking among the dry bones. The British offer of a possession in Africa, may be a help in leading them away from the countries in which they have been scattered. Russia, as the king of the north, shall "Think an evil thought," and shall seek to gain possession of the holy land; "He shall plant the tabernacles of his palace between the seas, in the glorious holy mountain. But "At that time shall Michael stand up," and God's people shall be delivered. Then "The Lord shall comfort Zion," and being about "The restitution of all things which God hath spoken by the mouth of all his holy prophets." His kingdom shall have come, and soon his will shall be done on earth, as it is in heaven. The removal of God's people to heaven would not be a restitution, but would be out of accord with the promises of God. The kingdoms of the world must become the kingdom of our Lord and of his Christ, and to him every knee shall bow.

At the close of Brother Williams' address the chairman said the time had now arrived to bring our gathering to a close. Before doing so, he wished to speak of one who had always met with us, but was not present now on account of sickness, our Brother J. Soothill previously mentioned.

A resolution was passed, (unanimously, I believe), instructing the secretary of this gathering to express to him by letter, our sympathy in his illness, and regret on account of his absence from these meetings.

It was also voted that the arrangements for the next Fraternal Gathering should be left to the discretion of the Chicago ecclesia.

The singing of a hymn, and a final prayer by Brother Williams closed the proceedings.

S. T. NORMAN,
Secretary of Committee.

EVERETT, MASS.

Dear Brother Williams:—I am pleased to be able to report the obedi-

ence of Mr. Samuel Vosmer (18), who after a good confession was immersed into the Saving Name on Nov. 8th and received into the body. We expect to be able to report another next month, as there is much interest manifested and our lectures are very well attended, for which we are truly thankful to our Heavenly Father. I have had the pleasure during the month of meeting with the Providence and Campello Ecclesias, and find them doing good work for the Master, and rejoicing in the glorious hope.

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

HENDERSON CO., KY.

Dear Advocate:—It has been quite a long time since we had the pleasure of reporting from this place the obedience of any one to the gospel command to "be baptised;" but such again becomes our pleasant duty.

On October 10th, Mrs. Mary E. Eoty (37), formerly Baptist, put on the sin-covering name of Christ by immersion in water. Sister Eoty is a daughter of our Bro. L. M. Cheaney, who since his coming out into the full light of the Truth from the Baptist delusion several years ago, has been untiring in his efforts to enlighten those around him. We also have much pleasure in reporting another visit to our ecclesia of our beloved Bro., John W. Teas (of Conway, Ark.), who began a series of lectures at our meeting house on Nov. 1st, and which were continued until the 8th.

He also gave three lectures at a school house in our county, and also visited and lectured at the town of Sebree, in Webster county, where the Truth was never before set forth in a public manner. At nearly all the meetings the audiences were good, and sometime large and very attentive.

Our brother labored faithfully and eloquently on the platform and in private, showing no little ability in "rightly dividing" the word of Truth. We were greatly cheered and edified by this visit of Bro. Teas, and pray the Lord may long spare him to faithfully labor in his vineyard. We have also still further to report with much

pleasure that on Nov. 10th two more were inducted into the only saving Name by baptism into Christ, viz., Mrs. Sallie Eargood (formerly (neutral), and Mrs. Susan F. Gregory (formerly Baptist), wife of Bro. J. H. Gregory. It is our earnest prayer that all of these, our newmade members, may be a patient and faithful service in the Master's household, at least be enabled to give a good account of their stewardship.

We hope it will not again be so long before we can report other additions to our ecclesia, as we are sure there are more of our friends who have for years been listening to the faithful "planting" and "watering" of the Word in our midst, who are "almost persuaded" to accept the invitation to God's Kingdom and glory.

W. J. GREEN.

Ladner, B. C., Dec. 5, 1903.

Dear Bro. Williams:—The intelligence from here this time is sad indeed, caused by the terrible calamity that has befallen poor sister Yeatman. Bro. Yeatman and his oldest boy went off for a deer hunt some 12 or 15 miles from home, expecting to be gone a few days. They went into the woods in the morning and towards evening the boy returned to camp but his father did not come; night came on and with it a heavy snow, the boy went up through a trail in the woods and fired off his gun several times, but received no reply, he then waited till morning and went up the coast in his boat to a logging camp to get help. three or four men returned with him, searched all that day and the next morning returned home for more help. A large party went up in a steamer and searched the woods and mountains for several days but their efforts were fruitless. They then waited till the snow went off and returning to the scene searched for another week but to no purpose. He has now been missing nearly a month, and all hope is abandoned of ever finding him.

Bro. Yeatman is from England, was at one time a member of the Winton Ecclesia, and later of Longhton, Kansas, U. S. A., where he resided some time. About ten years ago he

moved to Ladner, B. C., and later to Valdes Island, where he has been ever since, trying to hew out a home in the woods and by working out part of the time has managed to keep the wolf from the door. Sister Yeatman is thus left with seven small children, the eldest about sixteen but very small of his age, to mourn the loss of her husband.

She says: "The load Our Heavenly has put upon me seems almost more than I am able to bear, and if it was not for the hope of the future and the knowledge that He does all things well and that He will not try us more than we are able to bear, I never could bear up under it."

The writer is now staying with Sister Yeatman (also a sister in the flesh) for a couple of weeks to try to comfort her and arrange matters so as to leave her in better shape for the winter. He found her "Bowed in sorrow, bathed in tears, and we could but weep with those who weep. Yet we sorrow not as others that have no hope, for our brother was an upright and Godfearing man, and ever ready to engage in the Master's work: Our sister is left with some indebtedness and will necessarily have a hard struggle for a time, and a little help would be most acceptable.

Now, dear brethren, a very small lift from each one will make this part of her heavy burden light, and our Heavenly Father will assuredly reward such labor of love.

The writer will, on behalf of sister Yeatman, take charge of anything you like to give.

Your brother in Christ, earnestly desiring the time when sorrow and sighing shall flee away.

JAMES COOK.

NEW KENSINGTON, PA.

To the Advocate:—After a time of silence I thought I would inform the brethren how we are getting along here, as an Ecclesia we are still doing what we can to hold forth the word of light and life, by having meetings every Sunday in our hall, corner 4th av. and 9th st., New Kensington. Sunday morning at 9:45 we have Sunday-school, at 11 a. m., Breaking

Bread, at 7:30 p. m., Lectures for the proclamation of the Gospel, and we are very glad to report that our labor is not in vain, for the seed sown takes root occasionally and so we are cheered to go on with our work. We are pleased to report the obedience of three more to the requirements of the truth by putting on Christ in the appointed way, namely, by immersion (in water) into his death. On Saturday evening, Nov. 21st, the following were immersed at the public baths at Pittsburgh, Pa: Mr. William Carter and wife Maud Carter, and Mrs. Sarah Wortham, wife of Bro. Wortham. We hope and pray that they, with us, may run the race for immortality with success. It is a joy to see those in darkness come to the light of the truth, but while we rejoice in this we have a sorrowful case to report also. Our aged Bro. Thomas Harper died very suddenly last Tuesday night, or rather Wednesday morning, Dec. 2d. We cannot find out positively what was the cause of his death, for (we are told) he went to his room on the evening of Dec. 1st apparently in his usual good health, but it was not long until the family heard a noise like something falling, but they did not pay much attention to it, until some time later his son (with whom Bro. Harper lived) went into the room, and found his prostrate form on the floor; and the room full of escaping gas and the rubber hose detached from the gas stove. It is supposed that through a stroke of apoplexy he fell on the hose and detached it and the escaping gas finished its deadly work, for he did not regain consciousness after his fall, his Bible Companion was found on the floor, so he may have been in the act or going to read his portions. He was at meeting last Sunday, Nov. 29, and broke bread and sat in his usual place. Little did we think that it would be the last time he would meet with us.

Bro. Harper has met with us for nearly six years, and we hope to meet him when the voice of the Son of God shall call his saints out of the grave. Our Bro. was well up in years, being 78 years old, his sister wife died about three years ago out in Kansas. But we sorrow not as those that have no

hope. On Sunday, Aug. 2d, we had as visitor, Bro. John Wooliscroft of Chicago, who was here on a visit to see his father and mother, brother and sister E. J. Woolliscroft, he broke bread with us, and gave us a very encouraging address and Exhortation, we were well pleased to see the improvement he had made since he left us three years ago.

Fraternally yours,

A. COOKE.

TORONTO, CANADA.

We are still endeavoring, amid surrounding darkness, to keep the light of Truth brightly burning.

Our place of meeting is now in the hall on the southeast corner of Queen street and Spadina avenue, where visiting brethren in harmony with the Truth, as defined by the (original) Birmingham Statement of Faith, will receive a cordial welcome.

Meetings are held as follows: Sunday 10 a. m., Sunday-school 11 a. m., breaking bread 7 p. m. Public lecture Wednesday 8 p. m. Bible class.

We have had a visit from Bro. Yardley, of Manchester, England, whom we hoped would remain with us, but as he did not secure employment in Toronto he went to Stratford.

On Oct. 15th sister Olena Patterson was united in marriage to Brother Samuel McCracken (both of this ecclesia.)

We hope that God may bless them and cause His face to shine upon them.

Subjects of recent lectures have been: "A Voice From Heaven;" "The Waning Crescent and the Return of Christ;" "Do the Clergy Preach the Gospel?" "Does it Matter What One Believe?" There has been a good attendance of strangers, a few seem interested. We hope some may be brought into the Saving Name, but if not, at least a testimony has been borne to the Ancient Gospel, and a protest made against the fables which pass current for Truth.

Yours in Israel's hope,

GEORGE MOAT.

Sec.

(Per Bro. J. M. C.)

ARMAGEDDON'S OWNER.

Interview With Mrs. R. Templeton.

Many persons will learn with surprise that a portion of the plain of Armageddon is owned by a lady. The Turks have always hitherto shown a strong objection to any of their territory being in the hands of aliens, yet, as the reward of long perseverance, a lady has acquired proprietary rights over the central part of the plain which is commonly associated with the last great battle to be fought upon the earth. The lady is Mrs. Rosamond Templeton, daughter of Robert Dale Owen and second wife of Lawrence Oliphant, the brilliant and many-sided author and traveler, who at one time was a writer for "The Daily News." Mr. Oliphant was greatly interested in the colonization of Palestine, and Mrs. Templeton has lived for many years in that country. She has just published a book called "The Mediators," the object of which is to place the Christian scheme of religion on a scientific basis. The work is the result of thirty years' reading and thought. With this lady a member of our staff has just had an interview. Mrs. Templeton spoke of her love for Palestine and for her great interest in the settlement of the Jews in their own country.

"But how did the Turks come to allow you to own land there, Mrs. Templeton?"

"It is a long story," she replied. "Mr. Oliphant bought the land, but Europeans were not allowed at that time to have land in their own names, so that he held it in the name of an Arab. Afterwards I endeavored to secure it in my own name, but I did not succeed for fifteen years. At last, after a series of almost miraculous details, I was successful."

"And you think the Turks cannot deprive you of it?"

"I don't see how they can. I have a mass of documents, and I am assured my title is good. The Jew will not become an agriculturist out of Palestine; but it is pathetic to see how he will cling to the soil of the old land, and will endure anything rather than leave it. I think that it is a fulfilment of prophecy. For instance, there was

the town of Hadara, which was so unhealthy that, as far as I remember, there were seven births to about seventy deaths, and, of course, at that rate the place would have become depopulated, but the Jews objected to leave. Since then they have moved away for two years, and it is being drained, and eucalyptus trees have been planted. Of course, the Turks have not undertaken the work of redemption. They do nothing. When a Jew builds a house they let him go on until it is nearly finished, and then he finds that he cannot complete it until he has paid baksheesh to the Government. But look at the tenacity of a race that can remain in a country under such rule. You cannot drive the Jew from the land in Palestine, and in any other part of the world you cannot get him to go on the land."

Mrs. Templeton spoke of the charm of the East, much of it consisting in the high-bred courtesy of the people. Lowered as they have become in character by ages of tyranny, their instinctive politeness remains, and she considers that there is nobility in a race in which courtesy is a habit. If in walking, she said, she met a native woman whom she knew, the woman's salutation would be, "If you are well, I am well," uttered with the grace of a duchess. Yet the woman would be shockingly dirty, and in ragged attire. So if, in walking on the beach, she came to a group of men lying down, and, knowing one of them, spoke to him, all the men would rise and bow to her with an air that a king might envy.

On the subject of religion, Mrs. Templeton said she had had a good deal to do with various Oriental sects, but after all the aim of religion should be to cause men to lead a good life, and, judged by that standard, she did not think that Eastern religions were to be compared with Christianity. Honesty was essential, and she had not found that the Oriental religions with which she was acquainted—she had had no experience of India—made men trustworthy. Her knowledge of the East had increased her respect for Christianity.—London Daily News.

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in Opposition to the Fables of Christendom, with
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TABLE OF CONTENTS

BRO. WILLIAMS' LONDON ADDRESS	345
THE KNOWLEDGE OF SIN	360
ST. LOUIS WORLD'S FAIR	362
EDITOR'S TOUR IN ENGLAND	363
EDITORIAL	366
INTELLIGENCE	367

RECEIPTS

R. B. Bacon, F. Chester, G. B. Randlett, A. DeButts, M. Ormand, J. Eastwood, W. R. Landrum, W. S. McLennan, J. H. Burnett, A. C. Edwards, N. B. Blanton, F. Ward, J. Dackers, E. B. Brown, W. C. B. Gillian, J. Campbell, L. J. Zauder, C. Hetherwick, M. Roche, J. S. Butler, A. Cook, J. H. Haley, R. B. Harrison, G. Moat, A. Bruce, J. Laird, H. C. McDaniel, A. Reese, J. Neville, E. D. Carson, M. C. Cordell, W. H. Clough, J. D. Bates, J. Clark, J. E. Griffian, W. G. Priest, M. Trow, J. J. Heckman, T. Buckler, F. C. Appleyard, W. A. Pottenger, C. J. Birget, G. Mason, H. Cole, A. A. Crider, J. O. Towner, J. H. Wood, M. A. Barnes, E. L. Robbins, D. Cole, Mrs. H. Hahn, Mrs. R. E. Bullion, D. McMillan, Alex Allen, Isabella Iles, Andrew Tolton, Wm. Crichton, David Tolton, Benj. Tolton, Edward Tolton, H. G. Bishop, W. T. Roberts, C. J. Birget, Jas. Greer, V. Bennett, W. H. Lowe, T. L. Robbins, M. A. Jones, O. L. Dunaway, J. M. Harris, A. C. Renshaw, J. Cooper, W. S. Cocke, R. M. Anderson, A. J. Fleming, James Pottenger, W. J. Maple, R. C. Green, Anna M. Gibson, Frank Crawford, Wm. Holman, A. M. Ferrel, J. F. Garing, J. W. Pennel, Thos. Turner.

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UP-AND-BE-DOING.—A. DeB. \$1.00, New Kensington Ecclesia \$8.00.

ST. LOUIS WORLD'S FAIR FUND.—Since last report the following amounts have been paid or promised toward the movement. A sister \$2.00, a sister \$5.00, a sister \$1.00, a brother \$5.00, an Ecclesia \$5.00, an Ecclesia \$25.00, W. S. McL. \$3.00, M. T. \$2.00, J. A. T. 20.00 or \$25.00.

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All subscriptions to be sent to the Secretary, ALBERT HALL, 45 Otley Rd. Guisley, N. Leeds.

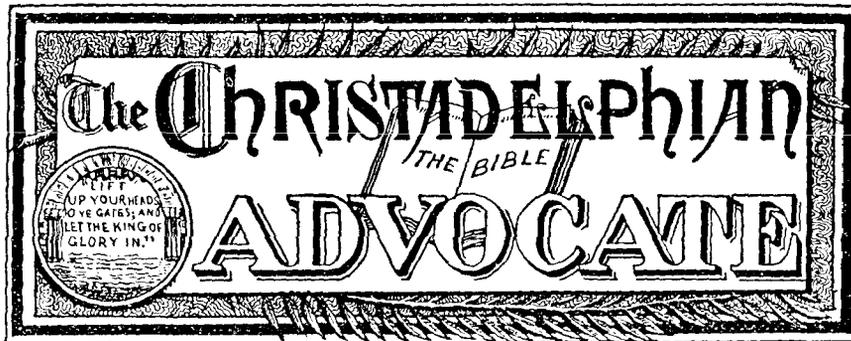
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BRO. WILLIAMS' LONDON ADDRESS

From Shorthand Notes by Bro. J. Owler, Barnsbury Hall, on Thursday, Oct. 29, 1903

Brother Owler, Brethren and Sisters: "Barnsbury Hall" has become a very familiar phrase to the brethren and sisters in America. They have been very much interested in the welfare of the Ecclesia meeting within these walls. The phrase has been often used, and those who meet here have been frequently talked about, and, lo and behold, we are in that very place, face to face with those whom we esteem for the truth's sake, and whom we have come among now for the purpose of ascertaining whether we see eye to eye upon the vital questions affecting our faith.

I should like to make a few preliminary remarks before we go to the subject itself. First of all, I shall not take the trouble to turn to every passage of Scripture, as time is short and the field to be traversed is broad—we must hurry along and not stop to turn to all the passages.

There is another thing which I wish to impress upon you before we start. The Apostle Paul states "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. i:26). Now we may safely say that the Gospel of our Salvation, known by the terms, The Law of the Spirit of Life, The One Faith, etc., is not at present adapted to reach mankind universally, and this arises from no defect of the Gospel itself—the fault is in the degenerate condition in which mankind is found at the present time. But it is adapted to meeting the conditions of a certain part of the human family at the present time. What part? Not the wise, not the noble, not the mighty of the world, but the poor of the world, the people we may call the common people of the world, the partly educated people. If so, then it ought to be regarded as a revelation simple enough to be

understood and to be within the comprehension of those whom we call the common people, the partly educated people, the poor of this world who may become "rich in faith and heirs of the Kingdom."

It must not, therefore, be regarded as a complex question which will require the sharp critical intelligence of a logician to understand it. It must be regarded as a system coming down to the reach of the people whom it was intended to take out of the world for salvation.

Coming to the subject itself which we are here now to deal with, we shall find that it is within the reach of these people. At the same time stalwarts in the truth have been quite expert in formulating arguments and questions which it will require logicians to explain and elucidate, but we must not demand that the "poor of this world" shall be able at once to reach these heights of perfection that come with experience, study and understanding of the Scriptures. You will, I think, agree with me thus far, and now for the question on its merits.

I shall not deal with the "Adamic Condemnation question"—there is no dispute about that here, except as to its direct bearing upon "Resurrectional Responsibility."

First of all, there is the Fall of Man. Here we have a sentence pronounced, "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, dust thou art and unto dust shalt thou return." Speaking of this the Apostle says, "By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." There we have man a fallen creature. Man, here, representing the entire Adamic race, in the federal head, having fallen from that state of sweet communion with the Creator, outcast from Eden, under the Edenic sentence, is experiencing the results of the words, "In sorrow shalt thou eat of it all the days of thy life."

If man had been left where the Edenic sentence placed him, without any interposition by a God of love, his eternal destiny would have been death and dust, and there would never have been salvation, and so far as the *law* indicated there would not have been a resurrection. We are all agreed then as to what is the necessity in the case now, since we find man in this state. What kind of a Gospel will meet the requirements of the case? What must be the very first thing that shall be found in such a Gospel—beginning at the very initial stage? It must be *Resurrection*. The sentence is, "Dust thou art, and unto dust shalt thou return," and we need not yet concern ourselves about Salvation, Second Death, Eternal Life, and so on; the first thing required to counteract the sentence is Resurrection. Let us ask again, What created this necessity of Resurrection? The Fall of Man, the sentence of death passed upon the entire human family, and, therefore, the great question to be settled is, How is this Resurrection to be brought about. If no law of the spirit of life had interposed as an antidote to the law of sin and death, it could not have been brought about, and, therefore, the question is now before us, "Upon what will God base this Resurrection that will meet the requirements in the case?"

"The seed of the woman shall bruise the serpent's head"—there we have a little light upon the subject. "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. By faith Abel offered a more excellent sacrifice than Cain." What does this teach? It was that there had been promised something the terms of which were understood by Abel, for his understanding was of such a character as to enable him to offer the acceptable sacrifice, a Lamb of God, pointing down to the Christ—"the Lamb of God that should take away the sin of the world"—and in that he would find final and full deliverance, not only in the sense of Salvation, but of *Anastasis* as a prerequisite and essential part and that Salvation. A "standing again," therefore, was a part of the Gospel as it was preached in Eden.

Now we have said that the Gospel is represented in the Scriptures by different words, phrases and names, and among these we have "Covenant"—the "everlasting Covenant," etc.—and we may safely say that this covenant was made, in a sense, but not fully elaborated and revealed in the words, "The seed of the woman shall bruise the serpent's head." It was more fully revealed in the promise made to Abraham, typified by the deep sleep which fell upon him, and his waking therefrom, pointing clearly to Resurrection as the means whereby his question should be answered, "Whereby shall I know that I shall inherit this land?" Again, it was represented in the offering of Isaac where we have Resurrection taught typically, and throughout the Law of Moses in the offerings that were typical of Christ, the Lamb of God.

But now we come down to a question raised by the Psalmist in the words, "Thou wilt not leave my soul in sheol, or hell, the grave. That statement of the Psalmist raises a question, and what is the question? It is, Shall souls be left in sheol, hades, hell, the grave? and that had become the question because souls had been consigned to hades; therefore, the question, I repeat, is, Shall they be left there? and the answer must be in the affirmative, if provision is not made for them to be brought out of the grave. For over four thousand long years no man could be found to redeem them—to practically answer the question. The arm of the Lord must be stretched out, therefore, in order to solve the problem, "Shall souls be left in hades, sheol, the grave?"

We come now to the quotation as it is quoted by the Apostle Peter, "His soul was not left in hades, neither his flesh did see corruption," in which reference is made to resurrection, *anastasis*. Go back again to the Psalmist, "neither wilt thou suffer thine *holy one* to see corruption." Now let us emphasize the word *holy*, and here we have the answer to the question about souls coming out of hades. If a holy one does not come, souls will be left in the grave, there shall be no raising again.

The holy one came. How did he settle the question? "By man came death." What death are you talking about, Paul? The death that I speak of when I say, "Sin entered into the world and death by sin, which passed upon all men."

What is needed to meet that? What is the very first thing needed to meet that? Is it not resurrection—another man to bring resurrection? Therefore it is that not only “By man came death,” but “By man came also the resurrection from the dead.” How did death come by the first man? By breaking the Law of Eden, and bringing into force the Law of Sin and Death. Adam is the federal head of the human family—he brought that law into operation and consigned the race to the oblivion of the grave. But by another “man came resurrection.” By whom and how, Paul? By the other man—the Holy man. But how holy? By what *law* was he holy? By the Law of the Spirit of Life. By the Law of Sin and Death man was alienated from life and consigned to death, and inasmuch as the sin of the first man brought all the trouble into the world, so obedience to the Law of the Spirit of Life was the necessity as a means of reaching men who had been consigned to death and dust. “*By man* came death and *by man* came also the resurrection from the dead.”

Now there is never an effect without a preceding cause. The cause of death and the grave is found in the first Adam, and the effect came. If the second man is to be the means of resurrection, then since we cannot have effect without cause, if he does not come and be an holy one as the cause, resurrection cannot come as the effect. Continuing, therefore, the Apostle says, “If there is no resurrection of the dead”—if the problem is not solved—why, “the Christ is not raised, and if Christ is not raised we are yet in our sins, and even they that are fallen asleep in Christ are perished,” to say nothing of those who have died in Adam out of Christ.

How did that man, the cause, gain resurrection? The Great Shepherd of the Sheep was “brought again from the dead.” How was it brought about? “Through the Blood of the everlasting covenant.” This is the Gospel, the Law of the Spirit of Life; but emphasizing the word covenant, we have already seen that resurrection—even emergence from the grave—is the first necessity of the Gospel that will meet the requirements of the case, and, therefore, the everlasting covenant must have that part in it, as well as a Judgment Seat, as well as rewards to faithful servants and punishments to unfaithful servants; and inasmuch therefore, as the whole of the covenant is composed of parts, every part is an essential part, and one part is resurrection from the grave, or “mortal emergence,” as we term it, and you cannot have the entire covenant without this part of it—*anastasis*, or standing again, in which are included unfaithful servants, and, therefore not necessarily an *anastasis* involving eternal life.

No covenant is of force while that which ratifies it is alive. The blood of the covenant-sacrifice must be produced in order that you may be sure that the covenant has come into force. If the covenant-sacrifice had not come and the blood had not been shed the covenant would have remained without force, and a covenant without force does not have power in any part of it, and, consequently, the entire covenant is wholly inoperative, ineffective and without avail. Here, then, we have resurrection of faithful and unfaithful, even moral emergence, as related to and involved in the

covenant; but if the blood had not been shed the covenant in all its parts would have been futile. Therefore, it required the death of Christ to bring the covenant, the resurrection being a part of it, into force.

The Lord's words were not accidental, but intentional, when He said, "I am the Resurrection and the Life"—the *Anastasis* and the *Zoe*. He that raiseth up the dead *and* quickeneth. I am the one that brings the just and unjust from the tomb. I am all that and, you can no more have the resurrection that depends upon Me for just and unjust than you can have the Salvation, the Eternal Life, unless I fulfill the Law of the Spirit of Life, in shedding the blood of the everlasting covenant to bring *all* the covenant into force.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John v:25.) Those spoken of in this passage were not actually dead, deceased, nor did he mean that they were in their graves, but he regarded them as dead legally, or according to the Edenic Law. This word "legal" we have come to use in years past, and it was then understood, but now some have come to be afraid of it. In the old "Declaration," however, it was used, though somehow it has lately dropped out of the stereotype plates, and that, too, in the hands of those who claim not to have changed a hairsbreadth!

The Apostle says, "You hath he quickened, or made alive, who were dead in trespasses and sins." "If one died for all, then were all dead"—dead in Adam—legally dead and hastening towards physical death. But Jesus says that the hour had come when such dead ones should hear and live—he restored to a life of communion with God (an atonement from which they fell in Adam), which would place them on probation as a basis for judgment according to the law of the Spirit of Life. As the result of this, another "law" was coming for them. Hence, Our Lord steps forward to the sequence in the words, "Marvel not at this, for the hour is coming (not now is) in which all that are in the graves shall hear His voice," etc. Who are the "all" here? "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." All of such; for the "hearing" (v. 28) is predicated upon that of verse 25; and if the "all" is not kept within this limit, universal resurrection is taught. Therefore, having prefaced *this* statement (v. 28) by *that* statement (v. 25), what I am now stating to you. He seems to say, is predicated upon that; and the "all" in the "graves" are the all who are "made alive" legally, spiritually, with a "clean slate," by the transition from Adam to Christ. He bases His second statement upon His first. Then He further guards himself within the limits of the law his words imply. Suppose he had only said, "All that are in the graves shall hear his voice and come forth"—leave it there in that naked form, and universal resurrection is taught. But basing his words upon what he had previously said and upon those following, he anticipates and forestalls universal resurrection by quickly qualifying the "all" by the words "*they* that have done evil," "they that have done evil," a qualification which surely implies

law regulating the "doing good" and the "doing evil," which cannot be other than the Law of the Spirit of Life, which the "all" are under, in contradistinction to the law of sin and death, which all in Adam are under. The Saviour seems to say to Himself, I know that there will be believers in a universal resurrection, and others who will claim resurrection for those in Adam upon the same basis as those in Christ. These mistaken ones will arise in years to come. I had better define the "all." And then He proceeds with the words which imply the law which will regulate the "all." Jesus is the one by whom the dead shall hear the voice of the Son of God. He having complied with the Law of the Spirit of Life, when He came forth from the death state he could say, "I am he that liveth and was dead, and, behold, I am alive for evermore, and I have the keys of hades and of death."

Ah! It required a "key." What can this "key" mean? He certainly means that it is a key which unlocks that which had been locked. "Unto dust shalt thou return." Humanity had been locked in death and dust, and a key was necessary to unlock the door. And no man was found able to form and fit the key. Christ was the only one who, through a life of obedience, did meet all the claims of the law of the Spirit of Life, and, therefore, He says, "I have the power to lay down my life and the power to take it again," the authority of the Father, predicated on the Law of the Spirit of Life, and my obedience thereto is the key to open the grave, and if Jesus had not produced the key even those in Christ would never have been raised, to say nothing of those in Adam.

Now I go back again to Eden to impress upon your minds another thought. We have certain words in the Scriptures that have come into use by reason of necessity, just as in the world certain new words have arisen on account of new circumstances, such as locomotive, automobile, and so on.

Now, if you go back again to the creation of man you have it declared that "everything was very good," and, therefore, if you were talking in Eden you would have no use for the words Redemption, Restitution, Restoration, Salvation, Atonement. If Adam had not fallen he might have passed from "very good" up the the scale to "better," and eventually to "best." But you could not have called that restitution, restoration, redemption. Something must occur in which the communion between man and his Creator is severed before you find it necessary to use those words.

When man had fallen, restitution, restoration, redemption was a necessity, and the point is this, that there and then, before anybody besides Adam and Eve had time to commit sin, then the plan of salvation was necessary, was it not? Restoration was necessary for the ground, in view of the words, "Cursed is the ground for they sake." Redemption was necessary for the man and the woman. Salvation, redemption, restoration for the man and woman who had become exiles from Eden under a curse which said, "Dust thou art and unto dust shalt thou return."

Salvation became necessary, therefore, by reason of Adam's sin, a phrase which some have suddenly become frightened at. Everybody must see that if there had never been another single sin committed the work of Christ was necessary. "With strong crying and tears, He prayed unto Him that was able to *save Him* from death." Who put Him in that death and that grave out of which He prayed to be saved? Anything that He did or thought? Perish the very suggestion of such a thing. He came into a fallen world, into an earth that was cursed, but yonder was the joy set before Him for which He despised the shame. Between Him and that joy is the cruel cross of Calvary. And who put that cross there? Did you do it? Who put the valley of the shadow of death there which He must pass through as a "man of sorrow and acquainted with grief," before He could ascend to the heights of the joy set before him? Nothing but Adamic sin put that cross there between Christ and the Crown. Therefore, He inherited the condition in which it became necessary that for the joy set before Him, He should endure the cross and despise the shame.

Now, dear brethren and sisters, I emphasize these thoughts to show how absolutely resurrection depends upon Christ, and now the question arises, How can we come into this Covenant which He has brought into force? What means has God provided for us?

The covenant is "of force over dead victims (see Diaglott) and is of no force while that which ratifies it is alive." The covenant now is firm, because the blood has been shed, but how do we stand in relation to it? Of what benefit is it to us while we are in Adam? None at all. Can we come into contact with it? The Apostle seems to be impatient, and it would appear that he foresaw the great departure from the truth which you and I have to try to rectify in these times. He cries out, "Know ye not that so many of you as were baptized into Christ were baptized into His death?" (Rom. vi:3.) Since it was the obedient death of Christ that opened the grave for His *anastasis*, there must be some way in which we may die an obedient death that will connect us with the death of Christ, in order to our *anastasis* as well as to eternal life, or to the second death. If this provision had not been made, why you and I would have nothing left but death and dust, the legacy left us by Adam. "But ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. vi:17.)

Here is a doctrine that has a form to it. It is a form of dying, being buried and rising again. You can see that this is symbolic because literally you cannot die now, be buried and rise; it is symbolic, and it is a form—a form which even Christ, though sinless, personally, went through in His baptism, preparatory to the fulfilment of the covenant in the death symbolized; and if you don't "die with Christ," then you will remain "old creatures," and the legacy of the "old creature" state will be yours. "Dust thou art and unto dust shalt thou return." You are in the death which came by Adam, and you are not in the resurrection which came by Christ.

Now a number of questions have been submitted to me and I will be

quite frank with you and not attempt to shirk anything. They are very ingenious, very logical and philosophic; indeed, some of the questions, I must say, it would puzzle a Philadelphia lawyer to answer. They are questions for stalwarts and not for the common people—the partly educated people. These questions would frighten them away, and we don't want to frighten them away—we want to try and save them.

This logical turn of mind, this masterly method of working out from premise to conclusion is admirable, and it is a good thing to be in possession of such a power for wielding the Sword of the Spirit in dealing with the subtlety of the seed of the serpent. But you must be careful how you use it amongst those who cannot come up to your status. Be merciful with your logic and do not demand from those young in the truth the same ability as that which you have gained after years of study and experience in the truth. Now to deal with the questions. I will try not to avoid anyone, but there must, necessarily, be some repetition since the questions are asked by several persons and more or less cover the same ground.

Those who have asked the questions will be thinking that in what I have said so far I have barred the possibility of allowing for any resurrection in the future for any except those in Christ. My past attitude, which their questions aim at, will appear inconsistent. But I have taken this course tonight in order to show how far I agree with the questioners—to see how nearly we agree first before dealing with exceptional differences. So far I have been dealing with *the* resurrection, which is dependent upon a fixed revealed law, and now, in answering these questions, I will try to show that there is no inconsistency in conceding possible cases of resurrection by God's right and power outside of, and not predicated upon, the fixed and revealed law which includes only resurrection for probationers, predicated upon covenant relation under the law of the spirit of life.

Question 1. In dealing with the texts advanced during the Responsibility discussion, you have shown that none of them teach the resurrection of those who are outside of the bonds of the covenant. Do we correctly infer from this that you believe that Resurrection affects those only who are in the Name of Salvation?

Answer.—Yes; but on account of other facts I must explain. In dealing with these passages of Scripture which have been given to prove Resurrection, our brethren on the opposite side, by attempting to bring Gentiles into the same Resurrection, have endeavored to prove it by using the same texts. Now I am going to tell you what an intelligent brother said: "While I believe in a resurrection for some who are not in Christ, I am ashamed to see the portions of Scripture which are used by brethren to prove the resurrection of Gentiles so sadly misapplied. I don't believe there is a single passage of Scripture to be found that will prove it, but I think there is sufficient implication in the Bible to allow of forming an argument in support of it." That brother is a very intelligent brother, a very estimable brother. He became so disgusted, I might almost say, with the

misapplication of Scripture to Gentiles that perhaps it has enabled him to see that the question of a third-class resurrection has a very slender basis to rest upon.

The resurrection, as I have set it before you tonight, is really the only resurrection that is worth talking about. I say that *the* resurrection, so far as that is concerned, has nothing whatever to do with any single individual except such as are in Covenant with God.

Why, then, you may ask, make any exception or reservation? We have historic cases of resurrection and resuscitation. I suppose no one will make a distinction between the words. Some died but were raised to life again without having been put into the grave. It was resurrection just as much as resuscitation. Should there be unburied ones resuscitated when Christ comes it would not do to say that they were not the subjects of resurrection. Therefore, facts stare us in the face—historical cases of resurrection; the fact, too, that they took place before the problem respecting the resurrection was ever solved; before the question whether souls should be left in hell was settled. Before the Covenant was ratified cases of resurrection took place. What shall we do with them? Here let me say we must look upon God's dealings with mankind in two ways. Sometimes they are by laws that are fixed and not elastic. At other times He deals in what may be termed an arbitrary incidental, special manner, in special cases. To illustrate what I mean, according to the fixed laws men are allowed to take their course in life and die a natural death—in the natural order of things—some to rise again in the resurrection, others to be left there. But He has varied from this order in the cases of Enoch and Elijah, for instance; these are exceptions. Now these exceptions do not infringe upon the fixed law. It is God's right to make these exceptions, and He does not thereby mar or break His law. And as a brother remarked to me last night, we have the rising and the setting of the sun according to fixed law, yet that did not prevent on one occasion the sun from standing still upon Aijalon. It was an exception, and, therefore, did not infringe upon the law of God. Look at the case of Nebuchadnezzar, too. There was a man whom God put down and set among the beasts of the field insane, until he came to realize that the Most High ruleth, and yet God, according to fixed law, does not usually so deal with kings.

According to God's fixed law He does not judge and punish His people during probation. He does not inflict the punishments until the set time which belongs to the Judgment Seat of Christ. He did inflict special punishment in the case of Ananias and Sapphira, who were stricken with instant death. Then there is the case of Korah, Dathan and Abiram, and others we need not cite now.

What I claim is this, the right to explain historical exceptional cases of resurrection, as irrespective of *the* resurrection, keeping clearly before you the definite article for convenience of distinction. The law governing *the* resurrection cannot be broken, extended or diminished; but grant with me what has taken place, and don't deny it. Perhaps you will say "they

were in covenant relationship." Even if this was so, it is an exception, for the law in the case leaves them until the judgment? It will not, however, do to say that they were in the everlasting covenant relationship. Even if they were their resurrection was not on that basis. These resurrections preceded the coming into force of the Everlasting Covenant, and therefore they were not on that basis. Admit then God's right and prerogative to interpose and resurrect in an exceptional way if He sees fit, and here we shall have a meeting point for divided bodies. Now I do not say He will in the future, but still shall I refuse fellowship to one who thinks He may, yet not upon the same basis as those who are in covenant relationship? Why allow that? you may ask. Because He has done so in the past. I am not asking for any compromise, but for allowance without compromise—for the sake of the weak ones, if you like to so regard them. Why? Because, of course, it is our duty.

Question 2. Would you fellowship any who believe *or teach* resurrection of any unbaptized Gentiles?

Answer.—First, so far as belief is concerned—yes; if they come under the exception expressed in the address of the presiding brother. What is that exception? It is in harmony with Brother Andrew's well-considered answer in the "Rallying Point." "If, etc. * * * I should not consider it a barrier to fellowship." That is my position. I could not express it in better words.

Then "if they teach." Yes; if they come under the exception in the presiding brother's address. But if they teach after being Ecclesiastically admonished it would be a course requiring Ecclesiastical action, because the teaching might become a disturbance and create discord, which must be avoided, and pardon me when I say the Chicago Ecclesia has kept out disputes in this aspect of the question by a resolution framed by an aged and faithful brother who believes in the exceptions I am allowing for. But it is useless for you to try to anticipate all possible troubles; you cannot head them off by legislation, and I don't believe you can think of all contingencies and put them into statements in advance. You know that Brother Roberts said: "Inappropriate that Gentiles should be raised with the household, because they are not in Covenant relation;" "may they not be," etc. A "may be" is not a thing to teach and to be continually harping on. One constantly contending for a "may be" would be a disturber. But since you cannot now anticipate all that may come, deal with it when it arises. Third-class resurrection has been referred to only incidentally in all our literature; it has not been a matter of "teaching."

Question 3. Do you believe it possible for a brother to believe he is freed from Adamic condemnation, and still believe in the resurrection of unbaptized ones?

Answer.—Yes. Brother Andrew has provided for such a case in his answers to my questions in the "Rallying Point," already referred to.

Question 4. How will you act toward those (both in England and America) who believe and teach that light is the ground of responsibility,

and those who believe that unbaptized Gentiles will be raised to the Judgment Seat of Christ?

Answer.—My “plea for unity” explains that. The Birmingham brethren having departed from the truth on Adamic condemnation, and tampering with the old Statement of Faith, and weaving into it resurrection for Gentiles for “good or for bad” out of Christ, on the same basis as those in Covenant relationship, makes fellowship impossible, and, therefore, when I came to England this time I did not write a single word to Birmingham because I realized that there had been a departure from the truth in the new patched unscriptural so-called amended basis thereby departing from the stand Brother Roberts took—“It is inappropriate,” and a “may be,” and making it a *must be*, and that it *must be* used as a means of *intimidating* people into the waters of immersion.

(Questions 5 and 6 deal with local matters.)

Question 7. You state in your “Plea for Action,” page 4, “That God has the right and the power to raise and punish Gentiles *without infringing* upon the law of resurrection and judgment, which comprehends all those who are in Christ. What evidence is there of any freedom from the “law of sin and death” apart from the “law of the Spirit of Life in Christ Jesus?”

Answer.—Not any; and I am not admitting the resurrection of those in the past or in the future, should there be such cases, upon any revealed basis, but as a matter dependent upon God’s prerogative, and as a matter of miracle; not even confined to or based upon enlightenment. It is certain they are not raised upon the basis of the “Law of the Spirit of Life,” because there are none under the law but outside the Everlasting Covenant. All in this law will be raised upon a basis of intellectuality and morality based upon the “Law of the Spirit of Life.”

Question 8. If “the absence of baptism is no barrier to the resurrection, and punishment of some Gentiles not in Covenant relation” (plea), by what means are they freed from Adamic condemnation, seeing they died under it?

Answer.—They are not freed from Adamic condemnation. I am not teaching any basis of freedom from Adamic condemnation for them. In cases of resurrection in the past there was no freedom from Adamic condemnation as a cause of such resurrections. I am keeping God’s fixed revealed law intact, regarding it as operative only upon those within its scope, and all resurrections past or future as outside of this. Hence, the resurrection of rejecters has always been called “third class” resurrection, outside the two classes.

Question 9. If those not in covenant relation cannot be raised by the same law as those in covenant relation, by what law are they raised?

Answer.—By no fixed law. By what law were miracles wrought? Christ had the power in Himself, and exercised it in resurrection, but He was not carrying out the “Law of the Spirit of Life” in these cases. They were simply cases of “signs and wonders and divers miracles.” If Christ comes

tomorrow, and it becomes necessary to work miracles in the raising of one or more to life again, will you not allow that He has the power to do so?

Question 10. If the "absence of baptism is no barrier to the resurrection" of the rejecter, why is it a barrier to the resurrection of the religious, God-fearing truth seeker?

Answer.—It is not. If a miracle is necessary, or in the future should be, it is to suit God's purposes, and whether the subject be a good or a bad man is not an essential part, since such cases are not predicated upon covenant and probation.

Question 11. Seeing the sting of death is sin, and the strength of sin is the law, and without the shedding of blood is no remission of sins, how can the sting of death be removed without the shed blood of the Christ?

Answer.—It cannot, of course. Do you think the sting of death in the sense of Paul's words was removed in past cases of resurrection? Can there not be *anastasis* without the removal of the sting of death? What is Paul speaking about? Of the removal of the sting of death by the law of the Spirit of Life. But that was not in the past—it was simply a bringing back to life again. There is no one that I am connected with teaching that the sting of death is removed in any case of resurrection out of Christ. The "keys" are the law of the Gospel, to be used only in the Covenant; but the power to raise the dead ones in the past was not by those "keys," but special and independent, sometimes possessed by men having the power to work various miracles.

Question 12. How can any be raised apart from the Christ now He holds the keys of both hell and death?

Answer.—Upon the same basis that some were raised from the dead before the keys were formed. If some were raised before the keys were made, by way of miracle, it can be so again, but I am not affirming it; I am allowing it. This question, however, is supposing that some are believing that such may happen, upon the same basis as those in Christ, ignoring God's independent power. Deal with them according to the attitude set forth here in the chairman's address, and in the concession Brother Andrew has made in the "Rallying Point."

Question 13.—If punishment after judgment ends in the second death (which is the penalty for disobedience under the law of the Spirit of Life), how can any die the second death, who have not been under the law of the Spirit of Life?

Answer.—To die a second time is not necessarily to die "the second death." I believe that the second death implies a first death, and I believe that the first death is the Adamic penalty which we die, symbolically and sacrificially, when we are baptized into Christ and that puts us on probation, and thus in that sense if we are found unworthy we shall be punished with the second death. But, as regards one out of Christ, he can never die that "second death," because he has not died the first death. But we go back to the historical cases. They died again, but not the "second death" of the Book of the Revelation. This question confounds

the dying a second time in exceptional cases with the penal death which belongs to the law of the Spirit of Life.

Question 14. If the wages of sin is death (Rom. vi:2), by what means (scripturally) does sin, intensified by refusal to believe and obey, free a sinner from the reign of sin and death to resurrection of life and punishment? He with whom is no variableness nor shadow of turning says, "Sin, when it is finished, brings forth death," and I cannot understand how it is construed to mean that it frees from the corruption it has brought, for *any* purpose?

Answer.—Of course, sin cannot free a sinner. It does not free from the corruption it has brought. But the supposition again is the question of freedom. A man dies and goes back into the grave, as in the cases of the past. That does not free him from corruption, because he goes back. All Gentiles are always in "the bondage of corruption." It is simply an incidental interference for a special purpose.

This question unwittingly implies that there was variableness and shadow of turning in God's raising some from the dead in the past. Further similar cases (if any) will be as clear from this implication as past cases were.

Question 15. How are any who have not been His sheep to know the Shepherd's voice? "All that are in the graves shall hear *His* voice and come forth," whether they have used His word faithfully or hidden it, as did the possessor of the one talent.

Answer.—This question makes a great mistake. The hearing of the Shepherd's voice is a voluntary act on their part. But in regard to "They shall hear his voice" we have no choice. The trumpet shall sound, and without choice on their part, just and unjust must come forth by miraculous power. It is wrong to speak of that as sheep hearing His voice. Lazarus came forth, but not upon the principle of hearing the Shepherd's voice. Consequently that question leaves nothing to answer that is relevant to the subject.

Question 16. "In Adam all die; in Christ shall all be made alive." Can you please point out where this allows for a third class, and what, or who, is the federal head, and how such can exist in harmony with these laws of sin and death, and that of the Spirit of Life?

Answer.—It cannot be in harmony with, in the sense of being by means of "the law of the Spirit of Life." The question supposes a third class and the law of the Spirit of Life allows for only two classes. But "in Adam all die, and in Christ shall be made alive" refers to the operation of the laws upon those under them. In Adam, death; in Christ, *anastasis*. That does not interfere, however, with certain resurrections in the past. You know what I am contending for—it is that you do in the future what you have done wisely as an Ecclesia in the past. Continue to do as you have done and all is smooth, all is straight.

Question 17. It is written: "He that believeth *not* God hath made Him a liar" (1 John v:13). Is it not running this risk to add to the Word

that there are those outside the dead in Adam and the living in Christ, who will be raised to a judgment there is no record of?

Answer.—Is it making God a liar to say that He has raised some in the past? No. Would it be making Him a liar to say that upon the same principle He may, or will, do so in the future?

I am not claiming that there is a record of it. I do not make claims in this aspect of the question, but only concessions admissible without compromising the truth, and shall we not do so? You are stalwarts and I esteem the wisdom of your course of action, based upon that very good concession that Brother Andrew sets forth. Guard the truth with all your might, but make the concession that will secure peace without the compromise of any vital truth. Pacify where you can now in times of trouble. Meet those who differ from you as nearly as you can, and my experience is that brethren who were very positive at first, after a time have become more moderate, and eventually they fall into line, upon the rallying point, and peace prevails sufficiently to allow of the good work of heralding the Gospel to the perishing going on. In proportion, as brethren are instructed, gradually the idea of resurrection out of Christ, upon the same basis as in Christ, becomes more attenuated, and you hear nothing about it because it is a nonessential question. Be moderate and there need be no apprehension in relation to the future.

Question 18. "He that sweareth to his own hurt and changeth not" (Ps. xv:4) shall dwell in Thy holy hill, and not such as enter into covenant and keep it not, as those of Jer. 34:18-21, etc. In view of this principle, how could any faithful Ecclesia or individual go from a covenant they had made, that in Christ only is resurrection, and thus fail to perform the words of the covenant they had made before God, if it could not be proved the basis of that covenant was contrary to God's revealed truth? Of course, recognizing that those who had not made such covenant had no such responsibility and could not be responsible, so to speak for the use of a talent they do not acknowledge.

Answer.—Now surely you don't think we have made a covenant in that sense? We have from the beginning been changing Statements of Faith, modifying and adding, but we were not breaking our covenant with God. We are not infallible. We cannot draw up a Statement of Faith perfect. There is sure sooner or later to be some flaw found. But we are not changing our covenant with God. We are doing the best we can with our frailties. Otherwise you would have to make a statement perfect. This Ecclesia drew up the Statement you now have, in which there are changes from a former one. Do you think that they have broken their covenant with God in doing so? They had simply found, as they honestly thought, an item of truth needing clearer statement. They were trying to put matters right in their basis. They have not broken their covenant thereby. That would be a dreadful idea that would deprive us of all right to progress, as we have in the various questions which have arisen—immortal emergence, free life, inspiration, etc.

You have not made this kind of a covenant. Stand by what you have stood by for the last six years, as set forth in the chairman's address, and there is no covenant-breaking. Just do again what you have done in the past, and hand in hand, and heart beating with heart, we can press on. We must not allow technicalities to cripple us and tie our hands. If we are always discussing about technicalities they will cripple us entirely, and, alas, for the perishing around us!

Question 19. "He that is dead is freed from sin" (Rom. 6:7). If so, how can any be raised and punished for that which they are freed from?

Answer.—Now this question is based upon a mistake. I apprehend that the questioner meant this, that he that has died a natural death, and gone into the grave, is freed from sin, and, therefore, sin cannot punish him, if raised. But he that is dead, in that sense, is in the grasp of sin. But the Apostle says he that has died is freed from sin. He is freed from the permanent power of death. See what Dr. Thomas says upon the Constitution of Sin (*Elpis Israel* page 115). He that died, *i. e.* died with Christ in baptism, and, therefore, there is now no condemnation to those who are in Christ Jesus, for the law of the Spirit of Life in Christ hath made them free from the law of sin and death. That is the one Paul is speaking of; he is free from the constitution of sin, as the Doctor puts it, having a "clean slate," as Brother Roberts said.

None will be raised to be judged or punished for what they are freed from. When Brother Roberts said that baptism gives us a clean slate, and Brother Andrew asked, "What is wiped out?" he rightly answered, "The whole Adamic dispensation of death is wiped out." We shall never be punished for what is "wiped out," but if condemned at the Judgment Seat it will be for things done since being made free from the law of sin and death and while on probation.

The idea suggested in the question smacks of the Strickler theory. They say, when God pronounced the sentence in Eden, there could be no revocation, no abrogation; man must die, literally, and pay the penalty himself; each one for himself; those who have died have paid it themselves, and they say, "The sacrifice of Christ has nothing whatever to do with Adamic Condemnation." According to this question you are freed from it thus. If by dying involuntarily you pay it, no thanks to you for paying it, because you can't help it. A natural death in Christ's case would not have met the requirements of the law. It had to be a voluntary sacrificial death, so our death to free us from the "constitution of sin" must be voluntary and sacrificial in that "form of doctrine" wherein we symbolically die with and are raised with Christ. If a sinner can by dying a natural death pay the Adamic bill, then if he is raised again, he ought not to come forth mortal, and so immortal emergence is taught. The Strickler theory is, if he would frankly confess it, that emergence from the grave will be in the same state as Adam was in before he sinned. Upon this basis he argues that by dying everyone satisfies the Adamic penalty for himself and that all Christ does for us is to remit the penalty of the second death, which comes upon us by learning the Gospel!

Question 20. If one or more be convinced that in Christ only is the power of life and the resurrection, how can such justifiably ignore their Scriptural convictions without incurring "Out of thine own mouth I will judge thee, *wicked servant*," for "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Answer.—By admitting cases of resurrection in the past you have not spoken words incurring condemnation. Just so that you merely admit that such resurrection in the future may take place on the same basis, miracles and "independent power," and all difficulties will vanish.

(There are still lengthy questions and answers, but we omit them to avoid repetition.)

In conclusion, I would say, what better attitude could you maintain than that you at present adopt as an Ecclesia. I would say to those whose questions take exception to this attitude, do not only offer negatives, but offer affirmatives, and keep to the position you are now in. Stick to the clear affirmatives of the chairman's opening address, which makes all reasonable allowances, while compromising not one iota of the first principles of the truth. Upon this basis strive, brethren, for peace and love, and when we have rallied to the point of agreement drop this discussion and let us return with heart and soul to the work of rescuing the perishing and helping each other on to the prize of our high calling of God in Christ Jesus, when, God grant, we may hear from the lips of our Redeemer the words, "Come, ye blessed of My Father." Amen.

THE KNOWLEDGE OF SIN.

THE TRUE AND FULL INSPIRATION OF SCRIPTURE.

A great deal is made by the "Higher Critics" of the alleged variations and contradictions of Scripture. The Rev. R. F. Horton, M. A., of Hampstead, has written two volumes in which he has called attention to some scores of these supposed difficulties, with a view to disproving the true and full inspiration of Scripture. I have gone most carefully through these books, and have examined every one of the passages used by him for this purpose, and I say fearlessly that all these alleged variations and contradictions put together yield next to nothing to his theories, and entirely fail of the destructive purpose for which they are cited. Why? Simply because when examined with no other help than that afforded by our revised English Bible they nearly all vanish. Let me give two or three illustrations.

Mr. Horton calls attention to Num. iv, where Moses and Aaron are instructed to "take the sum of" the Levites from *thirty years* old up to fifty, who are to bear the articles of Tabernacle furniture in the journeyings of the children of Israel through the wilderness. But in chapter viii the ceremony is described of purifying the Levites who are to be consecrated to the Lord, instead of the firstborn, and to be employed in the service of the Tabernacle, and the ages given therein are from *twenty-five* to fifty.

Now Mr. Horton, blind to every other detail, seizes upon these figures and proclaims them to be a case of serious variation! But what are the facts? Here are two accounts of two distinct transactions in which a different classification is made of men of different ages for entirely different reasons! Yet Mr. Horton asks us upon such evidence to abandon our belief in the infallibility of Scripture and to treat the Mosaic authorship of the Pentateuch as the "baseless fabric of a vision."

Everyone knows that among the Jews no one was regarded as a mature man until he was thirty years of age. In chapter iv, therefore, the sum is to be taken of the mature men, and from thirty to fifty was the period during which it would appear the heavier and more responsible duties of the Levitical service were to be performed. Chapter viii, on the other hand, says nothing whatever about "taking the sum," but Moses is instructed to "cleans" or consecrate *all* the Levites in place of the first-born. Then it is added that from *twenty-five* years old up to fifty they are to wait upon the service in the Tabernacle, but nothing whatever is said about bearing the burdens of the Tabernacle furniture. It is evident, therefore, that from twenty-five years old and upwards a share in the duties of the Tabernacle service was taken, but certain special responsibilities were restricted to the mature men between thirty and fifty—perhaps from twenty-five to thirty a sort of apprenticeship was served. Moreover, by chapter viii, 25, it is expressly provided that, after passing the age of fifty, though "they shall cease waiting upon the work and shall serve no more," yet they "shall minister with their brethren in" the Tabernacle. Thus there is no shadow of variation in these two chapters; but Mr. Horton, through his own inattention, has brought a groundless charge against the sacred writer, calculated to bring the Scriptures into serious discredit. Take another illustration.

In Lev. xviii a catalogue is given of certain acts which are forbidden. In chapter xx these precepts are repeated, with the several penalties to be inflicted upon those who are guilty of infringing them attached to each. Will it be believed that Mr. Horton treats this as a serious variation, and an argument against the Mosaic authorship and full inspiration of the Bible? It is about as absurd as it would be to argue that the same man could not be the author of an Act of Parliament and of a Manual for the use of magistrates in their administration of it!

Take one more instance. In Exod. xx we have the Ten Commandments given, which, with a great deal more, we are told the Lord "spake" unto Moses in Mount Sinai. In chapter xxxiv we are also told of Ten "Words" or Commandments which were written upon tables of stone, and which formed a covenant between the Lord and the children of Israel. Now, because the Ten Commandments and the Ten Words of the Covenant are not the same, we are asked by Mr. Horton to treat chapter xxxiv as a serious variation from chapter xx, and to surrender our belief in the Mosaic authorship of the book. The demand upon such ground is simply monstrous. The Ten Commandments of chapter xx are of perpetual

obligation, and their foundations lie deep in the moral nature of man, and in his relations with his Creator as the Moral Governor of the universe, and with his fellow-creatures. They are also, as interpreted in their broadest spiritual signification by Christ in His Sermon on the Mount, so comprehensive as to cover the whole range of human conduct. But the Ten Words of the Covenant in chapter xxxiv are simply a code of religious precepts for the special observance of the children of Israel. They begin with reference to idolatry, and end with reference to seething a kid in its mother's milk! Moreover, there is not a word in them, from beginning to end, about the honor due to parents, murder, adultery, theft, or covetousness. Hence, the two codes are manifestly not the same, were not given for the same purposes, and were never meant to be regarded as two accounts of the same writing. Nothing, surely, but a culpable carelessness and a superficiality of inquiry unworthy of a scholar, could have led Mr. Horton into the error of accusing the writer—or, as he will have it, the writers—of this book of having compiled it with so little regard to accuracy or to the agreement of its integral parts.

I might go on to multiply indefinitely such illustrations as these, but I have said enough to show the worthlessness and emptiness of these charges against Holy Scripture, and the ease with which the great majority of them can be repelled. So, then, we need not fear to avow our faith in the full and true inspiration of Scripture, nor in its accuracy and infallibility as it came fresh and pure from the lips and pens of those holy men who "spake as they were moved by the Holy Ghost." Let us hold it fast, and treat all the assaults made upon it as "vanity and lies." This Book was all written under the inspiration of the Divine Spirit. God is its Author. It is "God's Book and the god of books," and is the only reliable light poor benighted man possesses to guide his erring footsteps to the realms of eternal life and day!—*Word and Work*.

ST. LOUIS WORLD'S FAIR.

It will be seen that the response from the brethren in regard to this movement has not been such as to warrant taking any steps towards making arrangements for a distribution of literature. Neither has there been any suggestions offered as to appointing a committee to have charge of the work should the support be forthcoming for the proposed testimony. The time is now so close at hand that unless there should be a decided expression within the next month as to the pleasure of the brethren in this matter. I fear the project will die from lack of sustenance. Through the kindness of Bro. Williams the pages of the *ADVOCATE* are open to any who may have suggestions to offer or comments to make regarding this work. Hoping there may be some further expression in the near future, I am,

Your Brother in Christ,

JAMES LEASK,
532 W. 62nd St., Chicago, Ill.

Innerkip, Ont., Dec. 28th, 1903.

Dear Brother Leask:

I was very much interested in your proposal to the brethren everywhere scattered abroad, to unite in bearing a testimony for the Truth at the coming St. Louis Fair. In the vast concourse of people who will assemble there, the pleasure-seeker and the money-seeker will, no doubt, preponderate. But there will also be earnest men and women there; men and women who live far away from the sound of Truth, who never heard its heavenly message of glory, honor and immortality in the Kingdom of God. Our Heavenly Father is ever seeking for true worshippers and in the working of His all-embracing plan it may be that some visitor at the St. Louis Fair may find there the pearl above all price. Many brethren live in total or comparative isolation; live in a desert land as real though not as literal as that traversed by the tribes of Israel; live surrounded by people whose hearts have waxed gross, whose senses are interested only in the varied activities of mortal life. Such brethren must mourn their limited opportunities of witnessing for Christ, and should welcome with gratitude and gladness a work wherein they could all co-operate. Oh, my brethren, ye whose hearts are warmed by the hope of life eternal, seize the opportunity afforded by the passing hour, remembering the exhortation, "Blessed are they that sow beside all waters." We are the children of the covenant, the heirs of all its exceeding great and precious promises, and every sacrifice which we make, every good work which we perform with a ready heart and willing hand, ascends to where He is, as a fragrant incense pure, holy and acceptable through Christ our Lord. In this day of deepening spiritual gloom, when (spiritual) darkness covers the earth and gross darkness the people, it becomes increasingly incumbent upon us to cause the light to shine upon the highways as well as the by-ways of the world.

Therefore, beloved brethren, as we shrink from that darkness that ends in death,—as we cling to that light which illumines the way that leads to the ages of fadeless glory, let us unite heartily, joyfully, upon every occasion to let the Light shine brightly, purely, steadily, for even though we know that the darkness comprehends it not, we also know it is the True Light which alone enlightens unto life Eternal.

Acting on the suggestion of Bro. Williams, I earnestly ask Bro. Leask to accept the duties of Secretary and Treasurer in the great and good work now under consideration.

Truthfully your Brother in Christ,

JAMES LAIRD.

EDITOR'S TOUR IN ENGLAND.

(Continued from Page 337.)

After a short rest in Mumbles, and a pleasant visit among the "old folks at home," on the 28th of October we went to London, starting from Swansea at 1:30 p. m., and arriving in London at 6:30, where we were met at the station by brethren Oowler, Sr. and Jr., Overton and Bailie, who gave us a hearty welcome. We all went to the home of Bro. and Sister Bailie,

where arrangements had been made for our stay while in London. Bro. and Sister Whitehead, of New Romney, were there, and Bro. Ford soon came.

Arrangements had been made to hold a tea-meeting in the afternoon of the following day, of the two ecclesias jointly—the Barnsbury Hall and the Camberwell ecclesias, other invited guests to be present also from in and out of London. After the Tea-meeting, we were to deliver an address on resurrection and judgment and answer about thirty questions, which had previously been written out by several and sent to us by the secretary of Barnsbury Hall, Bro. John Owler.

It was preparatory to this meeting on Oct. 29th that our interview the previous night with the brethren named, who are the presiding and arranging Brethren, took place. And here it is necessary to enter into a few details explaining the situation which awaited our arrival in England.

There were four Yorkshire ecclesias, who desired to act in an effort to rally brethren to the stand represented by the "Up-And-Be-Doing" movement. A correspondence was opened up between delegates appointed by them and the two London ecclesias. Delegates were sent from the latter to Yorkshire to confer upon the question as to whether all could unite in the "Up-And-Be-Doing" movement. The decision was, on the part of the two London ecclesias, to unite to the extent of the invitation to Bro. Williams to come, and to bear their part of the expense; but they preferred to await his coming and to hear his statement as to his proposed attitude before they would declare their unity in the movement generally. So the Yorkshire ecclesias proceeded without reserve and the London ecclesias proceeded partly—with a reservation. This reservation on the part of the London ecclesias arose, it seems, from the fact that among them were a few worthy ones who held to the opposite extreme from that of the CHRISTADELPHIAN—the latter having planted itself upon the new basis that there should be no fellowship with any who would not affirm unreservedly that enlightened Gentiles are amenable to the judgment seat of Christ with the household, "to receive," as their amended statement says, "in body according to what they have done, whether good or bad!" The other extreme were standing out for refusing fellowship to any who believed that there would be any resurrection out of Christ, or out of the everlasting covenant relation. As is well known, our position has been and is now, the medium between these two extremes; and our preliminary interview with the representatives of the London ecclesias, and our address and answers to questions on the night of Oct. 29th, were for the purpose of enabling the London ecclesias to decide whether they could fully fall in line with the "Up-And-Be-Doing" movement.

By the prepared address of the presiding brother of that meeting, which had been endorsed by the presiding and arranging brethren of the Barnsbury Hall ecclesia, we found that a large part of our work had been done, in that the address declared that the responsibility question in itself, had never been made a test of fellowship, and that the statement of faith

which they drew up several years ago was not intended to exclude from fellowship those who did not and could not go to the full length of the statement; that it was drawn up as an offset to extremes to which some were going and which interfered with vital principles. Thus the *attituae* of the London ecclesias had not gone to the extent that the Barnsbury Hall statement had appeared to go in the matter of fellowship. That thus may be clear to all, we will quote from the President's address as follows:

"Dear Brethren and Sisters: Our coming together this evening marks an important event in the history of the Truth in this country. As you are all aware, in the year 1894, several brethren represented by the periodical called the CHRISTADELPHIAN withdrew from the Barnsbury Hall Ecclesia. The separation arose through the discussion of an item upon which, in the previous history of the Truth, there had existed two opinions among the brotherhood. In 1894, however, during the discussion of the question under notice, some, with the view of upholding the theory of the responsibility to resurrection of "enlightened rejecters," advanced certain arguments which were destructive of vital elements of our faith. This led the discussion away from the original item of disagreement into the more important issues involved. The ultimate result of the controversy was that a proposition was put to the meeting to affirm its belief that knowledge is the basis of responsibility to God, and that enlightened rejecters are amenable to resurrection and judgment; and that those who teach otherwise to the disturbance of the Church and the creation of discord amongst us, bring themselves under Rom. xvi:17, and in accordance with apostolic injunctions we withdraw from such."

"This proposition meant the exclusion from fellowship of those who did not hold that view. The proposition was lost, and those who agreed with it left this Ecclesia and have been separated from us since.

"For some two years after this the brethren meeting here received but little sympathy from other Ecclesias. We had reason to believe our position was misrepresented or misunderstood, and accordingly we issued a circular in August, 1896, detailing the important items upon which we believed the brethren generally were being led astray.

"This Ecclesia had not, up to that time, 1896, required and formal expression of belief from its members in relation to the matter of resurrectional responsibility. It was known that some did not hold a very pronounced opinion on this subject and that others were uncertain and were investigating; but all those who were left here at the division more or less leaned to the view advocated by Bro. J. J. Andrew.

"It was deemed advisable in 1896, when sending out our circular, to draw up a formal statement of the belief of this Ecclesia, and this statement constitutes our present basis. In forming this, it was not the intention of its originators to exclude from our fellowship any of those brethren remaining with us since the division who had not been able to make up their minds in reference to the question of resurrectional responsibility, the principal object being to exhibit in a clear way the important elements which we found had been assailed or neglected.

"In harmony with this, Bro. J. J. Andrew, with the approval of the Presiding Brethren, declared, in October, 1900, that 'If it be recognized that Adam brought death upon the entire race by his sin, that baptism into Christ frees men from the permanent power of death, and that such of the baptized as die will rise through their relation to Christ; but that it is possible God may raise some others, I shall not consider it a barrier to fellowship. No one in fellowship with us at that time took any exception to this declaration, in fact it is known that such gave satisfaction to many who deprecated any extreme action towards those of their brethren who were willing to let the matter rest. * * *

(To be continued.)

The Christadelphian Advocate

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FEBRUARY, 1904

Very few of those who awoke to the truth in the early days of its nineteenth century revival expected to date letters and documents 1904; but here we are writing those figures as representative of the year we are entering upon.

Many had thought that by this time we may be writing 33, as representatives of the year after the second "A. D." Perhaps there was too much dogmatism upon the question of the time when the Lord would appear, and the lesson needed to be emphasized that we must "walk by faith and not by sight." How much better that it is

so, since experience shows the tendency to make the question of time too prominent. Those who have given away their belongings on the strength of confidence in figures which have proved deceptive will have learned the lesson of moderation, and will have realized that it is one's duty to "walk while it is called to-day" without looking too much at the clock.

We had better feel that there is a great work to be done, and each one must do his part, and there is not too much time in which to do it. Instead, the feeling will come over one some times that a little delay, if such a thing were possible, is necessary to admit of getting things more in order for the reception of the King.

We can be sure that "the Lord is not slack concerning his promise, but is long-suffering to usward, not willing that any should perish." In entering upon the year of our Lord 1904 and looking out over the field before us, behold the work to be done, outside the body and inside. Yes, inside especially. Can we rest when God's people are torn asunder by needless causes? Can we rest when our fellow men are perishing for the bread of eternal life and we have it in our hands to give them? Opportunities! They are all around us. Time and means, and health and strength are

what we need—the present need—to meet the demands—the imperative demands of many opportunities.

With the New Year, let us all realize that there is a great work to be done, and let our "waiting" be by working with all our might and means. It is the best that we have God wants, not the crumbs of our means, whether they be intellectual ability, moral example, physical strength or financial sinews,—the best is what God demands, and then we shall only be giving Him what is His own, with a promise of returns of blessings and joy unspeakable and full of glory.

There is threatening war in the far East between Russia and Japan, which would seem likely to embroil Britain and the United States. But this may blow over in view of Russia's unpreparedness for the great victory allotted to her in the near East coming conflict. Let us watch and work and keep on in the endeavor to rescue the perishing, lift up the fallen, restore the strayed ones and add to our own crowns of rejoicing in the day of account giving. We may reach far beyond the year 1904, and so let us realize that whether the time of rest is far or near chronologically, the time of each one's probation is but short. If it should be our lot to sleep in the grave for a time, that time will only be the twinkling of an eye to us. In this sense our appearance at the judgment seat is always near by. Readiness is the important thing for us to keep in mind.

INTELLIGENCE.

AROMA, ILL.—It is with the deepest sorrow that we are obliged to record the temporary victory of the dread enemy—death over our Sister Smith, wife of our Bro. Albert G. Smith of Kankakee, Ill.

Sister Smith had been sick nearly all last summer and fall; at times she rallied, which gave us hope of her recovery; but for the last few weeks she gradually got worse and weaker and

it was perceived that her remaining days would be few. The end came Dec. 30th, when our Sister died; but in the hope of a Glorious Resurrection from among the dead ones at the appearing and Kingdom of our Lord and Savior Jesus Christ. Brother Chester of Bonfield, Ill., after hymns on page 73 and 79 had been sung, and he had read portions of 15th Ch. of 1st Cor. and 4th Ch. of 1st. Thess. and offered prayer, spoke words of comfort to the sorrowing ones and words of exhortation to the many assembled friends and neighbors of the family.

Among the friends and neighbors, there were some Methodists, Baptists, Adventists and Catholics, to whom Bro. Chester demonstrated our Sister's hope and faith so plainly, that we hope the impressions thus received may cause some to examine the word. We afterward laid our Sister to rest, in the Kankakee cemetery for a short time, to await the summons of Him who first entered the Gates of Hades and to come forth Victor over death and hades. He, the first fruit of the resurrection, afterwards they that are his at his coming.

A number of Brethren from Bonfield, Waldron and the vicinity of Kankakee were present at these services and will sorely feel the loss of our Sister from among us but we sorrow not as those who have no hope. Brother C. W. Pottenger and wife are now making their home temporarily in Chicago and have not met with us lately.

Sister Belle Pottenger of Chicago attended the funeral of Sister Smith. Sister Johnson of Bonfield waited on Sister Smith during her last sickness.

I am your Brother in hope of Life and Immortality.

D. LEMON

(Mary Irine Herrick was born at Twinsburg, Summit County, Ohio, March 14th, 1845. She spent her early life at Twinsburg, where she attended public school and the Twinsbury Seminary.

In 1865 while visiting friends in Kankakee County, Ill., she was prevailed upon by friends to remain a year to teach school and while here met Albert George Smith of Bonfield, to whom she was married at her home

in Twinbury the following year. For thirty-five years following, they lived on their farm near Bonfield, where they raised a large family. Two years ago, because of his wife's failing health, Mr. Smith left the farm and moved to Kankakee. Mrs. Smith was raised in the Congregational Church but did not join any religious denomination until after marriage when, with her husband she learned the Gospel of the Kingdom and was baptized into the Christadelphian faith.

She was very devoted to her faith, and to her family, and had a life full of duty which she enjoyed.

She leaves her husband and eight children to mourn her loss. The children are Ernest Freeman, of Scammon, Kansas, Alfred Wilham, of Pleasanton, Ia., Walter Earl, of Kankakee, Mrs. Lucy Hawkins, of Negounnett, Mich., Arthur Garfield, Leslie Carl, George, and Frank, all of Kankakee.)

HENDERSON COUNTY, KY.—Once more it is our pleasure to report the addition to our number of another one, formerly an alien in Adam, and as such without hope in the world. On Dec. 3d, Jesse M. Woods (aged 28) after giving an intelligent confession of the "One faith," put on the only saving Name by being baptized into the likeness of Christ's death. Bro. Woods is a son of our late Bro. John M. Woods, and in early life became indoctrinated in the first principles of the Truth; but it is only of recent years that he became impressed with the importance of yielding obedience to its requirements, and of an awakening to a hearty desire to participate in the glory, honor and immortality it vouchsafes to the faithful, when all its great and precious promises are unfolded in the earth.

Having laid hold on eternal life in God's appointed way may the blessed hope of its speedy realization comfort and sustain him until the end.

W. J. GREEN,

CHICAGO, ILLINOIS.—It affords us pleasure to make known to the household of faith the pleasing fact that two of the young people of our ecclesia have made the good confession and been inducted

into the sin-covering name in the appointed way. They are Minnie and Hugh Norman, daughter and son of Bro. and Sister S. T. Norman; they have been fortunate in that they have never been contaminated with the errors of Christendom, having been raised under the influence of the truth; so that in their case there has been nothing to unlearn. Our earnest prayer is that they may hold fast and so run as to attain to the prize of eternal life at the appearing of our Lord and Master.

Recent visitors here who have met with us at the Lord's table have been Bro. and Sister Spencer, Wauconda, Ill.; Bros. Paul Wood and Parker, Springfield, Ohio; and Bro. and Sister Pottinger, Kankakee, Ill., the latter two being likely to locate here if their business plans mature as they hope.

Recent lectures delivered by Bro. Koche have been on the following subjects: "The Valley of Dry Bones," "Glad Tidings," "Facts and Theories Concerning Life."

JAMES LEASK, Secy.

GUELPH, ONTARIO. — Another year has joined the many past, and at the close of same we have held our annual Sunday school entertainment, which was much appreciated and enjoyed by all present, which made the evening pass off not only pleasantly but profitably, and one long to be remembered by many of us. The manner in which the children acquitted themselves in reciting each their carefully prepared and selected portion of truth in such connected form, so well arranged that having heard the various classes right down to the junior ones, gave us a treat to the whole system of the things concerning the Kingdom of God and the name of Jesus Christ, which reflected much credit to the diligence and care exercised by the teachers in preparing this work, and to the scholars in acquitting themselves so well. We hope the good work may be kept fully up in the future as in the past until our Lord's return, when we trust both teachers and scholars will be among the accepted ones.

Fraternally Yours,
D. TOLTON.

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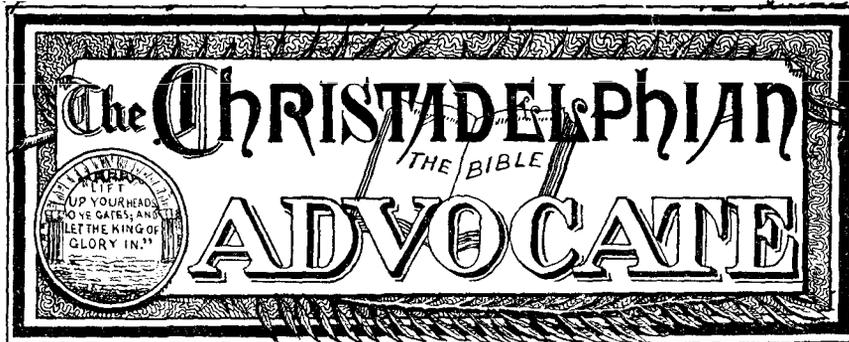
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D. TOLTON.



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SUNDAY MORNING ADDRESS

By Bro. J. Spencer

The chapter read in our hearing this morning relates how, on one of those days when Christ taught the people in the temple, the chief priests and the scribes came upon him with the elders, saying: "Tell us by what authority doest thou these things? or who is he that gave thee this authority?"

In answer Jesus said: "I also will ask you one thing, and answer me: The baptism of John, was it from heaven or of men?" If these men had been honest their answer had been brief and frank; but as their motives were base they must go into consultation before answering. They reasoned among themselves: "If we shall say from heaven, he will say, why then believed ye him not? But and if we shall say of men, all the people will stone us; for they be persuaded that John was a prophet." And they answered that they could not tell whence it was. And Jesus answered: "Neither tell I you by what authority I do these things." The things referred to are described in the previous chapter where Jesus, filled with indignation at the desecration of the temple (John 2:15) tells us when he had made a whip or scourge of small cords, he drove them all out of the temple; and the sheep and the oxen, and poured out the changers'

money, and overthrew the tables, and said unto them that sold doves, "Take these things hence; make not my father's house a house of merchandise."

The disciples no doubt were amazed at the threatening attitude of the master, because so different to his general habit and reasoning. So, to get their bearings on the situation, they remembered in the Psalms it was written (69:9): "The zeal of (or for) thine house hath eaten me up." And now the chief priests and scribes came to him to that intent. They came cautiously fearing the people, many of whom believed on him, for they said he spake with authority and not as the scribes.

In the days of Moses and David, the ancestors of these men were known as Priests and Levites, (all of the tribe of Levi, the Lord having chosen that tribe), instead of the firstborn of all the twelve tribes of Israel; and had separated them unto himself; for the work of the sanctuary, and to be mediators between God and men, to shew forth God's righteousness as manifested through the law and the prophets. How far they had departed from the righteousness of the law, the very distinctive names and titles they had assumed, must testify. Israel were forbidden to even make mention of the names of the false Gods of the nations. But here the most prominent sect, the Pharisees, believed in the pre-existence and immortality of the soul, were exclusive, formal, self righteous, and held the traditions of the fathers in as great respect as the written oracles of God. The Sadducees denied the existence of Angels or spirit beings, the immortality of the soul, the resurrection of the body, the authority of all revelation and tradition subsequent to Moses, and viewed with unconcern the laxity of morals and immorality of the Greeks.

The truth in its purity is the bond of union, which binds the brethren of Christ together in the bonds of love and peace. But what was the bond which united so many sects and parties holding such diametrically opposed doctrines? It was essential that the elders and chief priests should exercise some discipline over them to maintain an outward show of sanctity and respect for their office, to hold the respect of the people. They scrupulously observed the washing of hands and cups, observed fast days, made long prayers in public, and appeared exemplary men. Jesus gave them credit for this but said their inward parts was full of ravening and excess. We are constrained to believe the tie which united them together was their share in the tithes and offerings of the altar.

In the temple rebuilt by Herod there were a number of porches and courts. Inside of the Royal porch on the south and Solomon's porch on

the east, was the court of the Gentiles, in which a mixed multitude assembled. Enclosing the sanctuary was a stone wall three cubits high. On the outside of this wall, visible from the court of the Gentiles, at each entrance, was written in all languages, an interdict forbidding entrance to all who were not circumcised. Passing through the gate called beautiful, led into the court of the circumcised Jews, the place where Jesus taught the people in the temple. While thus engaged the chief priests with the scribes came upon him. After the first conflict, whilst gathering their forces for a second attack, Jesus addressed the people in parable, in which he set forth how the husbandmen, meaning the chief priests and scribes, had beaten God's servants, the prophets, and at last, seeing the son of the owner of the vineyard, had entered into a conspiracy to kill him, and to seize on his inheritance, and as verse 15 tells us, they cast him out of the vineyard and killed him. "What, therefore, shall the Lord of the vineyard do unto them?" Without receiving a reply, Jesus himself furnishes the answer. "He shall come and destroy those husbandmen and give the vineyard unto others." And when they heard it they said: "God forbid." Replying to their protest, Jesus reasoning with them, asked: "What is this then that is written in Psalms 118:22: The stone which the builders rejected is become the head of the corner. Whosoever shall fall upon that stone shall be broken (in heart or will), but on whomsoever it shall fall in judgment, it will grind him to powder." Dan. 2:34, tells us of the little stone cut out of the mountain without hands which smote the ten-toed image upon the feet and brake it to pieces and the stone became a great mountain and filled the whole earth.

Smarting at their own discomfiture, they watched him, and sent forth spies, which should feign themselves just or honest men, that they might take hold of his words. The Pharisees and Herodians were now, to lead the next attack, for although opposed to each other in opinion they were nevertheless banded together to destroy Jesus. The question of Jews paying tribute to a foreign king, was an oft discussed subject, yet never satisfactorily settled. The Pharisees maintained that the payment of tribute was an infringement of the laws of Moses which said: "Thou mayest not set a stranger over thee which is not thy brother." Deut. 17:15. While the Herodians contended for the principle involved in Jeremiah's letter, 29:5, to the captivity in Babylon, to build houses, plant vineyards, and seek the good of the land, so it was right to make the best of a bad situation even to paying tribute to an alien ruler. These crafty men having perfected their plan, approached Jesus with a flattering little speech saying: "Master, we know that thou sayest and teachest rightly, neither acceptest thou the

person of any but teachest the way way of God truly: is it lawful for us to give tribute to Caesar or no?" But he perceived their craftiness and said unto them: "Why tempt ye me? Shew me a penny. Whose image and superscription hath it?" *They answered and said: "Caesar's."* And Jesus said unto them: "Render therefore unto Caesar the things that be Caesar's, and unto God the things that be God's." Amazed at his answer, and so completely shut up, what could they do but hold their peace, and with shamefacedness withdraw from his presence?

The Sadducees secretly not averse to seeing the Pharisees outwitted, now gathered around him, with what they considered a puzzling question, relating to a woman in the resurrection who during her mortal life had had seven husbands. "Whose wife of them is she?" Jesus answered them, "The children of this world marry and are given in marriage, but they that are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Having shewed them their error, and ignorance of the scriptures, and of the power of God, he proves the resurrection of the dead from the writings of Moses, for whom they profess great respect, saying "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living; for all live unto him." In the purpose of God they live, although in the meantime, they are in their graves. The change of relationship in baptism from Adam to Christ through faith makes all the difference. The dead in Christ are spoken of as having fallen asleep, whereas those who have died in their sins, in Adam, have perished. Thence the force of the Apostle Paul's declaration, I. Cor. 15:18, "If there be no resurrection of the dead, then those who have fallen asleep in Christ are perished." Christ having silenced all his adversaries so that they durst not ask him any more questions, puts the next question to them: "How say they that Christ is David's son?" And David himself saith in the book of Psalms 110, "The Lord (Yahweh) saith unto my (David's) Lord, sit thou at my right hand till I make thy foes thy footstool. David therefore calleth him Lord, how is he then his son?" To this there was no answer. None was to be expected. Then in the audience of the people; the very thing they dreaded; he said unto his disciples: "Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses,

and for a shew make long prayers; the same shall receive greater damnation."

As executors of wills and administrators of estates of deceased Jews their untrustworthiness had become notorious.

"As to the baptism of John there can be no question among us from whence it came. John cried, "Prepare ye the way of the Lord." After his baptism, John 1:33, John declared, "And I knew him not, but he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the spirit descending and remaining on him, the same is he that baptizeth with the holy spirit; and I saw and bear record that this is the Son of God." John's baptism was not an introductory one, nor a second baptism to induct them into Christ. Paul declared in Acts, 19:4: "John verily baptized with the baptism of repentance saying unto the people that they should believe on him that should come after him;" that is, on Christ Jesus. This was the name of Salvation; the only name under heaven given among men whereby we must be saved. Acts 4:12; before Christ's coming men looked forward to his coming with the eye of faith in him as the promised seed. Since his coming, we look back rejoicing in his saving name.

It is a matter of record that Jesus Christ was born of the seed of David according to the flesh. This fact is established beyond all doubt. But in what sense is he David's Lord? A moment's reflection assures us, it was through resurrection. David and all the Fathers are in the sleep of death and all died in faith looking forward to him, that should redeem them from death. "But now is Christ risen from the dead, and become the first fruits of them that slept." I. Cor. 15:20. Christ is not only David's Lord, but the Lord of all those who are redeemed. Apart from him there is no resurrection. In Rev. 22-16 Jesus declares himself to be "the root and the offspring of David," and is worthy of all praise and will shine pre-eminently with all the brightness of the morning star.

THE EGYPTIAN WATERMARK IN GENESIS.

From Word and Work.

I showed in my last paper that the name "Pharaoh," applied to the Egyptian monarchs, is a proof of an acquaintance with Egypt which is too thorough to be reconciled with the Babylonian origin of Genesis. These proofs of an intimate knowledge of the place and the time will multiply as we proceed.

There is one part of the narrative which has increasingly attracted the attention and excited the admiration of Egyptologists. It was once, like many another passage, a difficulty to Biblical students, and, no doubt, many of my readers have found it hard to understand. When Joseph is about to present his brethren to Pharaoh, he prepares them for the interview. "It shall come to pass," said he, "when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians" (Gen. xlv:33, 34).

Now, it must always have struck the thoughtful reader that this is one of the strangest reasons ever presented for following any given counsel. There is no doubt that Joseph meant so to arrange matters that his family and the Egyptians should dwell apart, and that, so far, an explanation of the course commended may be found in that. But surely he desired that his brethren should stand well with Pharaoh! He had brought them before the monarch that they should find favor. As a matter of fact, too, we know that they did find favor; the very best of the land was assigned to them. How did it come about, then, that while this avowal made them objects of loathing to the Egyptians, it secured the favor of the king?

There was another difficulty. The statement that "every shepherd is an abomination to the Egyptians" was unsupported by anything that was known of ancient Egypt. The shepherds are frequently referred to on the monuments, but with no epithet indicative of loathing or of scorn. Flocks and herds were possessions which were held in the highest esteem, and the position of chief shepherd to the king was not beneath the ambition of the best nobility in the land. What could the explanation be?

There was a tradition about a shepherd dynasty in Egypt; but who they were and whence they came, no man knew. Indeed, till very recent times, no one paid much heed to Manetho's statements about the matter. But it occurred to some that possibly that fact explained everything. If the brethren of Joseph were presented before one of these shepherd kings, there could be no stronger appeal made to him than was contained in the statement that "our trade hath been about cattle from our youth until now, both we, and also our fathers." It is now known that this is the truth. The Shepherd dynasty, Mesopotamians like Jacob and his family, were

reigning when Joseph went down into Egypt. These Hyksos kings were always spoken of as shepherds. "In the Egyptian inscriptions," says Edouard Naville, "the most usual name of the Hyksos is *the shepherds* or *the nomads of Asia*." These nomads, or wandering tribes, who travelled from pasture to pasture with their flocks, were the old enemies of Egypt. The Egyptians had again and again suffered from their depredations. They had suffered terribly, about three centuries before, from the invasion of these shepherd tribes, and the devastation and cruelties of that time no doubt deepened indelibly the hatred and loathing with which they regarded these men of the East. The Pharaohs of that dynasty and their followers had long since become Egyptians in everything but lineage; but the memory of their origin lived on, and it drew the heart of the king towards these who followed the trade and who came from the country of his fathers.

I might add that it is only in view of these facts we rightly comprehend the terror inspired by Joseph's accusation, "Ye are spies; to see the nakedness of the land ye are come." His brethren knew that if the suspicion that they were the forerunners of a new invasion once roused the fierce hostility of the Egyptians, there was no hope for them. Now, will anyone explain how all this could have been so patly imagined by a "Babylonian Jew," who wrote some thirteen hundred years after the Shepherd dynasty had passed away? Say that Moses wrote the book, and that it was written for people who were natives of Egypt like himself, and to whom all this was not yet "ancient history;" say that, and we can understand the words fully. *They* knew that Jacob had come into Egypt, and that their fathers had flourished in the favor of the Shepherd kings, and *they* needed no explanation why Joseph should have counselled his brethren to confess their trade, and why the Scripture should immediately add that every shepherd was an abomination to the Egyptians. On the supposition that the book was written at the time of the Exodus, and by Moses, all is clear; on any other theory the presence of those words in the book is utterly inexplicable. No explanation ever can be given till for "the Jew of the Exile" the critics substitute "the Israelite of the Exodus."

We have also pure Egyptian words, which show a perfect familiarity with the language. This familiarity is displayed not only in the use of the words—that in itself is weighty testimony that here we have the hand of one to whom that language was well known—but the Egyptian words in Genesis take us further still. They are put into Hebrew letters with an exactitude that is amazing. Each Egyptian hieroglyph is exchanged for that letter in the Hebrew alphabet which will represent it with the closest fidelity. Take the name given to Joseph—"Zaphnath-Paaneah." That has been for ages an unsolved enigma. There was no light thrown upon it by the Hebrew. Scholars ransacked the Coptic, the language of the modern Egyptians, and which, just as our modern English represents the Anglo-Saxon, represents the ancient Egyptian. But no help was

found there. The explanation of this is that the name is genuine ancient Egyptian.

Zaph means "provisions," or "food," *nt*, or *nath* is the preposition "of," which frequently appears on the ancient Egyptian monuments. *Pa* is the article "the," *auch* is "life," or "living," and the whole name means "food of the living," or "bread of life." The name summed up Joseph's service.

I conclude with another Egyptian word in Genesis which has greatly exercised the learned. I refer to the cry which was shouted before Joseph's chariot—*Abrek*. Everything was tried to put some feasible meaning into the word. Our translators were fortunate in fixing upon the rendering "bow the knee." Luther's comment was characteristic. "What *Abrek* signifies," he said, "punctilious gentlemen will try to find out till the day of judgment." This word was so much used among the Egyptians that it has proved immovable, and it lives on to this hour in the Coptic. When an Egyptian Arab wants his camel to kneel down he uses the word *Abrok*. It was the usual cry before the Royal chariot. When Pharaoh commanded that Joseph should use the king's second chariot, he meant that his people should honor him as they honored himself.

Now, these ancient Egyptian words are given with the most perfect fidelity. They are used with the utmost naturalness. They are not obtruded upon the reader. They are not withheld when the history calls for them. All this was natural to Moses. Was it natural or possible for "the Babylonian Jew" a thousand years later? They are not translated; no hint is given to a merely Hebrew reader of their meaning. There is not the slightest note or comment. That was natural if the book was written for Israelites who were natives of Egypt, and who went out with Moses at the Exodus. Was it natural or endurable if the book were written for Babylonian Jews, who had never seen Egypt, and who knew nothing of its speech? Talk of Scripture difficulties! The difficulties of criticism are stupendous and crushing.

SINNERS ACCOUNTABLE AND SAINTS RESPONSIBLE.

Anastasis says, on page 39, that "the light shining into the darkness and divinely attested, makes *sINNERS ACCOUNTABLE* and *SAINTS RESPONSIBLE*." How is this to be understood? The author must explain. Let us ask him, How do "sinners" become "accountable?" A few lines farther back on the same page we have the answer: "Knowledge, belief, and *obediencE* are made the *basis* of accountability and responsibility." Then it follows that the "accountability and the responsibility the author has in mind cannot belong to any who have not entered upon the "basis" by "knowledge," belief, and obedience." And therefore, since the "accountability and responsibility" referred to relate to the judgment seat of Christ, it follows that only those who know, believe, and obey, are accountable or responsible to *that* judgment seat. Anything that any one, even the author, may assert to the contrary spoils the truth and the logic of these statements.—Editor.

THE KNOWLEDGE OF SIN.

One who knows when he is sinning is certainly worse than one who sins through ignorance. Do people who dwell in Bible lands sin ignorantly? or do they know when they do wrong that it is wrong?

What are sins of men? The answer to this question will show whether people in Bible lands know or not when they are committing sins. Nature, apart from revelation directly or indirectly, will not reveal to man what sin is. If men learn what sin is by tradition, or by the laws of the "powers that be," it must come originally from Revelation. Whether one receives the knowledge of sin from one source or another, the fact that he knows it is sin when he commits it, takes it out of the sphere of ignorance.

Now to the question, what are sins, those which are the most palpable and heinous? They are, murder, adultery, theft, lying, slandering, drunkenness and extortion. Do people in Bible lands know that these sins are sins? Of course, they do, and that, too, as well as do some who have believed the gospel and been baptized. The sinners of christendom do not need to learn the gospel in order to know what sins are.

Now the question is, If they know their sins, are they responsible for them? Of course they are. But what does their responsibility end in? Regardless of all contrary appearances to short-sighted man, it is true that "The way of the transgressor is hard." His responsibilities will be dealt with by the "powers that be, which are ordained of God;" he will suffer mental and physical results of sin; and he will utterly perish in his own corruption."

Now, suppose two sinners, one who has been habitually guilty of some of the sins already named, and one who, like Cornelius, has been, on the whole, a "just man." The knowledge of the two men is equal so far as the right and wrong of the *precepts* are concerned: but the "just man" happens to learn the *doctrines* of Christ and the other one does not. Is there any difference as to their *knowledge of sin* because one has learned *doctrines* which the other has *not*? Does enlightenment in the *doctrines* make the comparatively few sins of "the just man" more sinful than his previous knowledge that they were sins did? and does the unenlightenment in *doctrines* of the habitual heinous sinner, who knew his sins, make his sins any the less sinful, or make him any the less responsible for his sins? Do not the sins of the two men stand upon their own merits irrespective of doctrinal enlightenment or unenlightenment? Why should the enlightenment in *doctrines* make the "just man" responsible to resurrectional punishment any more than the greater sinner, who is just as much enlightened concerning his sins? If the latter's responsibilities can be "discharged with the penalties of the times," ending in death, why cannot those of the former?

But, some will say, the "just man" rebels against the "command" to be baptized.

Is that a greater sin than for the other man to knowingly rebel against command not to kill, steal, lie, slander and commit adultery? Does that impose two deaths while the heinous sinner only deserves one death? If light brings responsibility in the one case, it does in the other; and if responsibility is in the greater sinner, surely it is in the lesser sinner; for neither of them has ceased to be a Gentile; both are aliens "without God," out of Christ; neither one has been elevated to the higher plane of the "law of the spirit of life" and placed on probation for another life or another death. They have neither of them come under that law brought into force as expressed in the words, "By man came also the resurrection of the dead." No one can come under this law but by adoption, in passing through a symbolic death, burial and resurrection; and only such as do this come under it in this dispensation, can be in *the* resurrection which came by the "one man." Those in Adam are in the death which came by the "one man;" those in Christ are in the resurrection which came by the other "one man."

When, then, is a higher responsibility incurred? It is when one is admitted into a higher responsibility to God under a law of probation. This places one in a very high and privileged and honorable relation--that of sonship to God; that of identification with the Jehovah name. This is a relationship in which the honor of the name the subject has entered is so dependent upon the hearers that if he walks unworthily he profanes "that holy name which has been called upon him;" and if he walks worthily he bears it without reproach in the midst of a wicked generation, among whom he shines as a light. His position therefore is one of high responsibility in proportion to "heavenly places in Christ Jesus" which induction into the name has placed him in, while he who has not taken on the holy name, whether he be enlightened or not, has not taken up a position in which his sinfulness will bring reproach upon the holy name. He may suffer sorrow, remorse and death, but not at the hands of a law he has never come under; and should he be raised from the dead for punishment greater than the previous sorrow, remorse and death, his punishment cannot be administered by a law he never came under; for it is true of any law that "as many as sin *without law* shall perish *without law*; and as many as have sinned *in the law* shall be judged *by the law*"--the law he sinned under." One who has not been put on probation for eternal life or a second death cannot stand related to a judgment by resurrection which is to reward according to deeds "good or bad," because he has not been under a probationary law. If therefore resurrection takes place of any outside the probationary law, it must be because of a failure to fully reach their cases in this life; and if there is a failure to reach the cases of some bad, "unjust" men in this life, why may there not be a failure to reach the cases of some good, "just" men (like Cornelius) in this life? And if the bad ones must come forth in order to make amends, why shall not the good, honest, "just" Corneliuses come forth to another chance, as the "fair chance" theorists claim? It is more in accord with the fire and

brimstone theory of vengeance to teach that vengeance fails of satisfaction in some cases of Gentiles in this life, and that another life is needful in order to give it full vent; and it is more like the love of God for to teach that our good, honest, but deceived fathers, mothers and others should be raised to another life to be given another chance.

But both cases depend upon the sentiments of men; and therefore the only safe and sound conclusion is that the reason why the "just and unjust" are raised is because a set time has been appointed for the dispensation of rewards and punishments of all who have been placed on probation under that law which deals with the results of this probation for all at the same time. The question of "good and bad" has been the one to which covenant relation has elevated all who pass under the law of the gospel; and the question of "receiving in body good or bad" will be settled for each individual at the set time; while those who have never passed under that law, whether they are "just or unjust" (using these terms in their general sense, as in the world), will be dealt with by the penalties or benefits of the times in which they live, or by any means God's prerogative may deem right.

EDITOR.

RESURRECTION COMPARED TO A FIELD OF WHEAT.

But to return to the similitude of the fields fresh and green. On the supposition that the seed sown were all wheat and that it had all sprung forth, and made a very fair show to the eye; nevertheless, agriculturists know well that much of what has sprung forth will, from various causes, perish; to use the phraseology of Paul, that, to very many of the plants, the Deity will not give bodies bearing seed. So also will it be in the resurrection of *the saints*. Many sinners become saints by "obedience of faith," and run well for a time. The obedience of faith *constitutes them "wheat."* After a time, however, they are bewitched, and tire of obeying the truth (Gal. iii:1). Hence, their vitality or vigor is impaired, and they become *wheat of a shriveled and feeble constitution*. Their characters become sicklied over with the pale cast of scepticism, indifference, apathy, and conformity to the world and its practices. Thus "they walk after the flesh," and are "in the flesh," the penalty of which is death. Now, according to the constitution of *the wheat sown*, is its ability, when sprouted, to resist the influences which cause to perish. So with the *saints of Sardian type*, who *have a name* that they live, but are dead. The palor of death is upon their characters; so that when bodies came forth from sheol, those of them upon which are enstamped, or flashed, these sickly death-stricken characters, are conscious of being identical with the "bewitched" of a former state. "Boldness in the day of judgment" does not pertain to such. The influences which cause to perish will be too strong for them; for the account they will give of them-

selves will be truthful then, if they eschewed the truth before; and this will overwhelm them in shame and condemnation. They will be "*wheat turned to cheat*," to which is never given the wheat-body bearing seed. The divine sentence will be against them; so that an incorruptible and living house from heaven will be withheld; and they will perish in the corruption of the sprout-body in returning to the dust from whence it came—Anastasis, pp. 37-38.

Remarks on the foregoing.—To introduce any into this picture of the judgment seat of Christ besides fruitful "wheat" and "sicklied wheat," saints and Sardian saints, all of whom had been "Many sinners became saints by the obedience of faith," is to spoil it with a foreign element. Any statements anyone, even the author of this picture himself, may make that will introduce into this "field" those who never entered it, never became "wheat," or saints, are so many spots upon the face of a beautiful picture. A rightly dividing of the word of truth will avoid spotting the picture.—Editor.

EDITOR'S TOUR IN ENGLAND.

(Continued from page 366).

"For some time past the ecclesias in this country have been urged to take action against those who would not affirm their belief in the enlightened rejecter theory. This action has resulted in a number of brethren being expelled from their various ecclesias, and they are thus in a similar position to that which we occupied after the division here in 1894. As the result of a recent meeting in Leeds, at which two of our brethren were present, we learned to our very great satisfaction that four Yorkshire ecclesias represented, were in substantial agreement with our position. These brethren have recently been endeavoring to rectify as much as possible the damage which has been done among the Ecclesias, and they have invited us to join them in this work.

Bro. Williams, of Chicago, who has consistently endeavored to clear up misrepresentations of our belief, has largely contributed to bring about this state of mind. We therefore heartily welcome him and his sister-wife amongst us this evening. * * *

"In inviting Bro. Williams to London before he commences his tour in England our object is to ascertain from his lips the attitude he proposes adopting in relation to fellowship, with the recommendations he desires to make. This our Arranging Brethren have deemed to be the best way by which to remove all possibility of misunderstandings, and we trust the result will be satisfactory to each and all. We wish to approach this noble work with a whole hearted desire to build up and strengthen the brotherhood in our most holy faith. In order to make the crooked things straight

and the rough places plain. A number of questions have been presented to Bro. Williams for elucidation, and he will now address us, dealing with these, and give us his views in relation to the situation generally."

We then addressed the meeting and answered the questions, about thirty in number, which took about three hours, and which was taken in shorthand by the secretary, Bro. John Owler, in very excellent manner, notwithstanding the rapid speaking necessary, and evoked by the warmth and sense of the importance of the occasion. We hope to find room in the *ADVOCATE* or in a supplement for the address and the questions and answers in full, in the hope that they will be helpful to some who may not have had opportunity to give the matter the deep study which, as we believe, it deserves.

It was evident that nearly all who were present were willing there and then to declare their agreement with what had been said; but since it had been previously arranged that the matter should be ecclesiastically passed upon in a joint meeting the following week, that plan was wisely adhered to, and no room was left for a claim that action was taken under the impulse of excitement.

Bro. Owler, Sr., was the presiding brother of the meeting, and Bro. Whitehead of New Romney was invited to occupy the platform, who, at the close gave the meeting some very wholesome advice as to future procedure towards friends and foes, and impressed the thought of turning attention to heralding the Truth to the perishing and letting disputed matters rest as soon as we had rallied to the point of union and unity in the bonds of peace and love. Brethren came up from Brighton, and other places which we cannot remember; but we remember well meeting Bro. Randall, who has for some time been a hearty friend of the *ADVOCATE*.

Leaving the London ecclesias to deliberate and to decide upon their future action in the "Up-And-Be-Doing" movement, we left the following day for the city of Leeds. Bro. Overton kindly came to the station to see us off and rendered help in railroad matters which he was much more familiar with than we were; for the ways of Old England are quite different from those of America.

It is about five hours' run by fast express train from London to Leeds. Upon our arrival at the station we were met by Sisters Hall and Murry, and conveyed it to the home of Bro. and Sister Hall, which is our home while in Leeds, and upon our weekly return there for a lecture every Tuesday night during our tour in Yorkshire. At this writing this arrangement has been so prolonged and so pleasant, that it seems like taking a run home every week; and it is to continue, it seems, until our work in the North ends for the present with our last lecture in Leeds on Sunday, Dec. 27th.

Leeds is a city of 500,000 inhabitants. There are about one hundred and fifty Christadelphians in the city, meeting in two different halls. Those who stand upon the old platform and who refuse the absurd "amendment" from Birmingham, are known as "The Great George Street Meet-

ing," and it is with them, of course, we are sojourning, and from them we have had a very hearty welcome. They are plain, out-spoken Yorkshire people, who in the late efforts to press the brethren into acceptance of the new departure—the refusal of which would be at the peril of exclusion from Intelligence Columns, and deprivation of visiting lecturers—have maintained the old position to which we are endeavoring to rally those who are not afraid of men.

All the meetings in Leeds were fairly well attended, some of them quite largely. Arrangements were made for our weekly return to Leeds, for a Tuesday night lecture, from the various towns surrounding. This worked well in keeping up the interest which characterized the first course of lectures. The "amended" resolution brethren having refused to officially meet with us in an endeavor to unite, the Leeds brethren sent to the members individually a cordial invitation to attend a meeting where the "responsibility" question would be dealt with and the rallying point explained; and where questions would be answered. This meeting was largely attended by both parties, brethren coming from all the surrounding towns—Gainsley, Halifax, Sowerby Bridge, Elland, Huddersfield, Heckmandwike, and other places. After the address a number of questions were answered; and at the close some from the "Amended" meeting expressed themselves as in full agreement with what had been said. The desire of all such is to bring those with whom they are associated to see the evil and wrong of the division, and so they remain among them in this hope; but whether after failure is evident they will have the courage to take the only consistent and righteous stand in the case—that of ceasing to partake of the evil deeds of those who sow discord—remains to be seen. The work done in the city of Leeds is too much to be described in detail here, our readers may form an idea from the outlines of our tour as given in our columns, and by our Intelligence pages.

From Leeds we returned again to Sowerby Bridge for a short visit, where good audiences greeted our efforts, and where we had a very pleasant time with the warm-hearted brethren and sisters of a town which has only one meeting. Halifax is but two or three miles from Sowerby Bridge; but there confusion reigns, there being representatives of the "Amended" brethren. The so-called Partialists and the "No-Willists." The consequence is that Bro. and Sister Eggerton and Bro. and Sister Hanson, who reside there, find no rest for the soles of their feet, spiritually speaking. They therefore belong to the Sowerby Bridge ecclesia and are very helpful members.

From Sowerby Bridge we went to Huddersfield where our pleasant home was with Bro. and Sister Rhodes some distance out in the country; but (as was the case in all places visited) we "went out to tea" here and there. The first public appointment was out of Huddersfield some fifteen miles by request of Bro. Oates and his sister in Skelmanthorpe. Here there was a body of Adventists, having a church building of their own and among whom there were a few interested in the Truth through Bro.

Oates' efforts. They willingly opened the doors of their church to us and gave an attentive hearing and expressed satisfaction with what was said. Some of them came to Huddersfield to hear further. It appeared probable that a lightstand could soon be set up in the town, especially if Bro. Oates could continue his work there; but he and his sister were preparing to go to Canada, where we know the brethren (at Hamilton, perhaps first) will heartily welcome them.

Our work in Huddersfield commenced with an address to the brethren at the breaking of bread, not on Sunday morning, but in the afternoon. It seems that it is inconvenient for some to attend two meetings between which they must go home and return, so the meeting is held in the afternoon, and they remain in the hall, where they take tea, till the evening lecture. The hall was rather small, and its capacity was fully taxed throughout all the lectures. There is only the one meeting in Huddersfield so far as the Responsibility question is concerned, but there is a meeting of the "Partialists," and some of the "No-Willists" reside in the town. We found them all very cordial and kind, and could but deplore that doctrines and circumstances had separated them from us and continued to keep us separate; but union in the case of those called "No-Willists" was out of the question, since they had among them believers in the pre-existence of Christ and in a personal supernatural devil. It seems generally the case that when brethren break loose from the Truth on one question they go from bad to worse and thus widen the breach.

Some distance from Huddersfield there is a meeting of the "Amended" brethren—at Milnsbridge. A few who had withdrawn from the Huddersfield brethren were meeting with them, among them Bro. Joseph Heywood, whose name had been familiar to us for many years. He is a whole-hearted brother; but he has become imbued with the "Amended" idea that it is his duty to threaten the people with resurrectional torment as a means of bringing them into the waters of baptism, in contending for which Bro. Drake—"The Drake of England"—asked him if he had not better "mix in a little sulphur." Bro. Haywood has many companions in his suddenly discovered duty (?) of returning in part to the old fanatical fashion of frightening with fire rather than preaching the *gospel* after the fashion of "God so loved the world that he gave his only begotten Son, that whosoever believed in him might *not perish*, but have everlasting life." A search through the printed lectures and writings of the Truth's history must manifest to these intimidating "Amendmentists" an alarming delinquency on the part of the Truth's workers during the nineteenth century; for it is only by a few side expressions here and there that they can discover that resurrectional punishment was believed in, and alongside of these was the advice not to "trouble yourselves about how God would deal with enlightened Gentiles." But the "Amendmentists" have not yet recovered from the effects of this resolutional stampede, and until they do they will continue to be blinded by the smoke of the fire with which they vainly hope to frighten men and women into a relationship which can be formed only by belief and obedience "with all the heart." The truth needs

no sulphurous firebrands to do its work of reaching "good and honest hearts." Gentiles are in "damnation" enough already without preaching a gospel (?) that will impose upon them another "resurrectional damnation," without placing them on a probation for life or death. Hold out the olive branch to perishing men; fasten to it the beautiful words, "God so loved the world"—"Ho, every one that thirsteth, come"—"Come unto me all ye that labor." Those who will not respond to this are not of the "good and honest hearts," and what is the use of filling halls with drift wood? It is not large numbers to gratify vanity that the Truth needs. It needs men and women who know what they are doing, and who offer to God a service of free-will and heart-inspired devotion—a service wherein "perfect love casteth out fear."

The usual rallying invitation was sent by the Huddersfield brethren to the "Amended" brethren of Milnsbridge; and the "Partialists," having manifested friendliness and expressed agreement with our lecture on Inspiration, they were cordially included in the final invitation, which was sent to all individually after an official refusal had been received from the Milnsbridge Arranging Brethren. There was a good attendance, and the first meeting had to be postponed in order to answer all the questions and do justice to all concerned. Very few of the "Amended" brethren attended the second meeting; but the "Partialists" were well represented. After all the questions on the responsibility question had been answered, and Bro. Mecklebacker had spoken on the "Amended" side and we had replied to him, the "Partialists" expressed a desire to call a meeting in Elland in the most central place, to which the brethren in fellowship with them should be invited from the surrounding towns, and this was agreed upon. Then our hands were free to continue the public lectures and finish our work in Huddersfield. Indeed, wherever we went the public work of the Truth was kept up, never allowing it to be interrupted by the endeavors to bring our departed discordant brethren to themselves; for this we regarded as work of a private character and as a duty to make an effort to perform whether the results were promising or not, and whether it should meet with smiles or frowns. Duty is with us; results are with God.

Elland was our next place, where we made our home with Bro. and Sister Drake. This is a small ancient town. Only a few brethren are there; but there is "another meeting"—of "Partialists." The attendance at the lectures was good here again; and many came, and were very friendly, from the "Partialists" meeting (we do not use the name "Partialists," as a fitting one for all these brethren, but as one that has been used over here and by which they have become designated; so we enclose the name in quotation marks). The brethren of this name had come from Halifax to Sowerby Bridge to several of our lectures, and in good force to that on "Inspiration." At the close they, like the Huddersfield brethren, expressed full agreement with what was set forth. They did not think there were any among them anywhere who would disagree with the lecture. One brother very bluntly said that "a man would be a fool who would say that there may be errors in inspired Scriptures." These expressions from

the brethren of Halifax and Huddersfield encouraged the continuing of the efforts in Elland. So the same lecture on "Inspiration" was given there, and the result was an innovation to all surrounding towns to attend a meeting to see what could be done. The first meeting continued till after ten o'clock, when some had to catch their trains. We had previously drawn up a declaration such as we thought the meeting should be prepared to make in view of the facts at present existing throughout the British Isles. But there was not time to read it that night. We were, therefore, asked to have it printed, and send copies to all for mature consideration before attending a postponed meeting the following week. This was done. Following is the declaration:

To the Christadelphians throughout the world:

We, the brethren of Christ, assembled in a special meeting in Elland, Yorkshire, England, consisting of brethren and sisters of Halifax, Huddersfield, Elland, Sowerby Bridge, and Todmorden—

Desire, in the interests of the cause of the Truth and of unity and peace among its supporters, to make known our present position in relation to the divided state of our brotherhood, with a view of helping along the "Up-and-be-doing" movement which is now rallying the brethren to the old standard of peace which obtained before divisions arose from various causes. We realize that the time has come when it is necessary that each and every brother and sister should act individually in the interests of peace upon a sound basis, and that they should rally and free themselves from existing "parties," and from that officialism which has become dominant in the ecclesias of this country, whereby the many are governed by the few, and largely kept in the dark concerning official actions which involve the important question of fellowship between individuals and ecclesias.

There are two questions at present prominent in causing and continuing divisions among our brethren, viz.:

- i. The Responsibility Question.
- ii. The Inspiration Question.

Concerning the first, we would say that for many years there was peace and good-will among us, while there were different opinions as to how, when and where God would deal with "enlightened unbaptized Gentiles;" and those who believed in their "resurrectional responsibility" regarding their case as a "third class resurrection," it being considered "inappropriate" to class them with the "just and unjust" of the household of Christ, since they were not in covenant relation, and since the judgment at the judgment seat of Christ for His household is based upon the question of probation for good and bad, which can only apply to such as will have been in covenant relation, and whose judgment will therefore be by the law of the Gospel which they come under in Gentile times by belief and baptism. It is our belief that it is now our imperative duty to seek a rallying point that will save the brotherhood from the present divisional strife, which arises from demanding as a condition of fellowship a recognition of the

claim that "enlightened Gentiles shall be brought to judgment with the household to receive according to what they have done, whether good or bad." Such a rallying point we believe to be, briefly stated, that we agree that the resurrection, which came "by man," Christ, is predicated upon the law of the spirit of life in Christ Jesus, was brought into effect through the blood of the everlasting covenant, and that the resurrection and judgment thus brought into effect through Jesus becoming "the resurrection and the life" affect those only, in this dispensation, who come into the everlasting covenant by means of the "spirit, (word), water and blood." But that since God has, in the past, outside this *law* of resurrection, irrespective of it, and before the covenant was brought into force by the blood of the sacrifice, raised some from the dead. He has the right, the power and the prerogative to raise in the future whomsoever his purpose may require, and for whatever purpose he may see fit. "Them that are without God will judge," and we believe it to be sufficient, as a basis of fellowship, to accept this truth and that "the God of the earth will do right," without entering into the question of when, where, or how He will judge them that are without, or whom of them He will or will not, raise from the dead.

This rallying point we believe to be a "happy medium" between the two extremes, into which some have departed from our old standards, and we beseech all who love the cause of the Truth, and are zealous for its interests in these dark days, to rally to this question.

Secondly, as to the Inspiration Question. This Meeting consists of those who have for years been divided upon this subject; but the subject having been dealt with recently in our midst, in the form of lectures in various places, a mutual exchange of thoughts and belief has taken place with manifested agreement, to the extent that the original Scriptures of the Old and the New Testaments were inspired of God, and were therefore true—free from errors and mistakes.

These expressions of agreement resulted in our present meeting being called. We do not concern ourselves, and think others should not, about any theory of inspiration, for we do not believe that men can discover the mode of Divine operation in the "sundry times and divers manners" by which the Scriptures were produced and delivered to God's people. It is the *fact* of the inspiration of the Scriptures and the *fact* of their *full truthfulness* by reason of God being the Author of them, that we believe to be the rallying point upon this subject.

The fact of Divine Inspiration, and consequent unerring production of the original Scriptures, we believe to be the impregnable rock upon which must be founded every man's belief in what the Scriptures relate and reveal: and therefore it is a most important part of the foundation of our faith and basis of true and uncompromising fellowship. We therefore beseech the brethren throughout the world to forget and forgive all past troubles and animosities which the discussion of the subject may have kindled, and the divisions may have kept burning. Let all bury the past, and ask themselves, and one another, "Where do we stand *now*? Do we believe now that the original Scriptures were inspired of God, and there-

fore free from error and mistake? and do we agree now that this is one of the most important parts of the foundation of true fellowship in the Gospel. Let every brother and sister who believes this, rally to this rallying point, and let us thus unitedly stand and maintain a bold and uncompromising front against the common enemy of our Glorious Cause, and press on in the good fight of faith.

Under the existing circumstances it is necessary for us to speak particularly here, because many are not aware that any of those known as partial or falible Inspirationists differ from what we have herein set forth: and they will regard our appeal as superfluous. We are sorry that two unsound and compromising positions have been taken up by the two leading Christadelphian Papers of this country, one on the first subject and the other on the second under consideration. The Paper known as "The Christadelphian" is responsible for the sad division on the "Responsibility Question." This division being of recent date, the facts are well known by the leading brethren, but since the other paper, "The Fraternal Visitor," represents one side of the division on the "Inspiration Question," and since this division is of long standing, we deem it needful to point out the unsoundness of the position advocated by that Paper, and to beseech all to rally from it to the rallying point herein set forth. We cannot believe that many in fellowship with those advocating the erroneous position of the "Visitor" accept the position, but so long as they remain in fellowship therewith, they compromise a most important element of first principles; and we deem it our duty to sound a word of warning, a response to which we know will require great courage, and a strong sense of individual responsibility: or the leaders of the two papers have come to be possessed of a great degree of power and influence, which is sometimes used instead of reason and Scripture. The false position which we protest against, and which we desire all to rally from, we will give in the words of the chief editor of the "Visitor" which are endorsed by some represented by that paper. They are as follows:

"Does the following quotation from the "Fraternal Visitor" of August, 1888, represent the extent to which that Journal goes in denying the inspiration of the original documents? "That the Bible as we now have it has errors in it, and these errors cannot be proved to be (1) Errors of transmission (2) Errors of translation, or (3) That the errors themselves were not translated from the original documents."

To this the Editor of the "Visitor" answered: "The quotation from the "Fraternal Visitor" of August 1888, is not our writing, but it certainly represents the full extent of our denial. . . . It indeed might be understood as going further than we do, though I anticipate the writer of the circular would correct it in this particular—He says: "The Bible as we now have it, has errors in it, and that *these errors* cannot be proved to be either—(i) errors of transmission, (ii) errors of translation, (iii) that the errors themselves were not translated from the original documents. "*There errors*" ought to read *some* of these errors; or "these errors cannot *all* be proved to be, etc."

Now this answer sets forth that the inerrancy of the original scriptures cannot be proved, while it must be evident to all that whatever was revealed or related by the inspiration of God must be true, since God cannot err in the smallest particular. We cannot understand how men believing in the inspiration of the original scriptures can say that you cannot prove them free from errors, when it must be known that it is upon the fact of Divine inspiration we must depend for the certainty of truthfulness, since there is no other evidence of the truth of much of the history and of all of the prophecy. To assert that God inspired scriptures in which you can not prove there were no errors is to reflect upon the veracity of God.

We therefore deem the subject one of vital importance, and feel the need of all rallying to the point that, since God inspired all the original Holy Scriptures, they were free from error and mistake. To all those who believe this, and refuse fellowship with those who advocate the contrary, we heartily extend fellowship, and invite all brethren and sisters throughout the world to rally to this safe and sound position.

As regards all other doctrines, such as sin in the flesh, Christ's destruction of the diabolos in the flesh, the sacrifice of Christ, mortal emergence and the judgment of the just and unjust, with all other first principles of the truth, it is understood that we stand in the old position represented by that statement of faith published in Birmingham, which was generally recognized previous to our divided state. We repudiate the theories of no sin in the flesh, no sinful flesh, free life, that Christ's death was not necessary for His own redemption as well as ours, immortal emergence, and that Christ had no will of His own which He could have exercised apart from that of the Father.

Our rally is fearlessly for Pure Doctrine and Fellowship, in the hope that the "Church will again become the pillar and ground of the Truth," and support nothing else.

(To be continued.)

The Christadelphian Advocate

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INTELLIGENCE

Greene, Ia.—Since last heard from the intelligence from the Greene Ecclesia is partly of an enjoyable and partly of a sad and sorrowful nature. On Nov. 22nd we had the pleasure of a visit from Bro. J. Wood of Chicago, also Bro. Miller of Waterloo, Ia. We had at the same time Sister Machamer visiting with us from Shannon, Ill. Bro. Wood presided at the Lords table and gave us a very interesting address on the brazen serpent in the wilderness. Bro. Miller also gave us a short address on the same subject. Bro. Miller returned home the same day

while Bro. Wood remained with us over another first day taking in thanksgiving at which time we had quite a gathering of relatives, old and young, about thirty-five in all, taking dinner together and spending a pleasant time. Little did we then think that two of the number would now be sleeping in their graves. On Jan. 1st Bro. and Sister Strickler buried their youngest daughter Bessie, a promising girl of 11 years. She died suddenly on Dec. 30, her father at the time visiting his father and other relatives in Shannon, Ill. We all sympathize very much with Bro. and Sister Strickler in their bereavement. The other sad case is the death of our beloved Sister Bruce of Sheffield, Ia., who died on Jan. 12, with typhoid fever, leaving Bro. Bruce with seven sons and one daughter to mourn her loss. At the time of her death they were all sick with fever with the exception of one son, who was the only one of the family able to attend the burial of his mother, who was buried at Greene, Ia. She leaves a mother and six living sisters, five of them being in the truth. Bro. Sneath, her father was a staunch old soldier in the truth. Sister Bruce had grown up as one of a family in which the scriptures are held in enlightened reverence, her father being an old disciple whose desire and aim was to train up his children in the nurture and admonition of the Lord. In this work he was very successful as well as in the work of maintaining a light-stand in the midst of a population which is singularly prejudiced and inaccessible to everything like scriptural argument and appeal. In all his efforts to publish abroad among his neighbors the hope of Israel he had the zealous cooperation of his daughter, our deceased Sister Bruce, from the time of her obedience to the truth. Her general character as one of the Lord's sisters was such as to call for special now that she has passed away. Precious in his sight is the death of all who like her make wisdom the principal thing and seek it early. 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 progenitors by whom sin entered into the world and death by sin. But she did not rest under that law. She had escaped from it by a divine arrangement provided 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. 8-2. 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. We may say, therefore concerning her as was said by Martha concerning 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 has 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. Sister Bruce is not dead in the final sense. She is so only in the sense of a temporary suspension of life. She will stand again in life and for a moment wonder how all her sufferings are gone, and then the glorious reality upon which she had learned to place her expectations and desire will dawn upon her consciousness and she will understand that Christ is again on the earth and that she is one of those who have been recalled to life by his power. How come we to cherish the expectations that the very same identity which disappears in death will be restored and that our very Sister Bruce will look on us again and know assuredly that she is herself? We have this hope because God has promised that it shall be so and because he has raised up Christ from the dead who is

the firstfruits of them who sleep. We have thus a well attested historic fact as the foundation of our hope. The thing for which we look has already happened in the case of Christ and the possibility of the resurrection is placed beyond dispute. It is to us no incredible thing that God should raise the dead. Our Sister had established for herself a relationship with the second Adam, the Lord from heaven to whom God has given jurisdiction over all flesh that he may bestow upon his chosen ones the great gift of an immortal nature. The sadness incident to the approaching triumph of death over early womanhood did not shake her confidence in God's promise to restore her from the desolation of the grave. She now peacefully sleeps, waiting the coming day when she and all who have entered the ark of safety will be called from the dust to stand in the presence of our Lord and Master. The resurrection will not give us characters we fail now to acquire. No progress is made in the grave in the direction of spiritual mindedness. We appear before Christ with precisely those characters and dispositions which cleave to us when we die. If we are in love with this present evil world in any degree, let us consider how entirely such love excludes the love of the Father who raised up Jesus from the dead, and let us bethink ourselves how vain all worldly affairs appear when death is in immediate prospect and how certain it is that all is ephemeral except those things that are unseen and which relate to the mighty purpose of God in Christ Jesus. Amen.

GEO. ELLIS, Secty.

Northampton, England.—We have to report the loss of our aged and much beloved Sister Parnell, who fell asleep in Jesus on Dec. 20, 1903, aged 85 years, after a long experience in "The Truth," which she loved and adorned.

Our sister learned "The Truth" from the lips of Dr. Thomas, in Toron-

to more than forty years ago and came to England about fifteen years ago, up to which time both she and her husband believed in "Mortal immurgence," but having learned the way of God more perfectly, she became a very useful and affectionate sister, and up to a year or two back she was never happier than with bills in hand for distribution, she would give pressing invitations to come and hear "The Truth."

We laid her to rest on the 23d, our Brother Thorneloe conducting the funeral.

We received a visit from Brother and Sister Williams, arriving here on New Year's Day and staying until the 11th inst. He lectured publicly four times, once he addressed the brethren, making his "Plea for Unity." A few from the other Ecclesia in the town attended this meeting, and twice our brother exhorted; all these efforts were grand in the extreme, and our brethren were greatly edified, and cheered, and have great hopes of having a return visit.

We earnestly pray that the work for unity may be abundantly blessed by our Heavenly Father; we have no results to report so far as Northampton is concerned; our dissenting brethren admittedly wait the lead of the Birmingham meeting.

T. E. BODDINGTON, Rec. Bro.

Martinville, Ark.—As it has been some time since there has been any "intelligence" from this place, I thought I would write to you briefly how we are getting along. Although we are few in number, the majority of us meet regularly the first day of the week to keep in memory the suffering and death of our "Departed Lord," and to have our pure minds stirred up by "way of remembrance." Since the last intelligence we have enjoyed very pleasant visits from Bro. Dodson of Springfield, Mo. Bro. Dodson has been unfortunate in losing his eyesight, but he gladly looks forward to the time when 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. Isa. 35:5, 6. We have also enjoyed a pleasant visit from Sister M. E. Kelley of Filley, Mo. Sister Kelley has visited us several times and we are always indeed glad to have her with us. Our beloved Brother E. H. Miller has removed from here to Atkins, Ark., where he is in isolation. We are now enjoying the association of Bro. W. H. Beene, formerly of Wooster, Ark., who is quite a help to us. We are sorry to say that there has been no growth in our ecclesia in the past year, but we fully realize that "darkness has covered the earth, and gross darkness the people." Dear brethren, may we all walk worthily, and work while it is called today, for the night cometh when no man can work. May we also keep ourselves unspotted from the world, and let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith. Hebrews 12: 1, 2.

Yours in hope of eternal life,
J. F. SLOAN, Secy.

Quincy, Mass.—It has been a long time since there has been any intelligence from this ecclesia, but although not heard from they are still holding fast the One Faith delivered unto the saints. They heartily extend an invitation to all of like precious Faith, who may come this way to call and pay them a visit to strengthen them in the race for eternal life and to rejoice together in the one faith. Come whenever you have the opportunity and not wait until you are in the line of travel, for we all need encouraging words at all times. On April 19, 1903, our Brother Thomas Bean and Sister Ellen Webb were united in marriage and are with us looking forward to the return of the Master when he

shall appear and receive us unto himself. Also on Aug. 31, 1903, we rejoiced together over the fact that one more had seen the beauties of the truth. Miss Edith G. Pinel, after having passed a satisfactory examination, was baptized into that all saving Name. She is a daughter of Brother and Sister Walter P. Pinel.

The members of the Quincy ecclesia have at times expressed themselves very much strengthened and encouraged by being at the fraternal gatherings that have been held at Boston, Campello and Providence of late and are patiently waiting, looking forward to that great gathering when our Lord shall appear. The words often shall we repeat, How long, oh, Lord, our Saviour wilt Thou remain away. Nevertheless we are still patient and willing to endure the trials and afflictions which do come upon us and though they seem almost more than we can bear at times, yet we know that the Lord will not try us above that which we are able to bear. On Dec. 25, 1903 we held a gathering for the benefit of the Sunday School children and also the ecclesia, at which the children received prizes for the work of the past year. Encouraging words were spoken by brethren showing the beauties of the truth and also the care which we should have in bringing up the children in the way that they should go. Remembering at all times that we were once children and needed teaching in the way for eternal life. Trusting I have not taken up too much space in your Advocate, with love to all of like precious faith, waiting the return of the Master.

ARTHUR G. PINEL,

Recorder of the Quincy Ecclesia,
156 Water street, Quincy, Mass.

Dear Brother Williams:—We have a case of need in Quincy which any brother and sister desiring to help can address Arthur G. Pinel, 156 Water street, Quincy, Mass. A sister has been on the bed of sickness for a number of years and is in real need. Remembering at all times that it is more blessed to give than to receive and

this is really one of those cases. From your brother in the one hope, with love to yourself and Sister Williams, I am,
ARTHUR G. PINEL.
156 Water street, Quincy, Mass.

Preston, Ont.—It is my sad duty to announce to you the death of Brother Joseph Marshall of our ecclesia, who fell asleep in Christ on Monday, the 18th inst. and was buried in the Blair cemetery. Our brother had lived to a good old age, being in his eighty-seventh year. He was one of the oldest Christadelphians in Ontario, having been in the Truth for over forty-three years. He learned the Truth by his own study and research of the writings of Dr. Thomas, and made it so thoroughly familiar to his mind that, though his extreme age caused him to forget many things, he never lost his hold on his faith and glorious hope. He died in the full assurance of a glorious resurrection.

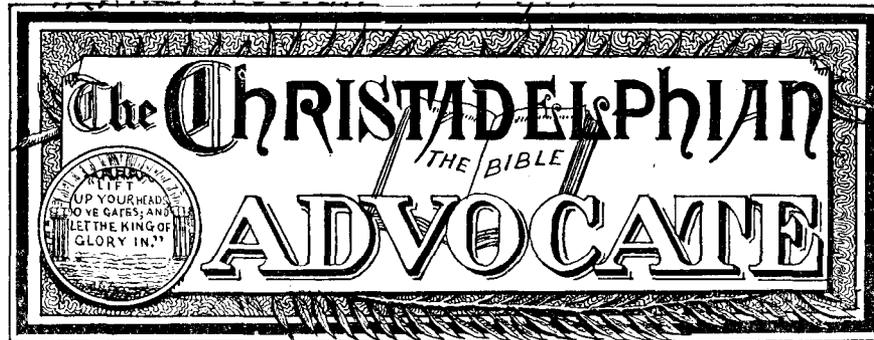
The funeral services were conducted by Brother Alex. Renshaw of Berlin, assisted by Brethren Hardy and Peddar of Doon. Bro. Renshaw read Psalm XLIX and then very ably explained to an attentive alien assembly the reason why the human family is subject to death, what death really is, and the only way of salvation. There were a number of brethren and sisters among the mourners and friends to whom the address was a great comfort. A sister-wife and seven children, all of whom have put on the saviour's name are left to mourn his loss and to look forward to a reunion with him when our Redeemer shall appear.

Your Brother in the One Glorious Hope,
JOHN HARRIS.

Washington, D. C.—On or about Nov. 15th we received into fellowship Bro. W. A. Beasley and wife from the Chicago ecclesia. They are making our city their home for the winter and we are glad of the addition to our

little body. Bro. Beasley is a very intelligent brother and one that loves to be with the brethren on all occasions and is very punctual at all meetings, more so than some of our older and well tried brethren. They are quite an example to all of us and I think they will prove a help in the time of need to all. Thanks to the Chicago ecclesia. Send us some more. Some time since I reported the admission of a young sister from Auburn, N. Y., Sister Runyon. The sister has since seen fit to withdraw from us, only meeting with us on two or three occasions. She received word from her mother in Auburn that we were in fellowship with the Chicago ecclesia and not with Bro. Strickler and was advised to withdraw, which she did. I immediately wrote the secretary of the Auburn ecclesia and placed our position before them, stating that we had not made the responsibility question a test of fellowship, etc., but up to the present have received no answer and it is now nearly three months since I wrote. The young sister we love and admire, but think she is allowing others to judge for her. She is meeting with a brother and sister who we regret to say indulge in practices not in harmony with a profession of the truth, and she is advised by older council to fellowship such instead of those who are striving to please God in their walk. All of our little ecclesia join in fraternal love to Bro. and Sister Williams, who are abroad and also to all of like faith. And as we have entered another year or passed another mile post along life's journey, may it be our lot to be more spiritually minded, deal more profitably with our talents, exercise more patience, strive harder to please Christ, and try to live more godly than in the past years, and should we fall asleep before the Master comes, may we hear the welcome words, "Well done, well done," is the prayer of your brother in Christ and Israel's Hope.

CHAS. T. CREECY, Secy.



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INDIVIDUAL AND SOCIAL WORSHIP

Sunday Morning Address, by Bro. J. Wood

The salvation of God provided for the human family is of an individual character: It is he or she that believeth and is baptized shall be saved, provided that each one keeps in remembrance, to obey all the commandments specified in the holy scriptures, and it is said by the Apostle John, that his commandments are not grievous, 1 John 5; 3.

The appreciation of the gospel, which is glad tidings concerning the kingdom of God, and the name of Jesus Christ, is more manifest in some cases than in others; and the exultations from the heart are more noticeable. As an individual case, I would refer to the Ethiopian eunuch, for it is said of him, after his baptism by Philip, that he went on his way rejoicing, Acts 8; 39. The Psalmist in the sixteenth Psalm, speaking as an individual, says, "I have set the Lord always before me, because he is at my right hand, I shall not be moved; therefore did my heart rejoice and my tongue was glad, my flesh also shall rest in hope, for thou wilt not leave my soul in Hades, neither wilt thou suffer thine holy one to see corruption: thou hast made known unto me the ways of life, thou shalt make me full of joy with thy countenance." It is recorded of Noah in Genesis 8th chapter, after he came out of the ark in which God had preserved him and his family, that he builded an altar unto the Lord, and that he offered sacrifices of clean beasts, and clean fowls, burnt offerings unto the Lord, and the Lord smelled a sweet savor. And likewise, when Abram first came into the land of Canaan, he built an altar unto the Lord, and called upon the name of the Lord. Elijah; another worshipper of the God of Israel, in his individual devotion, built an altar on Mount Carmel, all alone, in opposition to the four hundred priests of Baal belonging to Jezebel's court,

and Ahab the apostate king of Israel; thus Elijah showed his courage in the service of the true God. Daniel, the greatly beloved servant of God, is another instance of individual service; he lived in perilous times; he was already a captive in Babylon, and he was forbidden from worshipping his God according as was his custom; even for thirty days, a law was enacted that he was not allowed to ask any petition, except of the king of Babylon; and for the violation of this enactment, he was thrown into the den of lions, but God rescued him from death, by sending his angel and shutting the lions' mouths. In our day we are not put to the test, whom we worship; we are not required to build altars of wood, of stone, or of earth, by the riverside, or on mountain or on plain, but we are exhorted to sanctify the Lord God Himself, the place where this sanctification shall be is in our hearts, 1st Peter 3: 15, and then those who wish to know whom we serve can be informed, if they make the inquiry, and the answer shall be clothed in words of meekness and fear, giving satisfactory reasons for the faith and hope that we possess. With these few illustrations of individual service, I think we can better appreciate the individual characteristic of this 34th Psalm. "I will bless the Lord at all times, his praise shall continually be in my mouth; my soul shall make her boast in the Lord." Observe the expression, it is not confined to a weekly observance in tabernacle or synagogue under the law, nor a first day religious attendance under gospel times, but it applies to any and every day in the week, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Common sense alone will set a limit to the *all* times. It cannot mean every minute of our lives for temporal affairs have to be attended to; the earning of our daily food, the several duties devolving upon our connection with the outside world claim a great portion of our time and attention, so that it is under certain limits; as the word *all*, in its application to scripture texts often has to be considered; for instance, Matt. 3; 5. Then went out to Him Jerusalem and all Judea, and all the region round about Jordan. And were baptized of Him in Jordan, confessing their sins. Whereas there were some that did not comply with the requirements connected with John's baptism, for if we read the testimony of Mark ch. 11, 27-32 verses, we find that the chief priests and the scribes and the elders, acknowledging that they did not know whether the baptism of John was from heaven or of men; and consequently they were not included in the *all* that were baptized of John in Jordan; this proves the flexibility of the term *all* in ancient usage. So in this case I will bless the Lord at all times, means, using every opportunity for the purpose, as an apostle would say, instant in season and out of season his praise shall be continually in my mouth.

The activity of the mind of Nehemiah, the Prophet, when he was cup-bearer to the King Artaxerxes, upon the king inquiring what caused the sadness of his countenance, for it was an unusual thing for him to be sad in the king's presence, and upon Nehemiah explaining the serious cause, and the king becoming interested and apparently willing to accede to his wish for a long vacation to visit Jerusalem and to build the walls that were

broken down, and when it came to turn upon a question of how long his journey might be, right there, between giving the king an answer, "he prayed to the God of heaven" and then answered the king's question. This incident shows how near Nehemiah was to God, and the sequel shows how near God was to Nehemiah, for his petition was answered very favorably by both God and the King. Nehemiah had been premeditating upon this matter, had already previously to meeting with the king prayed to God that he would direct the king's mind to favor him in his proposed journey to Jerusalem, and so when the fitting opportunity came of a conversation with the king, he then evidently abbreviated his former prayer, and repeated the urgent need of the Deity's intervention. Nehemiah was no doubt acquainted with the testimony in Proverbs 21; 1, "The king's heart is in the hand of the Lord, as the rivers of water, He turneth it whithersoever He will," also the fact of God's work recorded in Ezra 6; 22 in which it is written, "For the Lord had made them joyful and turned the heart of the King of Assyria unto them to strengthen their hands in the work of the house of God, the God of Israel."

Again in the individual application, I would refer to the 145th Psalm: "I will extol thee, my God O King, and I will bless thy name forever and ever. Every day will I bless thee and I will praise thy name forever and ever. Great is the Lord and greatly to be praised, and his greatness is unsearchable. I will speak of the glorious honor of thy majesty and of thy wondrous works. The wondrous works of creation, and the wondrous works of redemption; and of his providence are themes that our minds can dwell upon in our meditations. We have the exultant joys of many of the saints of olden times. Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them: "Sing ye to the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea." Turning now to the New Testament in Luke 1; 46, the exultation of Mary the mother of our Lord. And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed; for He that is mighty hath done to me great things. And holy is His name, and His mercy is on them that fear Him from generation to generation. He hath shewed 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 unto our fathers, to Abraham and to his seed forever."

Coming back now to the 34th Psalm we find the feeling of fellowship for society in the worship of God in the 3rd verse, O magnify the Lord with me, and let us exalt His name together. It is ever to be desired when possible, when two or more are agreed to walk together in the Truth; if one fall down, the other can lift him up; in the midst of counsellors, there

is wisdom. The angel of the Lord encampeth round about them that fear Him and delivereth them. One can exhort the other saying, O taste and see that the Lord is good. Blessed is the man that trusteth in Him. O fear the Lord, ye His saints, for there is no want to them that fear Him; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. We might ask the question, how shall any enquirers seek the Lord, we cannot find Him personally by the natural sight, like some of old exclaiming, Jesus, thou Son of David, have mercy on me? Some in our day have given expression to the thought that God payeth no attention to any prayer unless it be duly offered in the name of Jesus, and that the offerer of the prayer be in covenant relationship to God. This is a theory that I think is not sound, for there are many texts of scripture, which show the mercy of God to sinners that prayed for God's blessing. The Syro-Phœnician woman, Mark 7; 26, asked Jesus to cure her daughter; she was outside the covenant with Israel, the Lord hearkened to her petition, and granted her request. The centurion, Matt. 8; 5, asked for a cure for his servant; he was outside of Israel, also, but expressed stronger faith than any of Israel, and his prayer was answered. He appears to have lived in Capernaum. I will now refer to another centurion of Cesarea, Cornelius by name. He prayed to God always, and his prayers were heard, see Acts 10; 4. Thy prayers and thine alms are come up as a memorial before God. Peter was sent to him to introduce him into the saving name of Christ. Then consider the case of Saul of Tarsus; he was convicted of his sinful course, by the Lord meeting him on the way to Damascus, and he asked what he should do, and he prayed, and he was directed in the way how he might receive remission of sins, and might enter into covenant relationship with God. The people of Nineveh were sinners in the sight of God. God sent Jonah the Prophet to proclaim to them their doom, but they repented at the preaching of Jonah and were forgiven, their lives being prolonged. As it was said of Adam before the creation of Eve, "It is not good for man to be alone," so it is in the spiritual relationship. Although an individual believer can exist as a unit, and can praise God, yet it is to be desired, where it can be accomplished, to have society in the Truth to comfort and encourage one another, that their prayers and praises may mutually be presented in the name of the Christ. So we find it written in the book of Malachi ch. 3; 16: "Then they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day, when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.

The Psalmist, supposed to be David, rejoiced in association in the worship of God, as written in Psalm 122; 1 saying, I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates O Jerusalem. Again is Psalm 42; 4: As the hart panteth after the water brooks, so panteth my soul after thee, O God, my soul thirsteth for God, the living God. When shall I come and appear before

God? My tears have been my meat, day and night, while they continually say unto me, where is thy God? When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God with the voice of joy and praise, with a multitude that kept Holy day.

The Apostle Paul took pleasure in calling to mind the association of the brethren at Colosse, as he writes 2 ch, 3 v. 1 "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

Again in commendation of brethren dwelling together in unity, I refer to the letter from the Lord Jesus Christ to the angel of the church in Smyrna, write "These things, saith the first and the last, which was dead and is alive, I know thy works and tribulation, and poverty, (but thou art rich), and I know the blasphemy of them, which say they are Jews, but are not, but the synagogue of Satan; fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days. Be thou faithful unto death and I will give thee a crown of life."

Unruly tongues are rebuked in this Psalm, and lips warned from speaking guile, also to depart from evil, and in contrast, to do good, to seek peace and pursue it. A godlike man is interdicted from being a fighting man or a covetous man, for a covetous person is an idol worshipper. We are called to peace, and holiness, without which no one shall be approved of the Lord when he comes. The face of the Lord is against them that do evil. Evil doers shall be cut off. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. We are all in the Lord's hands, we cannot deliver ourselves; and there is none that can ward off having troubles, for many are the afflictions of the righteous, but the Lord delivereth him out of them all. The Lord Jesus, when on the cross was in danger of having his legs broken, but you will remember that when soldiers came to break the legs of the malefactors, and brake the legs of the first and of the other which was crucified with him, but when they came to Jesus, and found that he was dead already, they brake not his legs, and so the scripture prophecy of this Psalm was fulfilled; he keepeth all his bones, not one of them is broken, John 19; 36. See also Ex. 12; 46. Not a bone of the Pascal Lamb was allowed to be broken. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. I think a few remarks about the broken heart which seems to be recommended would not be out of place: In our day and generation, when we speak of a person being heart broken, it is with feelings of pity and commiseration, for such are considered disconsolate, all courage and hope gone, but the use of the term by the spirit of God in its application, certainly requires a different construction, hence I would propose, as it is evidently the work of God for the heart to be broken, it must refer to that willing submission of the mind to obey God's teaching, to subjugate pride and self will, represented in that spirit of humility, expressed by our Saviour, Not my will but thine be done; and expressed by the Psalmist in ch.

51; 17; "The sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise." Having traced the most of this 34th chapter in my remarks, I will bring them to a close, having reserved the sixth verse for the conclusion: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." If we should search the Bible through to discover who this poor man is, I think we shall conclude that there never was such a wonderful man as the Lord Jesus Christ. He was without a home, had not where to lay his head, and yet he was sustained and provided for. He was meek and lowly, and we did esteem him stricken, smitten of God and afflicted; he was wounded and bruised on our account, and yet he was cheerful. He could say so complacently, In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. Let not your heart be troubled, ye believe in God, believe also in me. These are the comforting words of that poor man that cried and the Lord heard him. For reference to the crying and tears of this humble servant of Jehovah, turn to Hebrews 5th chapter and 7th verse, "Who in the days of his flesh, when he had offered up prayer and supplications, with strong crying and tears, unto Him that was able to save him out of death, and was heard in that he feared. In Psalm 86; 16 foretells his prayer for salvation: O turn unto me and have mercy upon me, give thy strength unto thy servant, and *save the son of thine handmaid*. And again in Ps. 116; 16: O Lord, truly I am thy servant. I am thy servant and the son of thine handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house in the midst of thee, O Jerusalem. Praise ye the Lord. So this poor man cried and the Lord heard him, and saved him out of the death state, and crowned him with glory and honor. Here is encouragement for all to put confidence in Jehovah, to wait patiently for the promised rest, which shall come to all the faithful. Christ shall appear to their joy.

WHENCE CAME GENESIS?

From Word and Work.

In my previous paper I have cited facts which can only be explained by admitting that Genesis was written by an Israelite, who was a native of Egypt, and for Israelites who were natives of Egypt—in other words, that it was written by Moses at the time of the Exodus. If these facts cannot be explained in any other way, the whole fabric of criticism is swept away. The Babylonian origin of the book is an utter impossibility, and any theory as to documents later than Moses must be abandoned by everyone who will keep to the paths of true science. The very life and hope of science is loyalty to evidence.

I shall now go further. I hope to show—and my readers will judge

whether I succeed in showing—that there is an accurate knowledge of ancient customs and events which must have been utterly impossible to any Babylonian Jew of 400 B.C., or even to any writer of documents a century or two earlier. It is the nature of truth to have its perfect accord with fact displayed the more full the more it is looked at and tested. And, if our conclusion from the evidence we have already is confirmed by this fresh investigation, things are only following their natural course. We shall regard the critical craze with deepening pity and bless God that He has vindicated His Word so fully.

Let us take the account of the investiture of Joseph by Pharaoh. Everyone remembers the details. "He took off his ring from his hand, and put it on Joseph's hand" (Gen. xli. 42). That might have been done, certainly, by a Babylonian or Persian monarch. Rings were worn and were used as signets. But "the Babylonian Jew" might have been misled by that very fact. He might have assigned a custom to the Egypt of the seventeenth century B. C. simply because he found it in the Babylon of 400 B. C. Indeed, one critic says, in a so-called Commentary on Genesis: "It is hardly necessary to remark that these objects of luxury, especially engraved stones, belong to a later epoch." That was written before the Egyptian explorations. These rings are now in almost every museum in Europe. They were worn by the nobility as well as by the kings of ancient Egypt. The rings were surmounted by engraved stones, which were used as seals. The transfer of the ring was really the transfer of the executive power: Joseph was enabled to give royal authority to any order he issued by affixing the king's seal to the document. We also read that he "put a gold chain about his neck." Here we come upon one of those proofs of perfect knowledge of Egypt, which smites the critical fabric like a lightning-flash. The word translated "chain" only occurs here and in a passage in Ezekiel. It is not the ordinary Hebrew word, and, indeed, is not a Hebrew word at all. There is no satisfactory derivation of the term *rabid* or *rebid*. But, when we learn that the ancient Egyptian word for collar is *rebit*, a startling light is cast upon the difficulty. *The word is Egyptian.* Equally so was the honor of the decoration. These collars were worn by kings and nobles and were presented as precious offerings to the gods. On the monuments we have pictorial representations of the bestowal by the monarch of these valued ornaments upon objects of the royal favor.

But there are two incidents in this scene which "the Babylonian Jew" did not understand, and regarding which mankind has been in ignorance till our own times. This ignorance has led to mistranslations of the Scripture—mistranslations which are found in the Septuagint, as well as in the English and other versions. The Septuagint version was made by Jews, who were themselves natives of Egypt, about 300 B. C. They have in many instances shown an accurate knowledge of the country and its customs but in the cases now to be mentioned they were in complete ignorance of what it was the Scripture referred to. These facts are in themselves quite enough to settle the question of the age of Genesis. Pharaoh says, according to our old and revised versions: "According unto thy word

shall all my people be ruled." The words, literally rendered, are: "Upon thy mouth shall all my people kiss." This was so strange an expression that a literal translation could only create difficulty, and it was thought better to give what seemed to be the meaning of the words. But a distinguished French Egyptologist, M. Chabas, has shown that we have here the only reference in existing literature to a very ancient and lofty Egyptian dignity. It was that of "the superior mouth." "This title," says Chabas, "is now known to us by an inscription of the 18th dynasty. . . . A high functionary, named, Tenouna, there called 'the great superior mouth in the entire country.' It is to this officer that Pharaoh confides all his authority.

. . . When Set-Nekt wished to share his power with Rameses III., he raised him to precisely the dignity of 'superior mouth of the land of Egypt.'" Now how did "the Babylonian Jew" get to know of a custom which had left no trace in the Egypt of his time, and of which natives of Egypt a century later knew nothing?

The same question is raised by the words of Joseph when he says to his brethren that God had made him "a father to Pharaoh" (Gen. xlv. 8). The words *ab l' Parao* were taken as pure Hebrew. The word *ab* lent itself to this mistake. In this case, as in the former, the Septuagint led the way. But we now know that *ab* is not a Hebrew word at all. It is pure Egyptian; and *ab en Perao* is used in the ancient Egyptian texts to designate the chief minister or officer who was attached exclusively to the household of the king. The *ab en Perao* (*l'* is the corresponding Hebrew preposition to the Egyptian *en*, and the only Hebrew word in the phrase) was treated with the greatest respect, and was in fact the "Vizier of the palace." Will the critics explain how the name got into a late and spurious production?

Plutarch, the Greek historian, states that the use of wine was unknown in Egypt before the time of Psammetichus (about the time of Josiah). This was apparently borne out by some words of Herodotus, who wrote about the same time as "the Babylonian Jew" was supposed to be busy with Genesis and the rest of the Pentateuch. Here, then, was a most formidable difficulty. In the history of Joseph mention is made of the king's "butler," or, rather, cupbearer. There it is plainly intimated that wine was in use in the time of Joseph. Could there be any plainer proof, it was asked, that Genesis was written *after* the time of Josiah? When they thought of this, critics felt virtuously indignant at the obstinacy of "the traditionalists," who still stood by the Mosaic authorship of the book. But the truth lay with faith, and not with so-called "learning." The Harris papyrus records that hundreds of vases of wine were offered to the gods by Rameses III. On the back of another papyrus an officer has written a note in the fifty-second year of Rameses II., which states that wine was distributed, among other rations, to the men engaged on certain public works. It was drunk even by noble ladies at Egyptian feasts. They are represented on the monuments as displaying only too evident signs of intoxication. The ancient Egyptians even had a festival of *Tehu*, that is, of drinking, which was celebrated at Denderah, and at which drunkenness

was a positive duty. But, it may be asked, was *wine* the intoxicant? In an ancient description of the feast we read the reply: "The gods of heaven are in transports of mirth; the Terti rejoice; the earth is filled with gladness; the people of Denderah are *drunk with wine*; a crown of flowers is upon their heads."

I conclude this paper with a word upon a "discovery" which a great critic imagined settled "the traditionalists" forever. Mention is made in connection with the chief cupbearer and chief baker, of Pharaoh's *Birthday*. Tuch said this celebration of birthdays was never an Egyptian custom. But *it was a Persian one*. The conclusion was represented as at once plain and inevitable. The writer of Genesis was ignorant of Egyptian customs, and he was writing in the midst of Persians customs. In that one representation he had mercifully been led to betray himself, and the secret of the authorship of Genesis was "out"! It looked exceedingly convincing; but it was nevertheless built up on ignorance with hands of haste and presumption, and, like the rest of the critical fabric, was a bit of pitiful falsehood. The very first Egyptian inscription that was deciphered smashed the supposed "proof" to atoms. The Rosetta stone records a decree passed by a convocation of Egyptian priests assembled at Memphis that *the birthday of the king* (one of the Ptolemies) should be celebrated by a festival in his honor. In this the priests were only continuing an ancient custom, and the custom was continued down to the latest days of the Egyptian monarchy!

THE TRANSFIGURATION.

An Address by T. Williams.

"The Son of man coming in his kingdom," was the burning hope of the disciples of Jesus when he was here; and what hope is there for us or for the world without the coming of the Son of Man in his kingdom?

In "sundry times and in divers manners" this hope of the coming kingdom of God was held up before the people by our Lord and his apostles. John the Baptist proclaimed that the Royal Majesty of the heavens was at hand." Jesus appeared and went throughout every city and village preaching the glad tidings of the kingdom of God (Luke viii:1). He sent the twelve disciples out to preach the kingdom of God (Luke ix: 1, 2). Paul dwelt two whole years in his own hired house, preaching the kingdom of God (Acts xxviii: 30, 31).

Hope delights to get as close to its object as possible. Its realization, actually, may be far away in the distant future; but hope will seek means of mentally tasting of its sweetness and living in its presence in various ways, as it travels along towards its literal fulfilment.

It was to give his disciples a taste of the coming glory of the kingdom of God that Jesus enacted the Transfiguration as an exemplification of his words: "There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom."

The kind consideration of our Lord in thus giving hope and desire just a taste of the goodness and blessings of the future kingdom has been sadly abused by a delusive theology which mistakes the shadow for the substance; and the words of the Jesus have been represented as meaning that the kingdom of God was actually set up during the ministry of Christ on earth, before the death of those who witnessed the Transfiguration.

One would think that the words, "see the Son of man coming," would have checked the mind from running into the mistake that the passage would find its literal fulfillment at that time; for the Son of man had not yet ascended and that must take place before he could come in his kingdom. His ascension did not take place till his personal ministry on earth had been completed, and since his coming in his kingdom must be subsequent to his going to heaven, how could it occur during his personal ministry on earth? Now the question is, in what sense would those standing there see the Son of man coming in his kingdom before they would taste of death? If the answer is that they would see the actual and literal establishment of the kingdom, then the words imply that after this they would taste of death—they would have the joy of seeing the kingdom of the Son of man set up and then death would snatch them away from its blessings. Yet the scriptures generally teach that flesh and blood nature will be changed into immortal nature before the saints possess the kingdom; for "flesh and blood cannot inherit the kingdom of God" (I Cor. xv: 50), and "Except a man be born of water and of the spirit he cannot enter into the kingdom of God;" and "that which is born of the spirit is spirit" (John iii: 5, 6). It is "when the Son of man shall come in his glory" that he will say to his faithful ones, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and there will be no death for them after that, for they shall be "like unto the angels, and shall die no more" (Luke xx: 36). At the time, therefore, when the Son of man shall *actually* and *literally*, "come in his kingdom," there will be some who "will be alive and remain to the coming of the Lord" and these will see him "coming in his kingdom; but the words referred to will not be applicable to them. Of them it cannot be said then, "There are some standing here that shall not taste of death till they see the Son of man coming in his kingdom;" for they will not taste of death at all, but will be "changed in a moment, in the twinkling of an eye" into immortality or deathlessness.

Those of whom our Lord spake in the words under consideration were in some manner to see the Son of man coming in his kingdom before they would taste of death, and after this sight they would die. So again the question is, in what sense did they see it?

It is "in sundry times and in divers manners" that God's glorious purpose is made known to men. The prophet Daniel saw the future history of the world, and he saw the coming of the Ancient of days and "the kingdom and dominion and the greatness of the kingdom under the whole heaven, given to the people of the saints of the Most High" (Chap. vii: 22-27). A thing cannot be seen as a *reality* until it becomes a reality;

but He who knows the past and the present can bring back and exhibit the future in divers manners in most glowing and beautiful word-pictures or in causing events to appear panoramically to the minds of His prophets and faithful people. With men, a mirage can only reflect that which actually is, but with God his purpose in the future is such a reality that He can cause it to throw its reflection back through ages and make it visible to the minds of men, and sometimes to the natural eyes. If under the control of finite ingenuity, the electric current can be made to write and paint "moving pictures" of actual moving things, it is not a very long step forward to realize that the Great Infinite can cause to pass before the eyes of men "moving pictures" of future events which are not yet real to men, but fixed and unalterable in the purpose of Him who is immutable.

Now in order to give his disciples a cheering glimpse of the future real "coming of the Son of man in his kingdom," Jesus was transfigured before them" (Matt xvii: 2). As a matter of fact, Jesus was at that time mortal, flesh and blood nature; but when he shall come in his kingdom literally, he will be immortal, glorious nature. Not being actually in that glorious nature it was necessary that he should be "transfigured" in order to be a reflection of the future event to be manifested. Here was the mortal made to *appear* as an immortal. That Jesus was not literally made immortal by his "transfiguration" is evident from the fact that God's arrangement in His plan, or "law of the spirit of life" was that the "joy that was set before" Jesus could be attained only by "enduring the cross;" and the "new creation" state could only be reached by Jesus becoming the "first fruits" of them that sleep in the dust of the earth. So his transfiguration was a reflection of a future event and not the event itself, and now, here is the key to the whole question; for this will be found true of every part of the vision—"vision," did I say? was it a vision, then? Ah, if it was, we are helped along wonderfully in understanding how the son of man could come in his kingdom before the death of some who stood there, and still he has not come in his kingdom yet. "Tell the *vision*," said Jesus, "to no man, until the Son of man be risen from the dead" (verse 9).

"His face did shine as the sun, and his raiment was white as the light" is the result of "transfiguration;" and this is a representation of that future glorious state of immortality in the kingdom of God; for it is said of all the righteous, "Then shall the righteous shine forth as the sun in the kingdom of their Father." "And, behold, there appeared unto them Moses and Elias talking with them." The "visions" which God causes are some times so complete as to be audible as well as visible. The visions of John upon Patmos not only manifested the events of the future, but they brought to his ears the words of the various speakers in the parts they played in the dramas, also the songs of triumph ascending from the enraptured redeemed of all ages and kindreds were sweet music in the ears of the apostle, which gave him a taste of the thrill and ecstasy which will be his delight and joy in its future reality. But why should Moses and Elias appear in a vision of the kingdom of God? There was no more reason for them to be actually there than there was for Jesus to be actually immortalized. If the one was

an "appearance," the others may be. In John's visions of "things that shall be hereafter," he saw and heard many who had not yet been born—at least we may hope so, or else alas, for all believers who have lived since about A. D. 96. If Moses did actually stand there alive it must have been by resurrection, and then he could not have been immortal, for "they without us shall not be made perfect;" and Jesus is the "first fruits of them that sleep."

The fitness in the appearance of Moses and Elias in a vision of the kingdom of God is in their representative character, both from their prominence in the work of God in Israel, and, it would reasonably seem, from the one being a representative of the dead, and the other of the living when the Lord comes, who will inherit the kingdom.

Now in this miniature kingdom we have, when we study the details represented, a manifestation of the things concerning the kingdom of God and the name of Jesus Christ. In Luke's record we have it added that Moses and Elias "spoke of his decease which he should accomplish at Jerusalem." Perhaps this was thrown in, mingled with the glories of the future, as indicative of the means to the end, and in such a way as to help the observers to bear the dark view of the necessary death of their Lord, while the dazzling splendor of the glory that should follow shone out in its resplendent beauty before them. Bpt his "decease which he accomplished at Jerusalem, Jesus obtained a name above every other name; and he became the only name given among men by which we can be saved. So in this vision we have the things of the name and the things of the kingdom, by which the transition from the mortal state into the immortal is possible for us, and is exemplified by the "transfiguration."

Now let us behold this kingdom. Here is Jesus the King supreme shining forth in his glory; here is Elias glorified as representative of all the glorified ones who will be alive and remain to the coming of the Lord, to be changed in a moment in the twinkling of an eye; and here is Moses representative of the dead who shall come forth to the same glorification. For the subjects of the kingdom we have only to look at Peter and John, who were not transfigured, but remained in their mortal state in appearance and in reality. But a *feeling* came upon them which found joyful expression in the words, "Lord, it is good for us to be here; let us make three tabernacles; one for thee, and one for Moses, and one for Elias." When the vision becomes a reality, and the rulers of the world will shine as the sun, and their raiment of righteousness shall be as white as the light of heaven, then will every nation and tongue and people be thrilled with irrepressible joy and delight, crying out, "Lord, it is good for us to be here." With gladdened hearts and willing hands they will desire to make dwelling places among them for the king and all his royal associates, who like Moses and Elias, have battled with the vicissitudes of an evil life and have been rewarded with glory, honor and power with him who is King of kings and Lord of lords.

THE SECOND EPISTLE OF PETER.

It is indeed truly grand to be able to realize the fulness of provision which the Deity has made, whereby his servants may be thoroughly furnished for the good work unto which they are ordained, which is ultimately to result in eternal life to all who are availing themselves of the wise provisions which He hath made. The Epistles are marvelous evidences of this provision, including, as they do, most abundantly, points of doctrine, rules of guidance for our lives, richness of promises for eternal blessing, combined with comforting assurances for the present,—gifts, brethren,—which from no human source is available; therefore, it is grand to realize “knowledge,” as I understand the term herein expressed, implies *understanding*; the knowledge of God is always there, but understanding is the Source, and the goodness of the Deity toward us, and to realize it as we ought, it is an incentive to obedience to the Divine will. Peter’s Second Epistle, like the First, emphasizes the grand fact of a present possession of a relationship to the Heavenly Father and Jesus Christ, which prior to the reception of faith and the obedience, the necessary outcome of faith—neither Jew nor Gentile could possibly have. This position is obtained as he says in verse 1, “through the righteousness of God and our Saviour Jesus Christ.” This union of co-operation, if I may so term it, forms the base and the keystone of the doctrine of salvation, which runs through the Divine word, from Genesis to Revelations. And it unquestionably has to do with sin, and redemption from its consequences. Note the second verse, “Grace and peace be multiplied unto you *through the knowledge of God* and of *Jesus our Lord*.” Now it is evident that God has sufficiently revealed Himself both by word and actual manifestation, in “Jesus our Lord,” as to enable His servants to comprehend His divine purpose; not an ever present possession with us. Still we are enjoined to “Buy the Truth and sell it not; also wisdom, and instruction *and understanding*.” 23 Prov. 23 v.). The glorious fact remains that, associated with this knowledge, of which Peter writes, that it is “according as His *divine power* hath *given* unto us all things that pertain unto *life* and *godliness*, through the knowledge of Him that hath called us to (or by) glory and virtue” (v. 3). Now this *divine power* is the same which the Apostle Paul styles “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them;” (2 Cor. V. ch., 19 v.). A glance at both contexts will show the parallel: Paul describes the man, “in Christ, as a new creature; old things are passed away; behold, all things are become new.” Peter refers to the “life and godliness,” which is associated with Christ and tells us, “Whereby are given unto us *exceeding great* and *precious promises*, that by these ye might be partakers of the divine nature, *having escaped* the corruption that is in the world through lust,” (v. 4). Now, brethren, do you indeed rejoice in that you realize this to be your present position? If not, I am afraid you have not seen far enough. Let us consider this just a moment: those to whom Peter wrote (they of the circumcision) had indeed received pre-

cious promises on their being brought back to be "the people of God which had not obtained mercy, but now have obtained mercy." That mercy could never have been obtained except through faith and their obedience to Christ; nothing could have given escape from the corruption, which in its two fold sense of natural alienation and their own sins—but this, and they had realized it as the 1st ch. of the 1st Epistle shows. Now walk back with me and we will read together Paul's writing to his brethren at Corinth, in which he shows that "ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved," (2 Cor., VI., 16-18, and VII. ch., IV.). In both these beautiful testimonies the point emphasized is the separateness and escape-ment from the inevitable consequence of the lust, or evil desire, which must be traced back to its origin in the garden of Eden, if we are to understand "the knowledge of God and of Jesus our Lord." Not that we are, as yet, partakers of the divine nature, but our association is positively such that we "*might be*," not that we are made secure from entering the condition of death; which latter cannot give or take away anything from us, but rather that because He lives we may live also. The *non-escapement* of "the corruption that is in the world through lust," is an accepted axiom of the Truth by the revealed word, predicated on the wrath of God, which, His mercy all along the line, from the very day when that wrath was by sin engendered, right down to the present, is manifested in the provision for individual justification in which His righteousness has been so abundantly manifested and which by Peter's and Paul's Epistles show to centre in Jesus Christ.

Now then, let us see, we are "called the Sons of God;" "now are we the Sons of God" (1 Mo. III. ch., 1 and 2 vs.). This is an inexpressible gift, but we have not attained to the perfect stature of the fulness of Christ yet; no, nor had the brethren to whom Peter and Paul wrote, the period of fulness of time has only as yet been achieved by "Jesus our Lord," in whom the gestative fulness of birth lies. We have to "work out our salvation," the *nine* things which are named, (and of which reference is made in No. 6 of "Things New and Old," vol. 1) are to be employed by us as evidence to our Father that we believe, that our faith is not dead, that hope is still fresh with us and that our living experience in the work, so progressive in character as described in verses 5, 6 and 7 will make us "that we shall neither be barren nor *unfruitful in the knowledge* of our Lord Jesus Christ" (v. 8); and so the fulness of stature of the new man will one day be achieved.

Peter next tells his brethren that "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was *purged from his old sins*" (v. 9). I am inclined to the idea that Peter here is enjoining on his brethren the absolute necessity of showing forth their faith (in the

present truth v. 12), by the works which he commanded, even as God had provisionally purged *them* as a people from their "old sins" by the works of the law, which law was good and holy, though very exacting, and so they were to remember that this greater mercy, which they obtained through the knowledge of God and their Saviour Jesus Christ, was not to be without that effort, which the performance of those things required, and that they were of a kind which would make their calling and election sure, as shown in v. 10. The result is given in v. 11. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." I am strengthened in this view by v. 12, which says, "Wherefore I will not be negligent to put you always in remembrance of these things, though *you know them*, and be ye *established in the present truth*." What things would be known so well of them of the circumcision as those of the Mosaic law? And it was right that there should be a proper recognition of the things that were done under the law, which, said Paul, was the "schoolmaster to bring them to Christ." And again he had written of those who had by *the law* "the form of knowledge and of the truth in the law," (Rom. 11, 20 v.). But "*the present truth*" was that now which Peter desired their *establishment* in; of the danger of reverting back to the provisions of the law, ample reference is made by both apostles, notably in Paul's letter to the Galatians and in this second epistle of Peter's, at ch. II. The law could, and did, purge from sins, but, not until Christ became the "Acceptable Sacrifice" could there be redemption from inherited sin in the flesh. Thus, however faithful a man might be under the law, the ratification by Christ was necessary ere the righteousness of God could be complete; it was, therefore, no wonder that this righteousness of God and our Saviour Jesus Christ should be made the supreme theme of the Epistles, as by it not only were they purged from their individual sins, but were also made free from the pollution, or corruption, that is in the world through lust,—in other words, the body of sin had been destroyed of its power to hold in death and resurrection was sure. "Old sins," then, as Peter used the term, were exclusive of *the sin* which Christ by the "laying down of his life," "the giving of his body" (Luke XXII, 19), the pouring out of his soul (Isa. VIII, 12), and the offering up of *Himself* (Heb. IX, 25), the body was prepared for sacrifice and this requirement was for the putting away of sin. "Old sins" were embraced by the favor and mercy of God, just as Paul refers to the Gentiles in Rom. III, 23, in these words, "whom God hath set forth to be a propitiation *through faith in his blood*, to declare his (God's) righteousness for the remission (marginal rendering, "passing over") of sins that are past through the forbearance of God." God could and did forgive sins, which were not in the nature in which Christ's offering was necessary, but God could not, and does not, bring any unto justification of life without that Sacrifice. That this Sacrifice was to be associated with God's Son is abundantly set before us, look at Matt. III, 13-17 vs; John 1, 29-36 vs.. Everywhere this beautiful truth abounds—*God and Christ*—and it was of this that Peter was desirous of "always putting them in remembrance," v. 13.

He was anxious, too, that even after his own death they should still have this remembrance, he assures them that it was in no fabalistic manner that their conviction had been obtained, he recounts the wonderful vision on the Mount of Transfiguration and speaks of it as the "power and coming of our Lord Jesus Christ," thus strengthening their (and our) hope of likewise beholding "His majesty;" he also refers to the Father's attestation of His beloved Son, and the Father's pleasure in Him. Truly a very honored privilege was theirs to hear that voice in the holy mount and behold the glorious majesty of the Lord Jesus Christ as He will appear at his return. But to them who had not this privilege, he writes, "We have also a more sure word of prophecy (or as one rendering has it), 'the word of prophecy made more sure,' whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts" v. 19). From this statement it is very clear that without prophecy the world is in darkness, concerning God's purpose, not only as regards the future, but also in relation to the grand things of the Name in which God and Christ stand in such close juxtaposition. The source of prophecy is next mentioned, "knowing this *first*, that no *prophecy of the scripture* is of any private interpretation. For *the* 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," vs. 20-21.

From these it is very evident, brethren, that prophecy is intended to be *understood*. Yes, brethren, and it is just this understanding that will absolutely exclude the private interpretation. So let us *all* always be most careful to study every subject and compare it with the divine testimony and if we cannot find harmony therewith, be sure it is of no value, but if it is in harmony therewith, hold it fast and rejoice in that you can with confidence proclaim it as true.

W. WHITEHEAD.

PETER'S PLEA FOR UNITY AND LOVE.

1st Peter 3:8.

*Delivered before The Fischer Hall Ecclesia, Jersey City,
December 27, 1903.*

Dear Brethren—It is an element of our calling in Christ, to bring into mutual remembrance all those things which make for holiness of life, or the perfecting of character.

The holiness of God on one hand, and the natural pollutedness of the human heart on the other, supply the reasons why religious discipline is a necessity, and the statement "Without holiness no man shall see the Lord" clearly defines the issue, and suggests this individual inquiry—is my life one of holiness unto the Lord? And seeing that we are of those who are to "appear before the judgment

seat of Christ" for his judicial settlement of this self same question, we shall do well to occupy this period of space in humble meditation on that portion of God's word recorded in 1 Pet. 3:8.

Dearly beloved, in view of the peculiar conditions by which the household of Christ is beset at the present time, this exhortation comes to us with striking force, to arouse us from the paralyzing influences of internal strifes, to emancipate us from the thralldom of mere letter service, and to induct us into the limitless region of spiritual development.

This text is an imperative summons to unity and love, and is in agreement with the burden of our Master's oft-repeated injunctions, and with the apostolic admonitions addressed to those who have trod this path before us, and are now awaiting in peaceful repose the physical unity, to which a certain present mental unity was, and is, an essential and indispensable prerequisite.

It is painfully amazing that this precept which, in fact is one of the underlying principles upon which is based the Father's scheme for the redemption of our fallen race, and the ultimate fusion of its members into one spirit brotherhood; dominated by one eternal Father Spirit, should be as little recognized in the realm of practical christianity, as it is. Yet, it will be recollected that the prayer of Christ immediately preceding the termination of his mission (as if desiring to accentuate and perpetuate its paramount importance) was conceived with this very end—His words are: "Father, I pray thee, that they may be one, as thou art in me and I in thee, that they also may be one in us. * * * I in them and thou in me, that they may be perfect in one."—Jno. 17:20-23.

The oneness for which supplication is here made undoubtedly includes a present unity, which is also designed to evidence to the world the validity of Christ's mission as the sent of the Father; and further, the fact that he and his brethren are one. When, therefore, from any cause whatever, this element of unity is lacking among Christ's brethren, their testimony to the world lacks the all-important seal of divine authority—nay, more, their claim to possess the overshadowing love of the Father may justly be called in question. And thus their power for good in the world is hopelessly destroyed, and the object for which they are called ignominiously defeated.

Those who claim to be Christ's must therefore be one with the Father in the identical sense in which he was one with him prior to his resurrection and glorification. This unity had its foundation

and essence in the apprehension of, and allegiance to the same facts and conditions. Our Lord's apprehension of the will of his Father and his unswerving devotion and submission to that will were the simple contributory elements to their unity. Were it otherwise there could have been no unity, and God's purposes respecting the race would have failed.

Note the grounds upon which he based his appeal for final glorification: "I have glorified thy name on the earth." "I have finished the work which thou gavest me to do." "I have manifested thy name to the men which thou gavest me out of the world." "I have given them thy word which thou gavest me." "I have kept thy name." Thus was a legal title created to the end for which he prayed, and which as we know the Infinitely Righteous One duly respected, in that he raised Him from the dead and constituted him a Prince and a Saviour. Did Christ fail in any one particular, an essential element in his unity with his Father would have been lacking, and this would have effectively barred the possibility of his elevation to the first place in that family of Spirit Beings which is being gradually built up out of the crude material of which we form part.

The historic successors of Christ and the apostles are also candidates for election to the spirit family into which Christ has already entered upon certain definite and specific principles; and it is of importance to recollect that the Father Spirit in condescending thus to honor them has ordained that the principles upon which this evolution shall be conducted shall be the same for every son of Adam's race.

We have seen a reflex of these principles in the life and work of Christ, by having his mind amply and correctly attuned to the divine will, which was to him as meat and drink, every discordant element was eliminated and one unbroken mental affinity and unity with the Father maintained to the end. And so must it be with us, dear brethren. Are our minds in sympathy with the will of our Father respecting us? If so, then the unity to which we are called is an accomplished and existent fact. Then, indeed, are we one; one with Christ, and one with the Father. Then also is our title to a future physical unity with Christ and God secure.

Incomparably lofty destiny; what human ideal can compare with this noblest conception of selectness? Before its matchless splendor and transcendent glory all human aristocracies pale into the insignificance of hollow show.

But, brethren, is it a fact that we have established a valid title

to this royal succession? The ability and the willingness of a generous Father to accomplish his part of the glorious plan are separate issues which I recognize and believe. But it is also a fact that in the exaltation of our absent Lord I can only perceive God's guarantee to man of that ability and willingness; but in the final working out, manifestly we hold our future destiny in the hollow of our own hands, as did the one who feelingly admonishes us to unity and love. And right here it becomes all-important to know to what extent, if at all, biting and devouring one another is in accordance with the mind and purpose of God, and makes for unity. Can divisions make for the unity of spirit? Surely we owe it to God, to Christ, to the world and to ourselves to declare whether or not these acts are contributory to: 1st, the glorification of God's name on the earth; 2nd, to the accomplishment of the work He has given us to do; 3rd, to the manifestation of his name to those He has given to Christ out of the world; 4th, to the bestowal of His word which he has revealed to us; 5th, to the individual keeping of His name. These are pertinent questions, but not more so than they will be when addressed by another individual, and at another time and place. Earnest men and women will see to them now, lest peradventure we be found wanting in the end. In the language of Bro. James Washburn: "we may not have been responsible at the inception for certain conditions, but we may become so by permitting their continuance."

Finally, brethren, we are exhorted to love. God loved us when as yet there was nothing lovable about us. Christ's death is evidential of that love. Our love of the brethren must therefore be based on the fact that God loves them and commands us to do likewise. True love is never passive, but earnestly active—the intensity of divine love, measured by the sacrifice it inspired is very much underestimated, perhaps we cannot now fully appreciate it, but to the extent to which we are able to do so, let it find expression in cessation from uncharitableness in thought, uncharitableness in word, uncharitableness in deed, from strife and envy, and in a word, from all those things which grieve the heart and cloud the eyes. Bid selfishness and pride depart, that the glory of the Lord may be revealed in us and by us.

That they might repent and do the first works were among the reasons why the Spirit called attention to the irregularities in the Asian Churches. The same Spirit speaks to us this morning through the written word with a similar objective in view. Let us arise

then as one man and put our house in order, for the coming of the Lord draweth nigh. And who shall abide his anger? In this may God help us, and to his name be praise ever more. Amen.

ASA F. LIOUEL BENJAMIN.

ST. LOUIS WORLDS FAIR.

The time has arrived when some definite action should be taken in regard to the project of bearing a testimony on behalf of the truth at St. Louis during the time of the exposition there. While the responses from the brethren have not been such as to warrant arranging for space for a stand in the fair grounds, yet there are sufficient funds in view to enable a liberal supply of literature on the truth being distributed in connection with religious meetings that will be held there during the summer and fall. In the absence of any brethren being located in St. Louis the services of some brother would be required to attend to this work, and the committee suggested by Bro. Spencer could take this in hand and make all the necessary arrangements as to what to distribute and how to distribute it to the best advantage for the advancement of the knowledge of the truth. Meanwhile any brethren who may be able and willing to take part in this work by contributing to the expenses connected with the same may communicate with the undersigned. Let us be up and doing in this matter so it may be said of us we have done what we could. So far as the truth is concerned this is the day of small things, but let us do the small things to the best of our ability and leave results to Him who alone can give the increase.

JAMES LEASK,

532 W. 62nd St., Chicago, Ill.

Wauconda, Ill., Feb. 21, 1904.

DEAR BROTHER LEASK:

In response to your appeal through the Advocate for the co-operation of brethren on behalf of the truth at the coming World's Fair to be held this year at St. Louis; to provide and gratuitously distribute the literature of the truth; allow me to say the Wauconda Ecclesia heartily approve of the idea and agree to contribute \$25.00 to a fund for that purpose, whenever you shall call for it. We heartily endorse the letter in February Advocate written by Brother James Laird, and sincerely hope our brethren will not let this opportunity slip in witnessing for the truth.

God in his infinite mercy has brought up out from the darkness of nature, into his glorious light, and in so doing "He has given a banner to them that fear him that it may be displayed because of the truth." Psalm 60, 4.

We may never know to the full extent the amount of good done by distributing several thousand copies of the great salvation at the Chicago World's Fair, but like good seed it has brought forth fruit here and there

but we cannot measure its entire usefulness by the comparative few who have rendered obedience through its instrumentality. That little work has been carried to the end of the earth bearing its silent message of light and truth as bread cast upon the waters to be seen after many days.

On behalf of the Ecclesia,

J. SPENCER, Secretary.

As no committee has been named to take this matter in hand kindly allow me to present the names of three able brethren to fill that office.

DAVID TOLTON, Guelph, Canada.

MCDANIELS Pine Grove, Florida.

THOMAS WILLIAMS, Chicago.

Fraternally your Brother in Christ,

J. SPENCER.

Burlington, Ont., Feb. 21, 1904.

DEAR BROTHER LEASK:

Referring to the St. Louis World's Fair distribution of literature, I would say that it appears to me that we should not let this opportunity go by to testify and witness for the truth. The grand opportunity that is afforded us in an assemblage of this kind is not met with every day, and to lose or let slip the possibility of reaching thousands of honest hearts would be a sad blot in the history of those who have become acquainted with God's purposes in the earth and are looking for the realization of their hopes in the kingdom of God. I would suggest that you make an earnest appeal for this important work through the Advocate and let there be a prompt and up and be doing response in a liberal spirit, this is our opportunity, "now is the accepted time, now is the day of salvation." Let there be no regrets that our duty is not performed, let the word go out, so that "faith may come by hearing and hearing by the word of God."

Your brother in the hope of life and glory in Christ Jesus,

ALEX. C. BIGGS.

The Christadelphian Advocate

APRIL, 1904

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THE JUDGMENT SEAT FOR PROBATIONERS.

Doctor Thomas In Anastasis:

Page 14, last Par: Having emerged from Shoel from "the womb of the dawn," the second stage of the process finds them, after the type of the first Adam, "standing before the judgment seat of Christ" (Rom. xiv: 10), as the result of their having been angelically "gathered together unto him." (Matt. xxiv: 31; 2 Thess. ii: 1.). Adam, at

the bar of Deity in Paradise, had arrived there through probation, and emergence from a hiding place, where he had been brought forth by the voice of Yahweh Elohim (Gen. iii: 1-9); so with his descendants; they arrive at the judgment seat of Christ through probation and emergence from Sheol, in which they have been long hid; and from which the voice of Yahweh Elohim brings them forth that "every one of them may give account of himself to Deity. (Rom. xiv: 12.)

REMARKS ON THE FOREGOING.

This question gives the true basis of responsibility to the judgment seat of Christ; and the Scriptures applicable to that alone. "Adam at the Bar of Deity in Paradise, had arrived there through probation." "So with his descendants, they arrive at the judgment seat of Christ through probation." This well-established principle excludes all who have not entered upon probation for eternal life or second death from the judgment seat of Christ. "Them that are without God will judge; but not there, with the household. Any statements the same writer may unwittingly make which conflict with the principle and analogy he lays down here cannot set these, with the proof texts given, aside.—Editor.

INTELLIGENCE

BIRKLEY, Huddersfield, Eng., Feb. 8th, 1904.—We had the pleasure of a visit from Bro. Williams last November. He lectured for us on Sunday, Nov. 22nd, in the evening, and on the evening of the following Monday, Wednesday, Thursday, Saturday, and Sunday.

We enjoyed the lectures very much. The attendance of strangers was very good, and brethren and sisters from ecclesias not in fellowship with us

were present at most of the lectures.

The lectures and addresses were very instructive and encouraging, which Bro. Williams gave. Invitations to come and hear him on the Up and Be Doing Movement were sent to the Milnsbridge Bros. and Srs., and to all Bros and Srs, not in fellowship with us.

A meeting took place Nov. 30, when Bro. Williams gave an address on the Responsibility Question, etc. On the following Wednesday evening he answered questions put on the Monday; and also gave an address on the inspiration of the Bible.

While Bro. Williams was here in Yorkshire, two evenings were spent at Elland, a place about four miles away, on this latter subject, when many from different ecclesia about here were present. Whether any good will result from these different sections of the brotherhood so far as uniting us is concerned, is hard to say. We desire a unity which will be satisfactory all around.

I think Bro. Williams will be coming again into Yorkshire before his return to America, and perhaps there will be something further done in this direction before his return.

We are pleased to report the immersion of Bro. Benjamin Weavill on December 23rd, 1903, after a good confession of the things of the kingdom of God and the name of Jesus Christ.

On January 13th our brother Weavill was united in marriage with sister Alice Kaye of the Elland ecclesia; we hope that their new relationship will be conducive to their acceptance at the appearing and kingdom of our Lord.

Two of our ecclesia are leaving us and going to Hamilton, Ont., Canada, viz., Bro. and Sr. Oates. We are exceedingly sorry to lose the company of our brother and sister. Bro. Oates was very useful in the various duties connected with the ecclesia; and both he and his sister have the good wishes of all our brethren and sisters. I pray that God's grace may be with them in their adopted home.

With kindest greetings in the Truth,
Yours fraternally,

JOHN HIRST.

HAMILTON, ONT.—It is quite a while now since we wrote anything to Advocate, for various reasons, the chief one being, I suppose, that we felt we could not report much progress. I commenced a letter some time ago, but just about that time we were negotiating with the other meeting as to a reunion, and I was in hopes of being able to report its accomplishment, but after several meetings of the two Ecclesias we failed to clear up difficulties, so the Ecclesias remain as they were, there is a little talk going on between individual members, but I cannot say whether it will amount to anything, but I want now to report an increase in our ecclesia in the persons of brother James Bibby, of Blackburn, England, also of brother and sister Oates of Skelthorpe, Yorkshire, England. Bro. Bibby came last July, and is quite a help to us in lecturing.

Bro. and Sister Oates came this month, and we trust that Bro. Oates will also be able to assist us in holding forth the word of life to a perishing world.

I have very great pleasure in recording a visit from Bro. and Sister Chart of Toronto. Bro. Chart gave us an upbuilding exhortation at the breaking of bread, he also gave a splendid lecture in the evening to an intelligent audience, upon the interesting subject of the Russo Japanese War, and the Signs of the Times in Relation to the Coming of Christ. Some of the audience were seen taking notes. We trust that they will be like the Bereans of old. Search to see if these things be so.

Your Brother in hope of Life Eternal.

J. W. HANNAHFORD.

NEW KENSINGTON, PA.—Our item of intelligence from here is not of a very encouraging nature, we have lost by removal brother and sister E. J. Woolliscroft, who are gone to reside in Chicago. Brother Woolliscroft had been out of employment for several months, and having no prospects of getting work they decided (through the advice of their son John), who is living in Chicago, to move there. We were all very sorry to part with them,

because Brother Woolliscroft was like a father to our ecclesia, and a noble worker for the truth, and his whole heart was in his work, and he was sorry to leave us also, but it was a case of compulsion for we must get work somewhere; and having none here, he was compelled to leave us, and as an ecclesia we feel our loss, but we hope it will be a gain to the Chicago Ecclesia. We are still continuing our meetings as heretofore, we have lectures every Sunday evening at 7:30, and Sunday school, and meeting for the breaking of bread in the morning. We have some attending our lectures whom we hope in the near future to see showing an interest in the truth. We intend to do what little we can, and may God bless our feeble efforts.

Your brother in the glorious hope of the gospel.

A. COOK.

SOWERBY BRIDGE, Yorkshire.—On Dec. 23 Bro. Williams lectured for us on the Inspiration of the Scriptures, and the Responsibility question of the alien. Although we sent a very urgent and pressing invitation to those in our neighborhood who have divided from us on these questions, we did not have many to respond. Bro. Williams scripturally and masterly handled the questions and answered a few queries at the close of his address. Christmas eve we had the pleasing duty of inducting two young men into the "Only Name given among men whereby we can be saved." After a short service conducted by Bro. Williams we went to the public baths, where he performed the baptism in the appointed way. Their names are Geo. H. Halstead, 21, son of Bro. and Sister Halstead, and James Workman, 20, son of Bro. and Sister Workman. After the ceremony we returned to our room and spent a pleasant evening in singing and conversation. A supper was provided by one of the sisters.

Christmas day we had our annual Tea Meeting and Fraternal Gathering, attended by brothers and sister from Elland, Huddersfield, Leeds and Halifax. Addresses were given by one representative from each meeting, and

also by Bro. Williams. A pleasant and profitable time was spent together in encouraging and strengthening one another in the things that pertain to our eternal wellbeing.

The work of Bro. Williams is very much appreciated by the brothers of our side of the controversy, he has been the means of strengthening and establishing us in our position. The other side are rather chary in giving him a hearing, but we are confident that good will result, and that we are justified in having him over here for the purpose of rallying us to the Standard of Truth and keeping us up and doing.

T. STANDEVEN.

HENDERSON CO., KY., March 10, 1904.—It is our sad duty to report once more that the grim monster Death has visited our ecclesia again, casting in his sickle and reaping as his harvest two of our dear members.

On December 27th our brother Jesse M. Woods, after quite a brief probation in the Truth, laid down his life in the blessed of receiving it again at the hands of Him in whom our promised eternal life is hid, and who has himself triumphed over death, and holds the "keys" of hades.

Brother R. C. Green conducted funeral services in which the beauties of the truth were set forth in marked contrast to the many prevalent theological superstition of this age.

Again on Jan. 20th, beloved Bro. A. F. Blake fell asleep after a painful struggle with pneumonia. Bro. Blake was 59 years old and had "run with patience" the race for eternal life for the past twelve years. He had many physical infirmities which made it impossible for him to be a regular attendant at our meetings, but we were always glad when he could be with us.

W. J. GREEN.

LESLIE, ARK., March 10th, 1904.—Our hearts are sad, and we are made to "weep with those who weep" because our beloved sister Leonard "is not here," to speak cheering and comforting words to us. Feb. 29th the writer and wife were called to her bedside, and till the 5th of March witnessed great suffering. Lagrippe had taken a deep seat in her lungs, she bore her heavy affliction with christian fortitude. Some of her dying expressions can never be erased from the memory of those who lov-

ed her well. She said, while suffering so intently, "My Savior has died, and I am not better than He, that I should not also suffer and die." "We must bear the cross, if we wear the crown." "I have kept the faith, and run my race, and there is laid up for me a crown, and not for me only, but for all those who love the offering of the Lord." She called each member of the family to here side, one by one, and taking them by the hand, deliberately admonished them to a higher and more noble life in the service of God. She often quoted "life is the time to serve the Lord, for the dead know not any thing." She said she had made timely preparations, which was a priceless comfort to her. She spoke words of cheer to her bereaved companion, saying, "we will meet again." After giving directions concerning her burial, she requested that we send for Bro. J. D. Martin that he might speak to her friends concerning her faith and hope. Bro. J. D. Martin came before her death; she expressed her appreciation of his coming. At 12:30 p. m., Sunday March 6th, Sister Leonard was laid in the silent tomb to await the Master's call. Bro. J. D. Martin spoke to the multitude concerning the origin of death, and its reality, of Christ being our only hope. Hymn 142 and 159 were sung by weeping friends. Prayer was offered by Bro. E. F. Stobough. And we laid Sister Leonard away to await the resurrection of the dead.

A. C. EDWARDS.

CHICAGO, ILL.—It affords us pleasure to announce the addition to our number of Brother and Sister Woolecroft from the New Kensington, Pa., Ecclesia. The lack of employment by Bro. Woolecroft at the former place has led to his removal here, and while the New Kensington Ecclesia will feel the loss, the Chicago Ecclesia will be the gainers, as Bro. Woolecroft is an able and zealous worker on behalf of the truth, and we are glad to welcome them in our midst.

We are about to lose the company of Bro. Earl Little and his mother, Sister Little, who are moving to Belvidere, Ill., where Bro. Burt Little is already located. The distance is not so far but that we may expect their company once in a while, but we are sorry to have them leave us, and trust circumstances may be such as will permit of their again being with us.

JAS. LEASK, Sec'y.

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ADVOCA TE.

... A Monthly Periodical ...

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*The Promulgation and Defense of "The Things Concerning
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in Opposition to the Fables of Christendom, with
a view of assisting in the work of "taking
out" a people preparatory to the Coming
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TABLE OF CONTENTS

Sunday Morning Address	417
The Hope of the New Church	420
The Pains of Death	422
Old Paths	430
St. Louis Worlds' Fair Fund	431
Why Did Christ Die the Death He Did	431
Editor's Tour in England	434
Intelligence	437

LETTERS

F. Hanson, R. Clark, J. Donaldson, J. Harris, C. T. Creecy, B. Little, H. Keltner, C. D. Holtsclaw, A. G. Pinel, O. Inglet, E. B. Phillips, J. Bibby, S. J. Roche, L. Davies, R. L. Bourland, F. H. Williams, T. H. Shorpe, C. H. Boulton, B. Hoyle, W. G. Vince.

RECEIPTS

H. H. Rich, R. A. Jones, J. E. Curtis, J. F. Edwards, H. M. Stevens, W. R. Renshaw, A. L. Mason, E. P. Cotton, L. M. Strauss, A. V. Hoaglund, W. H. Clough, I. Harlan, B. Putnam, F. Robins, H. C. McCreary, G. W. Williams, J. W. Smith, L. Anderson, W. H. Cook, J. M. Harstedt, E. Wooliscroft, H. C. Mann, C. F. Collins, T. W. Reed, J. Cook, E. C. Stanwood, C. Hetherwick, E. F. Mitchell, E. McLean, M. N. Meyers, M. Tanner, A. Hawes.

RELIEF FUND.—Since last report the following amounts have been received by Bro. J. Leask: Greene, Ia., Ecclesia \$6.00, Waterloo, Ia., Ecclesia \$10.00, M. A. H. \$10.00, W. H. \$2.50. Amount used for relief \$20.00.

ST. LOUIS WORLD'S FAIR FUND.—Since last report the following amounts have been received or promised: Greene, Ia., Ecclesia \$5.00, Bro. B. \$10.00, J. B. G. \$5.00, L. H. K. \$1.00, J. H. \$4.05, Lowell, Mass., Ecclesia \$10.00, W. H. \$2.50.

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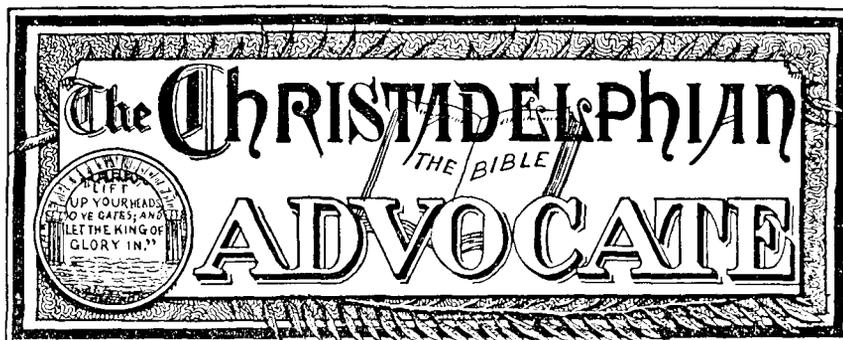
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SUNDAY MORNING ADDRESS

By Bro. James Leask

Once more we are met together to observe this memorial ordinance, by which we keep in mind the sufferings and death of our Lord and are directed to look forward to the day of his coming again. It is profitable on such occasions as these that we not only remember our Lord and what he has done for us in laying down his life as a sacrifice for sin and opening up the way of life, in his leading captivity captive and being at the right hand of the Majesty on high waiting for the set time when he shall again return, but that we at the same time consider our relation to him and to his return. By our obedience to the truth we have become members of his body and have given our adhesion to him to be subject to him in all things, we have become branches of the true vine, and through maintaining our connection with the vine and partaking of the nourishment which the branch can receive only from the vine, may we hope to be fruitful and acceptable in the sight of the husbandman. In our reading this a. m. Christ gives expression to some thoughts that we may profitably consider in this connection. After emphasising the sanctity of the marriage relation, he refers to the disposition that it is necessary to manifest in order to enter into the Kingdom of God. When the people brought the little children to Jesus he said, "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." The little child does not question the statement of a faithful parent, but

receives it and believes it, even if unable to see for the time being the reason that may prompt the statement or admonition as given, and as it grows in years and understanding it will come to realize the wisdom of its parent in guiding and directing it in the way that proves to be for its ultimate good. There are few of us but can look back to childhood's days and recall circumstances which seemed at the time unnecessarily hard for us, yet on attaining years of maturity we can see that these circumstances were ordered for our good. In like manner the reception of the gospel of the kingdom requires in us the subjection of our ways and our thoughts to God, a childlike obedience and faith, even under trials and troubles the end or purpose of which we may be unable to see, but which eventually we will doubtless realize to have been wisely ordered for our good. I take it that there is much more implied in the words "receive the Kingdom of God" than merely the knowledge of the fact that God is to set up a kingdom on earth, but in these few words is embraced the whole truth in relation to the kingdom, king, rulers, people and everything that pertains to the purpose of God in his plan of salvation by which man is to escape from his sin smitten condition and attain to life and incorruptability in the age to come. Before salvation can be fully appreciated we must realize our helpless and hopeless condition by nature, and when this is done then are we in a condition to comply with the terms upon which salvation is offered to us, not simply by becoming obedient to the truth in the putting on of the sincovering name, but by our patient continuance in well doing, subjecting ourselves in thought, word and deed to the statutes and commandments given for our guidance in the working out of our salvation; if we find these circumscribe our walk to the straight and narrow way and at times place us at apparent disadvantage when compared with the broader way in which our fellowmen walk, yet a childlike disposition will unhesitatingly walk in the way prescribed knowing that it is so ordered for our good. And what if by so doing we may not meet with that worldly success which in the eyes of the world is looked on as the one thing desirable, what if we be looked on as simple, and not in touch with the so-called liberal and progressive ideas of the times, what will that amount to if by so doing we may develop characters fashioned after the pattern and example of our Lord and Master, who while on earth was little esteemed of men and yet was so highly esteemed by God that he hath given him a name that is above every name and has stamped him with his approval by raising him to the divine nature and placing him at his right hand till his enemies became his footstool. The kingdom is promised to those who endure to the end even

as our Lord who for the joy that was set before him endured the cross despising the shame, he turned neither to the right hand nor to the left, but made God's will his will, leaving us an example to follow after; at times the way seemed dark to him and he prayed earnestly that if it were possible the cup might pass from him, yet he said, "not my will, but thine be done;" this is the childlike faith and obedience that is required of us, an obedience that brings our every thought and action into subjection to the revealed will of God as made known to us through his word. This is the standard to which we must strive to attain, and if we often feel that we come short of it we have access to the throne of grace where we may obtain forgiveness for our shortcomings and strength to help us in our endeavors to attain to that degree of likeness to our Lord that we are enjoined to follow after. Another item in our reading that might be referred to is the account of the rich young man who came to Jesus and asked him what he should do that he might inherit eternal life. Jesus answered him by referring him to the commandments to which he replied that all these he had observed from his youth. Then Jesus told him of the one thing lacking, to go and sell what he had and give to the poor, then should he have treasure in heaven. Then it is stated he was sad at that saying and went away grieved, for he had great possessions, upon which Jesus remarked, how hardly shall they that have riches enter into the kingdom of heaven. Worldly possessions are almost invariably held up as temptations and snares in the way of those who possess them and in the Scriptures we read of many who came under divine displeasure through their possession, and use of them, and while it is no uncommon thing to hear brethren bewail their poverty there can be little doubt from the evidence that the poor of this world are the ones from among whom the great majority of the believers of the gospel are found, and the fact that the possession of riches tends to present satisfaction with existing conditions and blind the eyes of the rich to the necessities that exist for the establishment of a better order of things, is a sufficient reason why the rich in faith are found among the poor of this world. Our Lord when on earth chose his associates from among the poor and humble fishermen, and he said of himself that while the birds had nests and the foxes had holes, the son of man had not where to lay his head. Our poverty then as a people while inconvenient for the time being, is doubtless the condition most conducive to our growth in grace. And when our Lord returns and we are found worthy of his favor and exalted to positions of honor and glory, when "wealth will be upon the needy showered" then will we be the better fitted for the enjoyment of all the blessings we will possess, from our

present education in the school of adversity. Waiting for that coming day we meet together from week to week to observe this ordinance by which we have brought before us the suffering and are pointed by it to the glory that is to follow when our Lord returns.

THE HOPE OF THE NEW CHURCH,

Hope is the common aspiration of humanity. It is not the peculiar property of one age or class; it "springs eternal in the human breast." Without hope life would be a dreary waste, purposeless, and inane. For hope lies at the root of all activity, and, anticipating its function, is the spur to progress and success. Thus being the embodiment of one's aim, it necessarily follows that the nature of one's hope is a sure index to character, mental development, and manner of life.

Now, those comprising the early Church were men and women of no ordinary type. They are numbered among the world's heroes, and their achievements are worthy of everlasting remembrance. As such their hope must have been a very noble and exalted one. They lived in perilous times, when, in addition to the inherent difficulties of discipleship, they had to contend against the civil and religious powers of the world. At the risk of life and limb, at the expense of reputation, ambition, and all by this world held most dear,—with such disabilities, and under such deterring influences did they profess allegiance to Christ, and against the fanaticism of Judaism and the cruel despotism of pagan Rome, preserve inviolate "the faith once delivered to the Saints."

What, then, was the hope that produced such heroism and self-sacrifice as this? What sustained them in the hour of trial, gave them a devotion no opposition could weaken, and a strength of purpose no persecution could assail? What was "the joy set before them," which like their Master, enabled them to endure their cross, not only with composure, but with exultation "Glorify in the tribulation" they suffered for His Name? This joy, this incentive, this ennobling and sustaining power, was *the hope of the Second Coming of Christ*. They knew that Christ had left the earth, that He had gone into heaven, and was seated at the right hand of God; but they believed He would come again and receive them unto Himself, and so to this end they watched and waited, hoped and prayed "to be found of Him in peace, without spot and blameless (2 Peter iii. 14).

But was this in reality the hope of the early Church? If so, we should find it expressly stated and clearly revealed: and so it is, for in the light of New Testament teaching no truths shine with greater clearness, nor in its pages find fuller support than these—viz., that the Lord Jesus Christ will come personally a second time, and that this Coming was the hope of the apostles and those who believed on the Lord through their word. For example, Paul in Titus ii. 11:13, says—"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

present world: looking for *the blessed hope*, and appearing of the glory of the great God, and our Saviour Jesus Christ" (R. V.) To like effect is the joyful witness he bears to the power of the Gospel among the Thesalonians, "how they turned to God from idols, to serve the living and true God, and to wait for His son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come" (1 Thess. i. 9, 10). There is but "One Hope," and apostolic teaching thereon is united and indivisible. True, the findings of our theological seminaries and divinity halls point to a different conclusion, but what of that if Scripture leading points clearly to the grand centralising truth, the Second Coming of Christ? Unmistakably the early disciples shared and taught this hope, and awaited its realization with varying degrees of fervor and expectation. Most of them had never seen the Lord whom they loved and served so loyally, but they were assured that "to them that looked for Him would He appear the *Second Time* without sin, unto salvation" (Heb. ix. 28); and when "He came with clouds, every eye should see Him" (Rev. i. 7). Thus they hoped to the end, for the grace that has to be brought to them at the revelation of Jesus Christ" (1 Peter i. 13).

The absorbing interest thus shown by the early disciples is in marked contrast to the apathy which now prevails in religious circles. Why should so little be heard now-a-days of this "blessed hope" from those who profess to teach the doctrine of Christ? Popular teaching finds little room for it in its creeds and confessions, while the ordained teachers of our land either discredit it or relegate it to a position of minor importance, by minimising its value through the assumption that it is no personal coming, but a coming in power or spirit that is taught. But this visionary coming finds no countenance whatever in Scripture, and if the traditional conception—that Christ's people go to Him—had never been fabricated, and thus negatived the positive teaching of Christ's coming for them, such an idea would never have been entertained.

We are left in no manner of doubt as to the *nature* of Christ's Second Coming. Authority of the most unimpeachable character gives witness to its *personal* form. Christ Himself, the angels of God, the Apostles Peter, James, John, and Paul, all speak of it with a certainty, or predict it with a glowing assurance that places it entirely beyond dispute. "If I go and prepare a place for you," says Jesus, "I *will come again*, and receive you unto Myself, that where I am there ye may be also" (John xiv. 3). The announcement made to the wondering disciples at Christ's ascension was, "THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). "God," says Peter, "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" (Acts iii. 20, 21). "The Lord Himself," says Paul, "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16). (See also Heb. x. 37; Phil. iii. 20; Rev. xxii. 12.) These testimonies, in which we have personal witness, the most unimpeachable authority, and the most remark-

able assurances of identity, are as authoritative and conclusive as anything in Scripture can be; and they collectively establish the glorious truth that Jesus of Nazareth, the One who was crucified, the One who preached, the One who ascended to heaven, is to return, and to be once again manifested in the earth. It was, therefore, no "cunningly-devised fable" the apostles proclaimed when they made known "the power and coming of the Lord Jesus Christ" (2 Peter i. 16). They had been not only eye-witnesses of His majesty," but having been personally assured of His return, that hope became their most cherished conviction, and its realisation their most ardent desire.

In such circumstances as theirs it was truly a "blessed hope." Treated by a hostile and embittered world as the "outcast of all things," life had no charm other than fidelity and devotion to the Master who had loved and made them His. Death brought them welcome relief, but not the "rest that remaineth to the people of God" (Heb. iv. 9). Of redemption and reward they had no expectation until He came, who was their life, their hope, their all. "For," says Paul, "when Christ, who is our life, shall appear, *then* shall ye also appear with Him in glory" (Col. iii. 4). Every man in his own order: Christ the first-fruits; afterwards they that are Christ's *at His Coming* (1 Cor. xv. 23). "For our citizenship is in heaven; from whence also *we wait for a Saviour*, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. iii. 20-21, R. V.) Or, as still more feelingly expressed by John, "We know that when He (Jesus) shall appear, *we shall be like him*; for we shall see Him as He is" (1 John iii. 2).

Truly, a glorious hope! To see Christ, be like Christ, and with Him evermore. No wonder it sustained His people in the hour of bitterest trial, for it gilded with a fadeless glory the blackest clouds of human injustice and cruel wrong. And no wonder that, even in a world corrupt to the core, and full of the leaven of malice and wickedness, by the potency of its power, they should manifest the fruits of righteousness—the seal of their discipleship—for

"A hope so great, and so divine,
May trials well endure;
And purge the soul from sense and sin,
As Christ Himself is pure."

—Selected.

THE PAINS OF DEATH.

Acts 2:24.

"Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it." The revised version reads, "having loosed the pangs of death." This Scripture phrase, "the pains of death" occupied my thoughts, for several weeks wondering how the thought of pains could be applicable to the death state, for we are so well established in the teaching of the Scriptures, that there is no consciousness in the death state. In the death state the wicked

cease from troubling, and the weary are at rest. During my investigation I looked into the Catholic Bible, but I got no satisfaction there, for it made if possible, the exposition worse than none at all; here is the text, "Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be detained by it." And in a foot note explanatory. "Having overcome the grievous pains of death, and all the power of hell."

I dismiss this translation as being entirely erroneous. We have great reason for the thankfulness that we are not under the tyranny of the Papal system, and that, what is called Protestantism is a great boon to us. For learned men have arisen amongst its professed ministers and leaders, that have written books, commentaries and translations of the Scriptures, which are within certain limits, a great benefit: I have had recourse to several translations seeking for information upon this difficult Scripture. The revised version gives a very little light, substituting the word "pangs" instead of pains, it is a little in the right direction, as an improvement, but it is so little, that it fails to suggest the true explanation; but being privileged to consult the translation of Gilbert Wakefield's New Testament, printed in London in 1795 I was astonished, and pleased, with what I found there, and I take pleasure in introducing it here. Acts 2:24, "Him hath God raised to life by giving birth to the pains of death." This language suggests a process, that had been going on, for a purpose which becomes more clear and definite when we consult the phrase, "Having loosed the pains of death as it stands in its Greek form, which we have in the Diaglott," *Lucas tas oodinas* these three Greek words, singly, each or in the phrase literally refer to the deliverance of a female with child, consequently cannot be applicable to Jesus in the literal sense, for Jesus was a male, but the words do agree with his yearnings for posterity. For proof of this statement, I refer to the prophecy of Isaiah 53 chapter, 11th verse, "He shall see of the travail of his soul, and shall be satisfied and again in the 10th verse," yet it pleased the Lord to bruise him, he hath put him to grief when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Jesus Christ was the beginning of a new creation, he was himself begotten by the deity in the flesh and blood form and born of Mary the Virgin. He was a Manifestation of deity in human nature, but this was not the complete sonship, it was necessary that he should be begotten from the dead. Paul the Apostle in his discourse in the synagogue at Antioch in Pisidia declares in the 13th chapter of acts and 33rd verse "God hath fulfilled the same unto us, in that he hath raised up Jesus again as it is also written in the second Psalm, Thou art my Son this day have I begotten thee, and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 37th verse but he whom God raised again saw no corruption. The new creation of which Jesus is the first born, will all be children of God begotten of the deity, and seeing that the death of Christ is the procuring cause of their enlightenment

and redemption, all the members of the Redeemed Body are given to Christ. Christ is the head; the firstborn from the dead; the head of the Ecclesia for they severally are members of his Body, of his flesh and of his bones. Jesus evidently was meditating about his seed, he had already made a selection of followers, Simon and Andrew, James and John in fact 12 whom he called Apostles, also 70 Disciples whom he sent to proclaim the Gospel. These disciples and more which he saw by the eye of faith, which were not of that Israelitish fold, yet he desired their being gathered to him, and to be initiated into him with an everlasting bond of fellowship. As the good shepherd he was choosing them for his sheep; he loved them, and desired them for a Nucleus of the New Creation, but there was a difficulty in the way, they were mortal men and women, and needed a Redeemer to bring them into that everlasting and Immortal Life. *Jesus having loved his own, he loved them unto the end, John 13:1*, he had talked with them of his approaching death, and it made them sad, and not understanding the necessity of it. Peter rebuked him, and said he should not submit to any such procedure: He reasoned with them as recorded in John 12:24 "Verily, Verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." He here shewed them how they stood in relation to him, he represented himself under the figure of a single corn of wheat, so long as he was unplanted in the ground, there could be no increase, he could see his seed, but he had to die for to possess it. He was the good shepherd, willing to die for his sheep, and it is remarkable the comparison which he alludes to in reference to his sufferings in John 16:20 "Verily, Verily I say unto you, that ye shall weep and lament but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world, and ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Jesus was buoyed up with the promises of the gospel, looking forward to the redemption of his disciples, which made it necessary that he should be taken from them for a time. He for the joy that was set before him, of bringing many sons unto glory, Heb. 2:10 he endured the cross and despised the shame, that he might sit down at the right hand of the throne of God. Heb. 12:2. For the captain of their salvation was made perfect through suffering, for both he that sanctifieth and they who are sanctified, are all of one, for which cause he is not ashamed to call them Brethern, saying I will declare thy name unto my Brethern, in the midst of the church will I sing praise unto thee, and again, behold I and the children which God hath given me. Heb. 2:11. So we see the interchangeable terms he makes use of, he calls his chosen and accepted disciples his brethern, and he also calls them his children. Isaiah had prophesied 8ch: 18 verse. "Behold I and the children, whom the Lord hath given me, are for signs, and for wonders in Israel." The interest Jesus took in dying for his people, bore heavy upon his heart, he exclaimed "My soul is exceeding

sorrowful even unto death, and he fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt. He was mocked by the soldiers, derided by his own people, spit upon, bruised with the Crown of thorns scourged by the Romans, all the indignities that could be thought of were heaped upon him, and finally, when he was on the cross, suffering pain from his pierced hands and feet, when his agony had reached the climax, his heart gave way, for it is written it melted like wax, and he exclaimed, Eli, Eh, Lama, Sabaothani, or in our language, My God, My God why hast thou forsaken me! Math 27:46. also the 22nd Psalm. The one hundred and sixteenth psalm also describes, his sorrow and pains saying, the cords of death compassed, and the pains of sheol got hold upon me, I found trouble and sorrow, then called I upon the name of the Lord; O Lord I beseech thee deliver my Soul; gracious is the Lord, and righteous, yea our God is merciful. The Lord preserveth the simple, I was brought low, and he saved me, return unto thy rest O My Soul; for the Lord hath dealt bountifully with thee; for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. O Lord truly I am thy servant, I am thy servant the son of thine handmaid. Thou hast loosed my bonds: I will offer to thee sacrifice of thanksgiving. I will pay my vows unto the Lord, yea, in the presence of all his people, in the court of the Lord's House. In the midst of thee O Jerusalem. Praise ye the Lord."

As corroborative testimony to the correctness of Wakefield's translation, which I have already given, I quote from Dean Alford's translation, at the words "Loosed the pains of death," he has a marginal footnote thus: "Literally, Birth Pangs."

Again as evidence of the tenability of the foregoing exposition, I quote the Apostle Paul's words in writing to the Gallatians, in finding fault with their course of development, and charging them with errors in their doctrine: and reasoning with them to bring their minds back to the first principles, he then brings the matter to a crisis in 4th chapter and 19th verse as follows, "My little children of whom I travail in birth again, until Christ be formed in you." Notice the endearing language of the Apostle, these erring Gallatian brethren, he calls them his little children: and so likewise with the Corinthian brethren as we find in the 4 ch. of first Epistle having noticed some of their errors he says in the 14th verse, "I write not these things to blame you, but as my beloved sons, I warn you for though ye have ten thousand instructors in Christ, yet have ye not many Fathers. For in Christ Jesus I have begotten you through the Gospel."

Christ promised his disciples, that he would see them again, that is after his sufferings and death, for he had full confidence that he would rise again, so we find it written in John 16:22. "But I will see you again and your heart shall rejoice, and your joy no man taketh from you." This promise was fulfilled as recorded John 20: 20, "And when he had so said, he showed them his hands and his feet. Then were the disciples glad when they saw the Lord. He introduced himself to them, saying, Peace

be with you, and in a little while after his first meeting with them he calls them children, saying, Children have ye any meat. John 21:5.

Abraham rejoiced in looking forward to the day of Christ's Glory; He saw that day coming in the future, and he was glad in the prospect. How many there were that were instantly serving God, day and night hoping for the fulfilment of the promises made unto the Fathers of Israel, we cannot tell but the day will declare it, those living under Mosaic times, those under Patriarchal ages, and those under Antidiluvian times, all that were just and righteous in their day and generation, living in obedience, regulated by the law of faith, all these depended upon the acceptance of the one great offering which was now brought to its trial. And for this cause, he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant; they that have been called, may receive the promise of the eternal inheritance.

The deity had already made known the final acceptance of such men as Abel and Enoch of Noah and Abraham, Isaac and Jacob, Moses and Elijah, David and Daniel and so on, but all whether specified or not, all that worshiped God under former dispensations, depended upon the success of Christ, who through the Eternal Spirit offered himself as the victim whose blood was the blood of everlasting covenant. That he might bring in the everlasting righteousness, and the peace, being the Lamb of God that taketh away the sin of the world, so that there should be reconciliation, that in the regeneration, there should be restoration to life, and not only life, but also immortality, with eternal glory. He was the sin bearer before the deity pleading for forgiveness, for life for himself and his people, those of former ages and dispensations, those who were living in Palestine at that time, and those that should be developed through the Apostolic teaching that they all, that are willing, might be saved, and privileged to be exalted to the Divine Nature, that the Kingdom of heaven might be established in due time, that he himself might become the Plant of Renown, Ezekiel 34:29, that he might be made the head of the Gentile Nations, Ps. 18:43. That his people, the twelve Tribes of Israel shall be willing in the day of his power, and that at his Coming and Kingdom, they shall surely say, Blessed is he that Cometh in the name of the Lord.

When we consider all these things, depending upon the humiliation of Christ, the agitation of his mind the great responsibility of his faithful obedience to the law of Moses which he fulfilled to the letter, and took it away by nailing it to the cross; by his faithful obedience to the Law of Faith ever doing those things which would please his Father, how well it was described in the language we have quoted Isaiah, "He shall see of the travail of his soul, and shall be satisfied with the prospects, for he shall see his seed developing from his death on their behalf. The 22nd Psalm which we have already referred to as containing an account of his sufferings, bears also an important testimony in regard to his seed; Reading the 30th verse in the revised version, and, incorporating the margin with the text we find these words. "A seed shall serve him: it shall be counted unto the Lord for his generation."

I offer these testimonies and reasonings upon the scriptures for your consideration, and comfort, remembering the words of the Apostle Peter in 2nd Epistle 3ch. 18.v. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: And likewise follow the example of the Apostle Paul, as found in Phillippians 3:10," "That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made comfortable unto his death: if by any means I might attain unto the Resurrection of the Dead.

One quality of the character of Christ which distinguishes it from all others, and which precludes the possibility of its origination in the human mind, is its sinlessness. The greatest literary genius has never yet conceived and described a perfect character. In all human characters there is want of proportion. One excellency is sacrificed to another. One is meek in spirit, but without power of purpose; another is tender in heart, but wanting in faithfulness; while the third is bold in faith, but lacking in gentlemindedness. But Jesus maintains the beautiful balance of His character throughout. He makes no mistakes. He rectifies no irregularities. In all the circumstances and relations of life, He is perfect, entire, wanting nothing. Moreover, it will be observed that His beautiful character is made up of elements seemingly incongruous. There is a gentleness with power; a meekness with dignity; a holiness that abhors sin, with a compassion that compassionates the sinner; a forbearance which is generous to faults and failings, with a justice which rewards men according to their works; a courage that braves danger with a prudence which is careful of self-preservation, a majesty without distance; a love of solitude without any tinge of asceticism or moroseness or frowning upon human enjoyments—all blend in an image of spiritual grandeur and beauty which mind never conceived, and which language fails to express.

For who among the sons of men, without egotism or imposture, can claim a character so exalted? Would not effrontery so manifest cover its subject with derision, and duplicity so glaring, clothe the arrogant pretender with shame? Clearly, then, the portrait of Jesus in the gospels, unparalleled alike in its beauty and grandeur, necessitated an original. Besides, it is noteworthy that the Christ whom the disciples (who were Jews) expected is different from the Christ whom they portray. There is nothing Messianic in the Jewish sense about the Christ of the gospels. Could a Jew have conceived his Messiah conversing with the woman of Samaria? or uttering the parable in praise of the good Samaritan?—people whom he regarded as dogs and outside the pale of divine mercy? Moreover, could a Jew have conceived his Messiah pronouncing that grand eulogium upon the Roman Centurion:—"Verily, I say unto you, I have not found so great faith, no, not in Israel?" The idea of a member of the nation who had robbed him of his freedom and glory, earning so warm a plaudit from the very person whom he expected would have received him with reprobation—this idea would have been as remote from the Jewish mind as anything imaginable. Not only so. Would or could a Jew represent his Messiah abrogating the enactments of Moses which he professedly venerated? Could a people burning with hatred to a foreign oppressor represent their

Messiah repealing Moses' law of retaliation, and commanding them to love and bless and forgive their enemies, and presenting the magnanimous spirit as the distinguishing characteristic of those who were His?

Were these the sentiments of Jewish homes? the themes of discourse in the synagogue? or the ideals which the Rabbis held up for imitation? Is it not as clear as noonday that the moral condition of Palestine does not explain the perfection of Jesus? He was no recluse, but mingled freely with His countrymen; but He is anti-Jewish alike in His doctrine and practice.

If, then, Jesus was the offspring of Jewish imagination, how are these peculiarities to be explained? And the peculiarity only strengthens when we consider the final sufferings of Jesus. That a Jew should have conceived his Messiah enduring the degradation of the Cross is wholly inconceivable. The national sentiment is on this point expressed in the words of Peter "Be it far from Thee, Lord." Thus such an experience could never have been attributed by an orthodox Jew to Messiah. Neither could it have been the conception of an impostor: for an impostor has to identify himself with aspirations of his age, and his success depends upon the prospect he presents of their realisation. But what was there in a crucified Messiah to awaken Jewish sympathy? Under what role have false Christs uniformly appeared? not as sufferers, but as kings. Therefore, that a Jew should imagine or pretend that he was the Messiah, and should simultaneously divest himself of all the attributes which should confirm his pretensions; that he should assume an attitude which should expose him to a life of hardships, and privations without intermission, and finally to a cruel and ignominious death—this conception is so improbable as to be unworthy of credence. Thus the very sublimity of the character claimed by Jesus excludes the possibility of imposition.

Self-denial has no part in the plans of an ambitious pretender, whose only object is self-aggrandisement. Moreover, the greatness of the mission of Jesus as the Saviour of the world—God's *salvation to the ends* of the earth—is infinitely beyond the reach of an impostor. Conceive if we can the magnitude of that mission. Possibly my statistics are not up-to-date, but they may be approximately accurate. According to these "the population of the globe, consisting of Buddhists, Christians (so-called), Brahmists, Mussulmen, Parsees, Jews, Mohammedans, barbarians, fetish worshippers, and atheists, reaches the grand total of 1,274,000,000. Now out of these throngs let the population of modern India, estimated at 280,000,000, be taken as an example. If the number of men, women, and children comprising the variously tinted races of Hindustan, Burmah were to pass in single file before the eye of a person able to fix a transient gaze of a minute's duration—if the stream rolled on day and night, and the observer continued his task of looking on each till all had passed by, it would require 570 years to bestow this momentary notice on all the people living in our eastern empire.

If, then, anti-deluvian longevity should be necessary to review but a section of the world's population, how great must be the Being who should effect their regeneration. For what does regeneration mean? It

means that when it is accomplished in its fulness every unit of the race shall not only be a partaker of immortality, but shall also be godlike in his thoughts, feelings, and pursuits; and, in order to accomplish this, diversity of government and religion must be abolished, and all nations made obedient to one sceptre, and all people "turned to a pure language to call upon the name of the Lord to serve him with one consent."

Now, could an obscure man from the despised town of Nazareth, without political status or influence, conceive so gigantic an undertaking, requiring, as it does, nothing short of almighty power for its accomplishment? For what was the empire of the Cæsars, even in its palmiest days, compared with the kingdom of which Jesus shall be King? What great portions of the earth never heard their name, and were beyond the sphere of their influence! And yet Jesus, the humble Carpenter of Galilee, contemplated for Himself a kingdom incomparably grander than theirs. Truly He did so! But the contemplation proclaims His more than human character, and therefore that He was real, because imposture cannot bear the impress of divinity.

Thus the character and prerogatives of Jesus are beyond human conception: they belong to "the things of the Spirit of God," which only the Spirit of God could reveal. Nor could the human mind, unaided by inspiration, have more successfully portrayed His public career. What man could have supposed that He who was "the brightness of the Father's glory, and the express image of His person" should have appeared as a "root out of the dry ground, without form or comeliness"? that He to whom the earth, and the fulness thereof, was covenanted of God, should have nowhere to lay His head? that He whose mind was enriched "with all the treasures of wisdom and knowledge" should choose uncultured fishermen as His companions? that He for whom the homage of all nations waits should take the little children in His arms? Thus Jesus' public manner and experience were directly the opposite of what men would have supposed. They would have expected Him to be accompanied by a splendid retinue in keeping with His high position, or to follow some distinctive mode of life as expressive of His pre-eminence. But it is in the union of His greatness with humility that we have the most attractive attribute of His beautiful character.

Imperfectly—very imperfectly—stated as these considerations are and must be, yet I think they show that Jesus was what He claimed to be and what His disciples said He was—the son of God, inasmuch, as from the nature of the case, He could not have been the invention of man. And this Jesus "is the same yesterday, to-day, and for ever." His character has lost nothing by the progress of time. None have gone beyond Him; none have over-reached His altitude; while familiarity, which is fatal to the character of most men, has only invested His with a brighter lustre. The more we know of Him, the more do we love and reverence Him. This is our duty and privilege now, even to be like Him characteristically, that when He is manifested in the glory of His Father, we shall participate of His divine nature and "see Him as He is."

OLD PATHS.

Jer. 6:16.

From notes taken of an address delivered by Bro. J. Joyce, before the Bronte, Ont., Ecclesia.

Thus saith the Lord. Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, "Please note this." It is the Lord that says, ask for the old paths. Speaking of the Athenians Paul writes, 'all the Athenians and strangers that were there spent their time in nothing else but either to tell or hear some new thing. Why ask for the old paths? Because the old is better. No man having drunk old wine, straightway desireth new, for he saith the old is better. Likewise no one having fed on the bread of God's word, and nourished by the sincere milk of the word, will desire to be fed with the husks that the swine eat. The prodigal son would fain have filled his belly, with the husks that the swine did eat, but the servants of the Father have bread and to spare. The bread is God's word of truth as Paul said to Festus—words of truth and soberness. The husks that the swine did eat, are deceitful words of men. God says, "Mine hand shall be upon the prophets that see vanity and that divine lies, they shall not be in the assembly of my people." God's people will be found in the old paths, and if we say, how are we to know the old paths? we answer, by the old landmarks of the word of truth. The Athenians and all the strangers that delight in new ways will be found in new paths, and we know them by their "mark", their mark is not the mark of God's children. They are a perverse and crooked generation. The old paths of (Jeremiah 6:16) are the paths of righteousness of (Psalm 23). He leadeth me in paths of righteousness for his name sake." Or he does it because he said he would do it, as written in (89 Psalm) "my covenant I will not break nor alter the thing that has gone out of my mouth." So the Lord for his great name's sake, will lead those who will be guided by his word in the old paths of righteousness. "And thine ears shall hear a word behind thee saying this is way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30, 21). Christadelphian is a new name, or a new sounding name to some people, but the paths of truth they walk in is much older than the name in (Rev. 17:5). And in the old paths we have a light to guide us. "Thy word is a lamp to our feet, and light unto our path." Jeremiah in his exhortation to seek the old paths, does not mean seek the doctrines of some church, claiming to be older than some other church, or some sect with a name older than the name of some other sect, and all having their origin in the name, named in (Rev. 17:5). And all dating withing 2,000 years. For referring to these names of recent date (Jere. 16: 19) says, "The Gethiles shall come from the ends of the earth and shall say surely our fathers have inherited naught but lies, vanity and things wherein there is no profit." Jeremiah is speaking of old paths older than 2,500 years. Paul was walking in the old paths when he said: "I continue to this day witnessing to both small and great saying none other things than those which the prophets and Moses did say should come."

Let us seek the old path and be able to say with him I speak none other things than Moses and the prophets. Paul taught the wages of sin is death.

ST. LOUIS WORLD'S FAIR FUND.

The responses by the brethren to the invitation to co-operate in bearing a testimony on behalf of the truth at St. Lois during the time of the exposition there, have been such as to warrant going ahead with this effort, and those brethren who have signified their intention to take part in this work can forward the amounts they purpose giving to the undersigned so it may be known just how much can be depended on in making the necessary arrangements for a supply of literature for free distribution and the length of time for which this distribution may be kept up. As there will be visitors from all parts of the world at this exposition an unusual opportunity will be presented for introducing the truth to the attention of the many nationalities there represented, and let us hope that the seed thus sown may bring forth much fruit and be blessed by Jehovah in turning many from darkness to the light and liberty of the gospel of Christ. Praying that the Divine blessing may rest on all that is done for the furtherance of the knowledge of the truth of the gospel.

I am, your fellow servant,

JAMES LEASK,
532 W. 62d St., Chicago, Ill.

WHY DID CHRIST DIE THE DEATH HE DIED?

There are two things to be noticed in connection with the death of Christ. His death was that of the victim slain in the sealing or confirming of the covenant to which He stood related, and this necessitated a violent death. In His death there was also the destruction or putting away of sin. These two aspects of the death of Christ are so united that the one embraces the other. We shall look first at the confirmation of the covenant. In Hebrews ix. (quoting from Young's version, and, for the sake of clearness, omitting the parenthesis) we read, "If the blood of bulls, and of goats, and the ashes, of an heifer, sprinkling those defiled, sanctifieth to the purifying of the flesh, how much more shall the blood of the Christ purify your conscience from dead works to serve the living God. And because of this, of a new covenant He is Mediator, that death having come, for the redemption of the transgressions under the first covenant, the called may receive the promise of the age-during inheritance. For where a covenant is, that the death of the covenant-victim come in is necessary, for a covenant over dead victims is steadfast" (verses 13-17). The necessity of the death of the covenant-victim lies in the law of sin and death. At the institution of the memorial supper Jesus said of the cup, "This is my blood of the new covenant, which is shed for many, for the remission of sins." This new covenant had been given before in promises, and typically confirmed to the fathers of Israel. (See Gal. iii. 17.)

The apostle Paul, in his Epistle to the Romans, chap. xv. says, "Christ Jesus was a minister of the circumcision for the truth of God, to *confirm the promises* made unto the fathers." Again, in his Epistle to the Galatians, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (chap. iii. 15, 16).

In connection with the foregoing we must notice that the term Christ embraces both the individual, the Lord Jesus, and all who are in Him. Paul to the Romans says, "We being many are *one body* in Christ." And to the Corinthians, "Ye are *the body of Christ* and members in particular." Christ also, in prayer to the Father, said, "Neither pray I for these alone, but for them also which shall believe on Me through their word. That they all may be *one*, as Thou Father art in Me, and I in Thee, that they also may be one in Us. . . . And the glory which Thou givest Me, I have given them; *that they may be one, even as we are one.*" This one body, of which the Lord Jesus is the Head, constitutes the seed of Abraham, as Paul wrote to the Galatians, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (chap. iii. 29). From the Epistle to the Hebrews we find that Christ only delivers the seed of Abraham: "For verily He taketh not hold of angels, but of the seed of Abraham He taketh hold" (chap. ii. 16, marginal reading). Paul states that Abraham is the father of those who "walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be *the heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 12-16).

Having noticed the death of Christ in the relationship of the covenant, we come now to the first part of the question, Why did Christ die? The answer is found in a few words in Rom. vi. 10, "For in that He died, He died unto (or on account of) sin once." Again, in verse 6, "Our old man was crucified with Him (for what purpose?) *that the body of sin* might be destroyed." Also in Heb. ix. 26, "Now once in the end of the world hath He appeared, *to put away sin*, by the sacrifice of Himself." During His life in the flesh He sacrificed His own will to the will of His Father, and in obedience to the Father gave Himself up to the death of the cross. In dying He put away sin. Before we can understand how sin was destroyed in His death, we must know what the term sin covers. Sin begins with the transgression of law, and by the act of transgression the sinner enters the state of sin. In this state sin reigns unto death. If the sinner beget children in this state, sin reigns over them, they being born in sin's dominion. This is the state in which all mankind are by nature, a state of sin and death. "By one man sin entered into the world, and death by sin, and so death passed upon all men" (Rom. v. 12).

Now it was in this state that Christ appeared in the days of His flesh. He was a sharer with the brethren in the same *flesh and blood*, that through death He might destroy that having the power of death, which Paul states is sin (Heb. ii. 14, and Rom. v. 21). Again, "God sent forth His Son, made of a woman" (Gal. iv. 4); also, "For He hath made Him sin for us, who knew (or did) no sin" (2 Cor. v. 21). In this sense was Christ made sin, in being a partaker of the same flesh and blood as the brethren. The blood is the life of all flesh, and so the shedding of the blood was the taking away of the life. The Spirit of God, speaking by the prophet Isaiah, concerning Christ, says, "Yet it pleased the Lord to bruise Him, He hath put Him to grief, when thou shalt make His soul (Himself or His life) an offering for sin;" and again, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, *because He hath poured out His soul unto death*" (chap. liii. 10-12). He poured out His blood, which is here styled His soul.

When we examine the law given to Adam, and the sentence pronounced upon him after his transgression, we do not find an *if*. The language is absolute, and therefore must be fulfilled, because God changeth not. Consequently when Adam broke the law, he at once entered into the state of sin and death. God being unchangeable, it is impossible for *flesh and blood* to inherit the Kingdom of God. In dealing with men, God is dealing with those who are under His own just sentence of death, accordingly a representation of the fulfilment of the sentence (or of the law) takes place in God's dealings with men. Thus we find sacrifice instituted from the beginning, and we see the reason why "the Lord has respect unto Abel and to his offering," and also why the blood of Christ was shed, and how we are united to Him in His death by baptism, *rising out of the water to be united with Him*, according to His resurrection unto life. This union with Christ is the present state of faith and obedience. But our faith lays hold, as Paul states, "Of the operation of God, who raised Him (Christ) from the dead." This is also shown in his epistle to the Ephesians, where he prays "That they might understand the exceeding greatness of God's power towards those who believe, and that this manifestation of God's power was to be according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (chap. i. 19-20). It is in the just law of God being fulfilled in the destruction of the sin nature in the death of Christ, that God can be just and the justifier of him who believeth into Jesus (Rom. iii. 26).

Christ's death, then, was necessary for the confirming of the new covenant, the covenant of eternal life, and for the putting away of the nature under sin. His living again was necessary as the first of a new creation, a creation of divine beings. He styles Himself "The beginning of the creation of God." This creation began in Him in the days of His flesh, and also begins in all His followers in the days of their flesh, by the Word, which is God's power, operating in them to faith and the obedience of the faith.—*Selected.*

EDITOR'S TOUR IN ENGLAND.

(Continued from page 388.)

The Declaration we, by request, had published was satisfactory, it seemed, to what was called the "rank and file" of the meeting; but their speakers objected to that part of it which raised the question of fellowship. We presented the matter in a way to show that a division existed. On their side, leaders had published statements which left the truthfulness of the original Scriptures uncertain. These ugly statements were in the breach preventing union. Let the meeting declare itself openly in accordance with the position they professed then and there, namely, that, since the original Scriptures were inspired of God, they were therefore true in all their details. Let them offer their fellowship to all who could accept this position; and the matter would then right itself without the necessity of that meeting formally passing a resolution of withdrawal; but, of course, each ecclesia would be expected to protect itself, and thereby protect all ecclesias in fellowship with them, from compromising their declared position.

One brother read from the *Visitor* the words, "I say the original Scriptures were inspired of God; God cannot err or make a mistake; There, said the brother, is what Brother Hadley, the editor of the *Visitor* says, what more does Brother Williams want?" This created somewhat of a sensation in the meeting. We asked for the *Visitor*, from which the brother had read the statement. The brother seemed to become a little indignant that, by our request, we should seem to doubt his word. We did not doubt his honesty in the least, and he appeared to be a fair-minded intelligent man. But if Bro. Hadley had made such a statement as that, truly, what more could Bro. Williams or any other brother want? If that was Bro. Hadley's statement, then let that be the basis of our union there and then, so far as the inspiration question was concerned.

Upon our examination of the matter, it turned out that the brother had quoted Bro. Hadley's paraphrase of what we had set forth in *The Advocate*, and which we had termed a "short cut." Instead of accepting this, Bro. Hadley was objecting to it.

Now it would appear from this circumstance that if that statement had (as the brother and others in the meeting supposed) been Bro. Hadley's, and Bro. Williams would have accepted it (which, of course, he would) then union would have been the result. But when it was discovered that it was Bro. Williams' statement, and that Bro. Hadley objected to it—well, union was not an easy matter. The difference was a question of who made the statement, not, was the statement true? So it was a difference as to who the person was, not what the principle was; and here we have an illustration of the old story of the parson and the lawyer about "circumstances altering cases." But you, brethren, who so acted, must no more throw stones at some who are led by men; for with you at this meeting, as this little sensational circumstance showed, there was a following of man contrary to what you so loudly professed. Unless we

practice what we preach, our preaching is as "a sounding brass, and a cymbal."

Some of the speakers spoke only once, but others several times; some to the point, others not so, until the time had arrived when some must run for their trains. We were among those who had come from Sowerby Bridge, and we had to abruptly leave the meeting. The result was that nothing satisfactory was accomplished, except that some had performed what they deemed to be their duty to God and to their brethren.

No doubt there is excuse, to some extent, for the prejudice that exists against passing resolutions which involve fellowship, because some have been most unmerciful and inconsistent in their resolutionizing; but in this case, a division exists, and some sort of a statement, call it by what name you please, must be made in any attempt to heal the breach or to reduce it. If all the factions could be transferred back to the position occupied before these divisions took place. There would only be one resolution needful, and that would be to resolve to have no more resolutions on paper; but to stand fast and firm upon the foundation of the impregnable rock of truth. What a pity it is that brethren should ever have allowed themselves to utter and to print words that would in the least cast a shadow of uncertainty upon the full inspiration, or the full truthfulness of inspiration, of the original Scriptures! If they would but wipe them out, what blessing it would be! Even if one does sometimes fall into doubtful moods as to the extent, or the nature of inspiration, discretion is surely the better part of valor just then; and in view of watchful foes, why not tie the tongue and wipe the pen, rather than speak or write words of morsals sweet to the taste of serpent brood? Perchance a little hesitation, and a further cogitation would dispel dim or dark clouds of doubt, and then, in the light of the shining sun, will appear the words without a blot, without a speck to mar this beauty. "Holy Scriptures." "All inspired of God," "Profitable for doctrine," etc. If all inspired by a God of truth, then all true; if profitable, because divinely inspired, then, since the smallest error cannot be profitable, free from error. If God cannot make a mistake then God-inspiration cannot. To say that God-inspiration may have made some, even small, errors, is to say that God may have erred; and if He erred in one thing and not in another, and never revealed which is one and which the other—where are we? If the ugly statements could be wiped out, and those who made them are the men to do it, and they would be *men* if they would do it, then there would be little danger of their being repeated; for the lesson of experience would exercise its beneficial influence; and the words "The impregnable rock of truth" as applied to the Scriptures would mean what they say and say what they mean.

At the Elland meeting we had the pleasure of meeting Bro. Lord, a brother of Sister Hellewell, of Rochester, N. Y. He belongs to the Todmorden brethren, and had come partly by request of sister Hellewell, who desired him to meet Bro. Williams. Bro. Lord pled strongly and affectionately for acceptance of the position we had set before the meeting; but whether when he saw a failure to do so he had the courage to

do so alone we have not learned. This is the test of real fidelity to principle, a test which, it is to be feared, only a few in old England have been able to endure under the pressure, which human influences and methods of policy have subjected them to during the last nine or ten years.

The good work went on in Sowerby Bridge, there being a clear field to sow the seeds of gospel truths in, with no perceptible enemy to sow tares. In the ecclesia there was life and love; and their attitude towards their neighbors was such as to draw them within hearing of the sound of the Truth. Brother Briggs seems like father to all, and if he is not life (yes, and love, too) he is nothing. I cannot recall how many tea-meetings we had during our visits there. But these were quite enjoyable, and they were made temporarily and spiritually profitable—temporally, in that the provisions were supplied by, I think once, the teachers of the Sunday school, and once by the young brethren of the Improvement class; and all the proceeds (which came from voluntary contributions) were used to help defray the expenses of fitting up the new hall, which is a convenient and comfortable meeting place.

In nearly all the meeting places of the brethren we visited are kitchens in which to prepare the necessaries for the tea-meetings, an arrangement which admits of many who came from long distances remaining in the room nearly all day. This arrangement also allows of preparing a tea-meeting of small dimensions at short notice—or at no notice at all, for that matter; for several times we were invited to “have a cup of tea” immediately after the lecture and in the same hall. Some scrupulous hygienic people object to tea-drinking and utter words of warning of the dreadful results that are sure to befall those who so indulge; but the people of the British Isles seem to be very much alive, with the flush of health in their faces, despite the national habit; and we have felt no evil effects of it yet, though our indulgence has been far in excess of our ordinary habit—and, indeed, a cozy cup of tea is quite refreshing. Would that drinking in old England were more nearly confined to tea-drinking, and that King Alcohol’s wretched reign were confined within more circumscribed bounds; for the people in “Merry England” are *too loyal to his scepter*.

In his tour, as usual, it has fallen to our lot to talk and talk, with but few opportunities of listening. But a social meeting in Sowerby Bridge did relieve us a little, and we had the pleasure of hearing short but stirring and encouraging addresses by brethren Briggs, Eggerton and others. But if opportunities of hearing speeches were scarce, we did hear good, heart-cheering singing, and here in S. B. especially did it reach home to the heart and stir the fibres of our being; yes, and there was an abundance of it, too, but not too much for us—there was not enough in some places; and, oh, how cold it was in those meetings where a note was not heard, not the sound of a song to soothe or to cheer! Music, sweet music, what a doleful world would this be were it not for thee! The goodness of a God of love echoes and reverberates in thy sweet sounds of harmony and melody. Even to words of inspiration divine doest thou give wings to

hearts that fly up to Him who is the fountain of Thy life-giving springs. And yet thou art silent here and there, where thy soothing, spiritualizing strains are needed to bring to remembrance that hearts were never intended to be left longing and languishing, while heads are feasting upon logic. But why art thou silent here and there, while the sweetness of thy voice is heard elsewhere? Perhaps it is that sincerity has become fearful, that alien tongues may sound thy notes to words divine to which they have no present right. Well, sincerity is a beautiful thing, but often much abused, yes often at her own hands. Even cold, unmusical logic might allow that alien tongues should learn to sing praises to Him who "The Giver of all good, nightly sleep and daily food"; and if they are ever to sing words divine to which they will have right, why not allow them to learn how in advance? The world is too secular as it is. Which is the better—a cold-hearted world of secularism, or one with an overflowing heart of reverence and adoration for The Creator, though it knows Him not in truth? This is not the age when propriety may be expected to attain perfection. It is a day when logic can preach a thousand sermons on inconsistencies and imperfections. Many of these are beyond the control of man. In many things the best we can do is average up matters and make the best of them in these dark and evil days, waiting and hoping for the day that shall right all wrongs and bring everything up to the standard of heavenly propriety. May Heaven speed the day.

(To be continued.)

INTELLIGENCE

CHICAGO—Dear Brother Williams:—Will you please insert in the Advocate the following obituary notice of the death of Brother Joseph Soothill, of Harvard, Illinois, who died on April 4th, 1904, at his home where he had been confined ten months, with a long and severe sickness, his sufferings were very intense a great portion of the time, and he would very frequently express his desire for the Lord to close his career by death. Recognizing his frail condition, and the severity of his sufferings, and yet at the same time, to give a declaration of his confidence in God, he selected the 20th verse of the 71st Psalm, as expressing both. "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again, from the depths of the earth." He was born in Halifax, England, April 28, 1832, being nearly 72 years old when he died. The funeral was attended by the Harvard Ecclesia, also by five members of the Chicago

Ecclesia, three from the Wauconda Ecclesia, besides the family relations, among whom were Brother and Sister Mason of Erie, Illinois. A large concourse of neighbors and old settlers of Harvard attended the funeral, and listened to Bro. John Spencer of Wauconda, who shewed to them, those saving principles of Truth, believed in by the Christadelphians, and which had been the faith of Brother Soothill for the last forty-two years. The writer of this obituary immersed him in the spring of 1862. A long and active life in the Truth service is closed. Weeping may endure, for it is night yet, but joy cometh in the morning of the Resurrection. Our sympathy is extended to the bereaved family, and to the surviving widowed Sister, who proposes soon to return to England, to settle with her family there. From your Brother,

JAMES WOOD.

GREEN ISLAND, N. Z.—Dear Brother.—Greetings to you and all with you in our Most Holy Faith.

Received our January number of Advocate and glad indeed to read through and see your pleasant reception which the Brethren and Sisters gave you on your arrival home. We pray earnestly that good may come of your visit, and, oh, how joyful it is for Brethren and Sisters to dwell in unity.

It makes one long more and more for that time soon to come when sorrow and trouble will be over.

We have had plenty in our midst, and in fact I may say there is only one Ecclesia that holds with us in regard to the Responsibility question, and that is Invercargill, Southland, N. L. Several Brethren and Sisters could fellowship us, but only they would be cut off from fellowship, so prefer to go in with the majority.

However, it matters little if they cut us off as you would see by shields sent you some time back. We know, dear Brother and Sister, that if God be with us, who can be against us. It is a sorrowful state of things truly, as we know what you have suffered, but let us pray that more unity and love may prevail before the great day of earth's redemption. Our trials and tribulations seem hard to bear at times, and O, when we realize how our Lord suffered and died for us, we must overcome much of this world's goods and then will come the end when we will all stand before our Master and it will be too late then to try and do His holy will, but let us now be up and doing and work while it is day. There is plenty for us all to do, and let us more and more strive to keep unity and love in our midst instead of fighting over non-essential questions, as is much the order of the day all over in this part of the world.

We, as an Ecclesia of 15 Brethren and Sisters, do strive earnestly to keep in the narrow way and in some ways in this little spot the Truth seems to make slow progress. However, we must sow the seed and do what we can in lending books, etc., which in due time God giveth the increase. We do hope that the up and doing movement will continue to grow in strength and be able to

bring more earnest seekers of the Word of God to the front. We think highly of the third edition of the "World's Redemption," and with this I enclose a money order for £1. Kindly forward three more copies of the cloth bound number and by turning to Advocate at present in hand I see I omitted the postage, so that means 10s short. However, we are always wanting some others and by next money order I will remit the difference. Trusting this finds Sister W. and yourself well, if you are home by this reaches America. With fraternal love from us all here.

Your Sister in Faith and Hope,
SARAH H. CAMPBELL.

LOWELL, MASS.—Dear Brother Williams:—It gives us much pleasure to announce once more that we have been able to see some fruit of our labors. It is our duty to sow the seed and God will give the increase. Phillips Decoteau, was examined March 1, and immersed March 5, before many witnesses, after which there was exhortations and singing; a very pleasant meeting.

With love to all of the samelike precious faith.

Yours in Christ,
BENG. HOYLE,
Secretary.

SOWERBY BRIDGE, England—Dear Brother:—I am sorry to have to report the loss by removal of Sister Fanny Wright, to London, who has taken up a situation there and in future will meet with brethren at the Masonic Hall, Camberwell. We continue to hold forth the word of Life to perishing humanity and am pleased to say that we have a few interested in the things of the Kingdom and name of Jesus Christ and hope shortly to report further additions.

The following lectures have been delivered, Feb. 21st "The Hell of the Bible; the possibility of our going there, and how we may get out again," bro. J. W. Halstead; Feb. 28th, "The Great Salvation; what it is, and how we may obtain it," bro. J. Hirst, Huddersfield; March 6th,

"Knowledge and Obedience; Stepping stones to Life and Death," bro. J. Briggs; March 13th, "The past, present and future of the City of the Great King," bro. J. W. Egerton.

FRANK HANSON, SEC.

TORONTO, Can.—Dear Bro. Williams:—Greeting in the Lord.

Our communications on this occasion are mingled with joy and regret.

We regret very much the death of Sister Ross, wife of Bro. Donald Ross, on March 1st, and was buried on March the 4th at St. James cemetery. We sympathize greatly with our aged Brother in his loss, which he bears with patience, which is admirable in one so stricken in years. In his patience he manifests the consolation that our blessed hope alone can give. Bro. and Sister Ross are some of the first fruits of the labors of our late Bro. Thomas in the early day of the revival of the truth, their probation having extended over 40 years, consequently our Brother sorrows not as those who have no hope. The service was conducted at the house by Bro. Chart, but unfortunately when we arrived at the cemetery we had to hand over the body to the English Church clergy. We regretted it very much but it was unavoidable, as it was an English Church cemetery in which all sister Rosses relatives are buried, and they wished her laid there with the others in the family plot. The ceremony was as short as Ritual would allow. We are pleased to state that we have had the pleasure of assisting Mrs. Caldwell and her daughter Susie, formerly English Church, to put on the sin-covering name of Jesus by baptism, after witnessing a good confession of the one saving faith.

This is an instance of seed being planted and after many years taking root. Long before I knew there was a people known as Christadelphians Miss Caldwell attended Sunday school and with her mother the lectures; and then for years they never attended the meetings at all, till this winter they started again with the result stated, so we can never tell how or when the words of truth we proclaim will take root in the minds of the hearers.

We have a few more interested friends attending the meeting, so we can say our labor is not in vain.

We have a proposal from the Hamilton Ecclesia for an exchange of speakers, which we think will be a good thing if we can successfully arrange the matter, as it will bring the brethren and sisters of each place in closer and better acquaintance, and a new face and voice is always pleasing to see and hear.

Yours in Christ,
GEO. MOAT, Secretary.

WEST QUINCY, MASS., March 18, 1904.—Dear Brothers and Sisters:—Having received through Bro. Arthur Pinel, of the Quincy Ecclesia, the kind and timely gift from the Brothers and Sisters who have read of my need in the Advocate. I thought I would write and thank you all for your kindness and sympathy to one who has suffered all that is possible to suffer and not die. But I have often comforted myself in time of pain in thinking of him who also suffered and died, and was not our Lord more worthy of life than I? Yet he drank the bitter cup of death, and said "Thy will be done," and though I suffer now it is in hope of some day to hear our Lord say "Thy faith hath made thee whole." Now, dear Brothers and Sisters, to you that do not know me, I will tell you of my affliction, which is Spinal Disease. I have been afflicted nineteen years, though not a helpless invalid till within three years ago, in which time I have been to the hospital and underwent three operations, receiving but little benefit, only prolonging this life. Yet how thankful I am in my affliction that the Lord blessed me with one of his many great and blessed gifts, the gift of mind, whereby I might learn and know of that glorious life through Christ, and of the day when there will be no more pain, sickness, want or sorrow, when all will be sunshine and peace, and the flowers will bloom never to fade away. Then I think of the beautiful tree of life whose leaves was for the healing of the nations, and Oh, how I long for that day; I have many things to be thankful for, the Brothers and Sisters are all so kind, they come and

see me often and once every month visit me at my home to keep in remembrance the death and resurrection of our Lord, and that is indeed a great comfort to me.

So thanking you all again, my dear Brothers and Sisters, and wishing you all the great gift of health, that which we need most in this life, I remain your sister in Christ.

GRACE EDITH BEAULIEN.

WORCESTER, MASS., March 31, 1904.—Dear Bro. Williams:—

As in times past, we have asked the brethren of Christ through "The Advocate" to rejoice with us in our joys, we now ask them to sympathize with us in our sorrow.

Death, the great enemy, visited us on Saturday, March 19th, and almost without warning tore from us our brother, Leonard Safford.

Our brother, who was employed on a dairy farm performed his usual duties that day with no thought of impending woe.

Returning from labor at the close of the day, he complained of a strange feeling as though he were losing control of his muscles and asked that a warm drink be given to stimulate circulation.

Alarmed at his condition, his sister wife hastened to comply. To her question whether or not he suffered pain he answered that he had no pain; and without even a dying gasp, he was sleeping the sleep that will know no waking until the Master's voice on the resurrection morn shall bid His servants awake.

Though only forty-nine years of age, having embraced The Truth: in his youth, our brother's eyes had long been intently scanning the eastern horizon, for the first shimmer of light from that glorious sun whose healing beams will dispel the darknes of the night.

Earnestly noting each new indication of the cessation of the vission's tarrying-time, he hoped to be found among those of whom the apostle said "We shall not all sleep;" yet ready to say as did the Master "Thy will be done."

We gathered round his silent form, while one of our brethern outlined to

the assembled friends, the Christadelphian's hope of glory; and we laid him in the tomb to await the morning call.

While we sorrow not as others who have no hope, our hearts beat with sympathetic love for those upon whom the blow falls hardest.

Our brother leaves a sister-wife and six young children unprovided for. While we shall do what we can to ease their suffering, we ask the sympathetic aid of those who through the Father's mercy may be able to contribute to the relief of the widow and the fatherless; remembering that he that giveth to the poor lendeth to the Lord.

Any aid from our brethern will be gratefully received and acknowledged by our recording brother, Alex. Bruce, 33 Glen St., Worcester, Mass.

A CASE OF NEED.

Worcester, Mass.

Bro. Safford of Spencer, Mass., fell asleep in Christ on March 19, 1904. He was at work up to within an hour and half of his death, and on returning home complained to his wife that he was not feeling well, and lay down while she went to prepare him some hot drinks. When she returned to the room she found him very low, and he lived but a few minutes afterwards.

Bro. Safford was a zealous worker on behalf of the truth, and also had to work hard to support his family, which consists of Sister Safford and eight children, only one of whom is old enough to be able to work, and the family is now left in very needy circumstances. Sister Safford is not strong and will need a helping hand from those who are in a position to help her in her time of need. Her address is Spencer, Mass. Brethern can send to her direct, or through the "Relief Fund" care of Bro. J. Leask, 532 W. 62nd St. Chicago, Ill., or to the undersigned, either of whom will see that any assistance sent her will reach her. Jesus has said "Inasmuch as ye do it unto one of these the least of my brethern ye do it unto me."

T. H. Sharpe.

20 Malvln Road,
Worcester, Mass.

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TO BE HAD AT THIS OFFICE.

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2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

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

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3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

Price, paper bound, 50c.; cloth, 75c.

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AUBURN, N. Y.—No. 9 Exchange St., at 10:00 A. M. Sunday-school after breaking of bread.

BOSTON, MASS.—7 Park Square. Memorial service, 6 p. m. Lecture, 7 p. m.

BALTIMORE, MD.—Vernant Hall, No. 1204 W Baltimore St. Sunday morning 10:30.

BERLIN, ONT.—Berlin and Waterloo Eccles. Corner of King and Queen Streets, Berlin. Every Sunday at 10:30 A. M.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CHICAGO.—Oriental Hall, 17th Floor, Masonic Temple. Every Sunday at 10:30 A. M.

CLEVELAND, O.—Visitors may inquire at 1200 W. Madison Ave., W. Cleveland.

DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.

ELMIRA, N. Y.—114 Lake Street, third floor. Every Sunday, 10:30 a. m.

PITTSFIELD, MASS.—At residence of J. Morrison. Breaking of Bread Sundays, at 10:30 A. M.

GUELPH, ONT.—Corner of St. George's Square and Quebec St., East over Kelly's music store. Sunday-School at 9:45 A. M. Breaking of Bread, 11 A. M. Lectures, 7 P. M.

HAMILTON, ONT.—Canadian Order of Odd Fellows, 1-11 67 James Street N., 10 A. M. Sunday School, 11 A. M. Breaking of Bread, 7 P. M. Bible Proofs.

HAWLEY, PA.—Lohman Hall, every Sunday. Bible School at 2 p. m. Breaking of bread at 3 p. m.

JERSEY CITY, N. J.—Fisher Hall, Cor. Bay and Erie Sts. Every Sunday at 10:30 a. m.

LOUISVILLE, KY.—Liberty Hall, between 2nd and 3rd Sts., Sunday, 10:30 a. m.

LOWELL, MASS.—Odd Fellows' Hall, Middlesex St. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.

MILWAUKEE, WIS.—613 Homer street, at 10:30 a. m.

NEW KENSINGTON, PA.—Kahle's Hall, corner 4th avenue and 9th street. Every Sun-

day at 10:30 a. m. for Breaking of Bread.

NORFOLK, VA.—Corner of Brambleton and Maitby Avenues. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

Newport News, Va.—At residence of D. F. Beale, Cottonwood Ave. and old curline. Every Sunday 3:30 p. m.

PROVIDENCE, R. I.—Independent Hall, Thurbers Ave., South Providence. Sunday School, 9:30 a. m.; Breaking of Bread 11 a. m.

QUINCY, MASS.—Keating's Hall, 136 1/2 Washington St. Sunday School at 10:30 A. M. breaking of bread at 11:30 A. M., lecture at 7:30 P. M.

RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 a. m. every first day.

ROCHESTER, N. Y.—Corner of 5th and Frank Sts. Services at 10:30 A. M.

SENECA FALLS, N. Y.—R. E. Short No. 12 Rumsey St.

SPRINGFIELD, OHIO. Christadelphian Hall, Mason St., near Stanton Ave., North side. Meeting for worship every Sunday at 10:30 a. m. Sunday School at 9:45 a. m. Lecture at 7:30 p. m. Bible Study, Wednesday Evening, 7:30.

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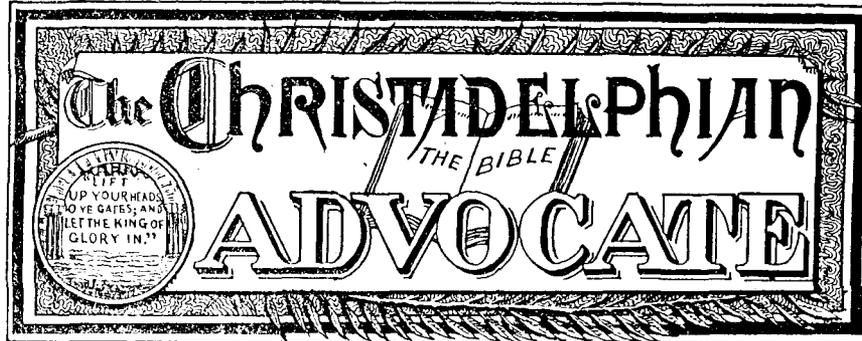
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WASHINGTON, D. C.—Over Nat'l Capitol Bank, 316 Pennsylvania Avenue, South East, Between 3rd and 4th Sts. Lecture at 11:15 a. m. Breaking of Bread 12 m. Chas T. Creecy, Sec. 609 A St., S. E.

WATERLOO, IA.—Meetings at 10:30 every First day in Bickley's Hall, W. Fourth street.

WORCESTER, MASS.—Board of Trade Hall, 11 Foster St. Lecture every Sunday at 10:30 A. M. Breaking of Bread immediately after.



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No. 232

THE LITTLE FLOCK

Sunday Morning Address, by Bro. James Wood.

The personal Ministry of Christ gathered around him over five hundred disciples this was the result of 3½ years incessant labor; and assisted by his twelve apostles and including the powerful cooperation of the holy spirit, which enabled him miraculously to cure the blind, for they were made to see, and the lame to walk, the lepers were cleansed, the deaf made to hear, and even the dead were restored to life again, and to the poor the gospel was preached. The common people heard Jesus preach the Gospel of the Kingdom, and it is recorded of them, that they heard him gladly: But not all that heard him gladly were free to be united to him by Baptism into his name. There was a restraint, that kept them back, and that was their membership by birth, in the Temple and the synagogue service: For it had already become known, that if any one openly professed attachment to Christ, they would be put out of the synagogue. It required more courage then, than it does now to be united with the Christ: this being the case, the number of the disciples was few, and very correctly described as a little flock, besides the phrase, little flock suggests to us the relationship which he felt towards them, as caring for them, he became their leader, or shepherd, and as a good shepherd, he was their Teacher, and so affectionate was he towards them, that when occasion required he was ready to defend their best interests, and if the worst should come, he was willing to give up his life for them: this was already in his mind what he would do for them, and so he speaks kindly to them saying, fear not because of the smallness of your number. If ye were of the world, the world would love his own, but because ye are not of the world—therefore the world hateth

you. Remember the word that I said unto you, the servant is not greater than his Lord: If they have persecuted me, they will also persecute you: Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of heaven. Jesus had been preaching the glad tidings concerning the kingdom to be established upon the earth. Jerusalem was pointed out as the City of the great king (Matt. 5: 35). Had Jesus exercised a more personal gratification for immediate exaltation, as king to sit on David's Throne, he could have avoided the persecution, that came to him, and he could have had a larger number of admirers than the little flock that followed him. For the common people heard him gladly, and upon one occasion, when he had fed five thousand people with 5 barley loaves and a few fishes, the people were so delighted with him, that in order to avoid being made a king by popular proclamation, he chose to depart from them into a mountain, himself alone, for he perceived that they would come, and take him by force, and make him a King (John 6-15). To be made a king not only of Judea, but of all the Roman Empire was offered to him in the temptation; but he declined all such immediate exaltation to power by sinful men, he could have had 50 men to run before him to herald his claim to the Throne of David, and he could have called for twelve Legions of Angels, to protect his body and his followers from harm, for a little while there could have been great temporal prosperity, instead of a little flock, he could have had a large following: but in such case he could not have filled their heart's desire with the comfort which he offered to these few disciples, whom he addressed by the endearing words: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." The kingdom that was promised them, was to be sought for, by certain qualifications which involved, self denial, subjugation of self will, a patient waiting during times of persecution; the giving up of even life itself, that Glory, honor, Immortality and eternal life, might be obtained in connection with the Rulership, and the enjoyment of the Crown of Righteousness, which the Lord has vouchsafed to his little flock. The road by which we travel to the kingdom of God is not strewn all the way with Roses, and other choice flowers, but as the scripture testifies, it is a Road of affliction and not merely a little occasionally, but it is beset with much tribulation; so it requires sheer determination not to lose sight of the victory to be gained. A crown is presented to our view, also an exhortation: "Let no man take thy crown." Poor human nature falters, and staggers, at the difficulties to be encountered, and were it not for the promise of divine aid, would certainly give up the contest. But the Diety has considered our weakness and infirmities, and has promised the necessary succor. In our efforts to gain eternal life he has said that he will never leave us nor forsake us. He has required of us that we labor in his vineyard, and that we co-operate with him in his service. Individually and collectively, we are his workmanship: our knowledge of his will, our devotion to his service, our faith in his gift, predicated, upon his word, which has begotten in us a lively hope that we might, even in the present life, be new creatures. Our affections being weaned from the present world and transformed to that new life, which was walked in by the Son of God, it is called the way of holiness. Isaiah:

35-8 also Heb. 12-14; and Jesus being an exemplary pattern of that way, has been denominated, "The way, the Truth, and the Life." Jesus is also called the light of the world, and as a consequence of the light shining in the dark recesses of our understanding, has enlightened our minds: and so it was during the personal ministry of Christ, in visiting the cities of the Land of Zabulon and the Land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the gentiles, the people which sat in darkness saw great light, and to them which sat in the region of the shadow of death, light is sprung up. This was a visitation of the Eternal spirit which accompanied Jesus of Nazareth, this was the mission of "*Immanuel*" which in its signification means, "God with us." Truly this was great condescension in the deity Father, by his spirit accompanying his son to this lowly retreat, to impart the light of Truth, to dispel the darkness from their minds, and to lead them on to an aspiration of becoming seekers, and fellow citizens with the saints, and heirs of a kingdom to be shared with them, by him, whose right had already been declared in the synagogue in Nazareth, when he declared of himself that the spirit of the Lord was upon him, because, "the Lord hath Anointed Me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." The way of life was a hidden mystery; it was hidden from the wise and prudent and revealed unto men and women who in the lowly estimation they had of themselves, were designated, as Babes, who were willing to receive the kingdom of God as little children, for the gospel did not come to the self Righteous ones, but was better appreciated by the lowly; for such was the wisdom and foreknowledge of God, how 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 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 nought things that are, that no flesh should glory in his presence." 1 Cor. 1-26. The spirit of Jehovah had testified through the Prophet—Jeremiah in ch. 9-23 "Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man, glory in his might: Let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise Loving kindness, Judgment and Righteousness in the earth; for in these things, I delight saith the Lord." It was because of the lack, and ignorance of these things that the Rulers of the Jewish nation rejected Christ, for had they known the wisdom of God as portrayed by the Prophets, they would not have crucified the Lord of glory. I must now continue a thought already introduced, that God will help the sincere servant of the Lord, when trials and perplexities arise, and the way appears dark, he says "cast thy burden upon the Lord, for he will care for thee. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things," Rom. 8. 32; and again another comforting scripture is found in Phil. 1-6. "Being confident of

this very thing, that he which hath began a good work in you, will finish it, until the day of Jesus Christ." For the Lord's ears are always open to the cry of his people, in distress of mind, or of body, or of estate, so he has encouraged us to ask of him, help in every time of need. "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him, but let him ask in faith, nothing wavering." The eyes of the Lord are upon the Righteous, and his ears are open unto their cry, he has said "Work out your own salvation with fear and trembling," this commandment, had it been left without any encouragement, how to perform it, would have been too difficult for any of the human family to accomplish. The Deity knowing man's inability to do this work alone has added an incentive, to strive to work out his salvation with fear and trembling, he has added the words: "For it is God that worketh in you both to will, and to do of his good pleasure," how comforting it is for us to know, that if we strive to serve God, he will help us. Christ says in John 6-44; "No man can come to me except the Father which hath sent me draw him. . . . 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." The character of our heavenly Father, is made known in these quotations, agreeing with the oft repeated phrase "God is Love." God so loved the world that he gave his only beloved son, that whosoever believeth on him, might not perish but have everlasting life. Let us never forget the source from which our salvation comes, we are apt to forget; and to regard our comforts in the truth, as due to the personal service of Christ alone, forgetting, that Christ is to us the fullness of the purpose of God, bodily, and as representatively the Righteousness, and the sanctification and the Redeeming power of God, manifested to us for our guidance, our comfort and our consolation, well may it be said that Jesus is in the Father and that the Father is seen in Jesus, for they are one. So when Jesus says it is the Father's good pleasure to give to the little flock possession of the kingdom, he speaks his own mind, for it is his delight, to lift up his disciples before men, and to the Angels, to the admiration of a gazing world saying: "Behold I and the children which God has given me, to perform wonders in the Earth, even so because it is the good pleasure of his will to give to this, my little flock, the Right, and the privilege to enjoy the exalted position of Ruling in the Kingdom of God.

The little flock had a great increase to their number, on the day of Pentecost, 50 days after the crucifixion of Christ, three thousand hearers were convinced, that Jesus is the Christ and willingly obeyed the gospel invitation, and were added to the number of the little flock, and in a short time the number was increased to five thousand (see acts 4-4), and again in another little while, the word of God increased and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith. Acts 6-7. For a short period there was rejoicing in Jerusalem and Samaria, in the enjoyment of the fellowship of the truth, and they eat their meat with gladness, and singleness of heart,

Praising God, and having favor with all the People, and the Lord added to the Church such as were being saved. But this state of things did not continue very long, for the mystery of iniquity began to be developed, members of the Ecclesia began to be tired of the separation from the world, and when persecution began to visit the believers, a many gave up the faith; all they of Asia minor turned back to the world. To give a sample of how, the truth gave way. I quote 2 Tim. 4-10. "Do thy diligence to come shortly unto me. For Demas hath forsaken me having loved this present world." The ten years persecution ordered by the Emperor Diocletian, caused great commotion, but some there were that kept faithful to their profession, even in Pergamos, where Satan's seat was, but they were not unanimous and faithful like Antipas the faithful martyr, some followed the teachings of Balaam, and some the doctrine of Nicholas, so when the resurrection of the dead shall take place, and the judgment seat opened, some will attain to life, and some will be assigned to the second death, unless they had heede the warning of the spirits rebuke. The little flock continued to exist, and live a precarious existence. In the fourth century, the bulk of the disciples had so far apostatized from the plain teachings of Christ, that they felt that they could have one of their number a military hero raised to the throne of worldly grandeur and were so far gone astray, as to rejoice in the mistake, that the Kingdom of God had really come. When Constantine, the Roman Emperor openly espoused the Christian name. The vision of Constantine, says Anderson, the "Historian, followed by a remarkable dream, prompted him it is said to adopt the celebrated Laborum, or standard of the cross, which afterwards was borne by the Christian Emperors. This is described as a long pike intersected by a transversal beam. The silken veil, which hung down from the beam, was curiously inwrought with the Images of the reigning Monarch and his children. The summit of the Pike supported a crown of gold, which included the mysterious monogram, at once expressive of the figure of the cross, and the initial letters of the name of Christ. Fifty guards constantly watched over the safety of the Laborum and in battle, the sight of it, inspired the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the opposing Legions. This union of Church and state, and professed followers of Christ, fighting and killing one another under the banner of the cross, marks the time of the maturity of the Apostacy. The true Christians of this period, are represented in the 12th ch. of the Revelation as a fugitive woman to whom were given two wings of a great Eagle that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. These were the dark days of the little flock, but by the mercy and interference of Almighty power, they are still a little Flock, sometimes it has looked like as if they would become extinct, the question was asked by our Lord "when the son of man cometh shall he find the faith on earth?" Luke 18. 8. I for one believe that representatives of the little Flock, will be alive, and holding the Truth, when the Lord comes, and for proof will quote, 1 Thes. 4-15-17. "We

which are alive and remain unto the coming of the Lord, shall not anticipate them which are asleep." Also 1 Cor. 15-51. "We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." These two scriptures I consider give an assurance that there will be living members belonging to the little flock, at the second appearing of our Lord. I must now hasten to the last part of my subject, which is. For it is your Father's good pleasure to give you the Kingdom: To say the least it is a gracious gift, money can not buy it: It is not a matter of electioneering by voting for. James and John the Apostles thought of obtaining a choice position by the favor of Jesus granting their petition, but it was settled once for all; all such places are kept in the Father's own power. The Father's good pleasure will determine all such matters. The Father's good pleasure indicates to us such an harmony with the work of his son Jesus. His good pleasure was shown to the children of Israel as given in the words of Moses in Deut. 4-37. "And because he loved thy athers therefore he chose their seed after them, and brought thee out in his sight; with his mighty power out of Egypt, to drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their Land for an inheritance, as it is this day." Again in Micah 7-18. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." Again, "likewise I say unto you there is joy in the presence of the Angels of God over one sinner that repenteth." *No wonder that the morning stars sang together, and all the sons of God shouted for joy, in the presence of such a kind heavenly Father as our God is. The great condescension of the Almighty maker of Heaven and Earth, to choose out of a people of sinners; to strive by the mighty power of his spirit, to refine, to instruct, to elevate and to elect to share with him in his holy spiritual nature: for to set about a system of Redemption, as seen in the preparation of the body of Christ: By his life and ignominious death: by his resurrection and glorification, that all this was done as the groundwork of the adoption of a people called the little flock; then their purification, by the washing of water, and by the word of his grace, to fit them for the enjoyment of the company of their Lord and Master, together with the Divine family in Heaven, to be brought face to face with the great Creator, and to enjoy the knowledge that he, the Father of all, loves them, even as Jesus had informed them as recorded. John 16-26. "At that day, ye shall ask in my name and I say not unto you that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." ear not then little flock, for it is your Father's good pleasure to give you the Kingdom; with the gift of Rulership comes the Divine nature, the Immortal nature of Angels, with a conjoint rulership over all the Earth. The Kingdom proper is the Government over the twelve tribes of Israel, that shall be restored to their own Land, which is the land of Canaan promised to Aba-*

ham and his seed. The Dominion which Christ will share with the little flock, besides the Land of Canaan, is all the habitable parts of the Earth, which is outside of Palestine.

The jurisdiction shall last until that every knee shall bow and every tongue confess that Jesus is Lord, to the glory of the great Deity, who has made the Earth to be inhabited, and when all nations shall rejoice in the blessings of his reign. When Incense and a pure offering shall be offered among the Gentiles and in every place. For from the rising of the sun, to the going down of the same, the name of Jehovah shall be great among the heathen. May God hasten the time when the little flock shall be exalted to the Divine Glory, when, as the future powerful Elohim, they shall not only receive the gift of the Kingdom, but also take possession of the Authority, and manifest the same, subjugating the Kings, and Potentates of the Earth, putting down all human institutions and evils, by so doing the Earth shall be redeemed from its curse. Peace shall flow like a river, and abundance of Peace, so long as the sun and the moon shall endure. The meek shall inherit the Earth, and dwell therein for ever. For the Earth is the Lord's, and he hath given it for a dwelling place, to the children of men.

MYSTERY OF GODLINESS.

From the beginning of God's purpose in the earth to the end of it, as revealed to us, when he becomes "all and in all, that purpose is summed up in the compound word which he gave to himself for a name, saying: "I will be who I will be (Yahweh) * * * this is my name for a hidden time and this is my memorial for a generation of the race"—Exod. 3: 14, 15.

To expose this all glorious subject fully, is to reveal all of "the riches, both of the wisdom and knowledge of God," is to expound all scripture. I must select only such gems from it as shall suffice to lighten and adorn the things I have to say.

From the time the name was given to Israel until wrath came upon them to the uttermost it was continually upon the lips of God's prophets to them. When they hallowed and magnified it, great was their prosperity. When they forgot it joy withered away and their glorious beauty was a fading flower.

Moses said: "Hear O Israel, Yahweh our Eloheem is one Yahweh." That is to say: Hear O Israel; he who shall be our mighty ones is *one* who shall be. That one Christ declared himself to be when he said: "I am come in my Father's name;" "I and the Father are one." Christ is, so far, the only perfect manifestation of the name, except insomuch as we are "complete in him." He was conceived by the overshadowing power of the highest; given the spirit without measure; meditated in God's law,

all the day long; spoke his words; did always the things that pleased him, and soon was exalted to his nature, being clothed upon with the garments of salvation and henceforth know we him no more after the flesh. When he was in the flesh, the spirit dwelling in him, making his thoughts the Father's thoughts, his words the Father's words, his ways the Father's way, he was God "manifest in the flesh."

While Christ is, and in a sense shall be, the only perfect manifestation of the name, the Alpha and Omega of it, yet it did not begin nor does it end with him. This may seem obscure and contradictory, but just a moment and it will be plain. God is repeatedly called Yahweh Eloheem (he who shall be mighty *ones*), Yahweh of hosts, etc. The name was given for the generation of a race. But each one of these mighty ones, each one of this host of godly ones, each member of this race of princes of God, has "sinned and come short of the glory of God." Then God "laid help upon *one* that was mighty," having made him strong for himself, and he became "unto us, wisdom, and righteousness, and sanctification, and redemption"—1 cor. 1: 30.

In order to partake of this righteousness we must "put on Christ," and having put him on we are one with him, hence we read: "Now ye are the body of Christ, and members in particular"—1 Cor. 12: 27. When we get into Christ, whose is "the only name given among men whereby we must (may) be saved," we run into the strong tower, which the Yahweh name is said to be, and are safe.

We read: "God is a spirit and they which worship him, must worship him in spirit and in truth," that is to say, God is character, etc. God's truth is a revelation of God's character. A revelation of God's character is a revelation of God, it is God. Christ was the embodiment of God's character and so he said: "He that hath seen me hath seen the Father." The same character must in measure be in us to be brethren of Christ, and sons of God;" If any man have not the spirit (character) of Christ he is none of his"—Rom. 8: 9.

This character is a development of the name, and shall be the main subject of my discourse. It is variously termed, in the scriptures, as heart, faith, mind, spirit, new man, inner man, hidden man of the heart, new creature, God, Christ, etc., etc. The possession of it, or rather if it possesses us, it makes us "Jews inwardly;" "Israelites, (princes of God) indeed, in whom is no guile;" sons of God; brethren of Christ and one another. It is not a natural gift, for by nature we are "children of wrath." It is not born of the wisdom of the world, for "the world by wisdom knew not God." It is of that wisdom which is from above, that is first pure, then peaceable, gentle and easy to be intreated full of mercy and good fruits, without variance, and without hypocrisy—James 3: 17. "Of his own will begat he us by the word of truth"—James 1: 18. It's "good fruits" are, love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance—Gal. 5: 22, 23. All of this is contrary to the flesh wherein dwelleth no good thing, and being contrary there is continual warfare, the spirit against the flesh and the flesh against the spirit,

in which warfare Christ gives us the victory, having first gained it for himself against the same flesh with which we war, for he was "tempted in all points alike as we are;" an impossibility except he were in the same sin stricken flesh as a result of "the transgression of one." His victory would profit us nothing except it were over a common enemy. He was "made of a woman" that he might redeem us; so it is written: "As the children are partakers of flesh and blood he also took part of *the same*; that *through death* he might destroy him that had the power of death, that is the adversary." Thus it was that God "*laid help* upon one that is mighty," and with his holy spirit to sustain, "*exalted one chosen out of the people.*" Psa. 89: 19.

Now I want to apply some of these principles to an imaginary individual.

He is conceived in sin and shapen in iniquity, and brought forth into a constitution of things groaning and traveling in pain together. He is a child of wrath even as others, beginning as soon as born to walk toward the pit of corruption. His ancestors for generations, have come in contact with the light of the word, he inherits a mind susceptible of God's truth—eyes to see, ears to hear.

Listening to a workman that needeth not be ashamed rightly dividing the word, he is persuaded that it is a good and perfect gift from above; that it is able to make wise unto salvation; a light shining in a dark place. He learns that there is a glorious substance to hope for and sees the evidence that what God has promised he is willing and able to perform. With mind open to conviction he comes to realize that he is sold under sin; that the wages of sin is death; that he is therefor dead in trespasses and sins; an alien from the commonwealth of Israel; a stranger from the covenants of promise; without hope and without God; poor, naked, miserable, alienated from the life of God through the ignorance that is in him. With simplicity of heart as a child, he cries: "What must I do to inherit eternal life?" As he gives himself diligently to know, searching the scriptures, daily, which "came not by the will of man," he is taught of God, learns and is drawn of the Father. The beauty of God's plan unfolds to him; he perceives that being "dead in trespasses and sins" he must be born again; that God's way requires baptism. The new creature, coming to the birth, impels him to lose no time in conforming to that way; he seeks the house of the good workman and is immersed, understanding of course what it imports. Thus the "new man" is begotten by the word of truth, and "born of the waters."

Going back to a time previous to all of this, when sin reigned in his mortal body, we could say prophetically of this individual, what the angel said to the virgin: "The spirit of God shall come upon thee, and the power of the highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the son of God." Born not of blood, nor of the will of the flesh, nor of the will of man but of God—John 1: 13.

He is now a prince, a son and heir, of God; a brother of Christ and all who have been "born of God." "As God hath said, I will dwell in

them and walk in them; and I shall be their God, and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty"—2 Cor. 6: 16, 17, 18. He has become a citizen of the commonwealth of Israel, one of a nation of Jews inwardly—"the Israel of God." He is passed from death unto life, from condemnation to reconciliation; no longer a child of wrath, but a child of light; crying ably unto "the Father of lights." No longer a servant of sin, sin no more reigns in his mortal body that he should obey it in the lusts thereof, but he is a servant of righteousness, led by the spirit of God, and as many as are led by the spirit of God they are the sons of God—Rom. 8: 14.

The "old man," dead in trespasses and sins, is buried in the water of baptism, and now must be kept under. The new man, quickened into life by the word, is "alive from the dead," as a new born babe desiring the milk of the word, that he may grow thereby. But as a matter of fact the old man is not quite dead. The new man is not quite equal to the task of keeping him buried. He cannot do the things that he would; when he would do good, evil is present with him. In his efforts to overcome evil with good, as the fight waxes warm, he is sometimes prone to forget and exclaim: "O wretched man that I am!" and ask: "Who shall deliver me from this body of death?" then to remember and rejoice: "I thank my God through Jesus Christ my Lord." So then with his mind (inner man) he serves the law of God; but with the flesh (outer man) the law of sin—Rom. 7: 24, 25. But "the wages of sin is death" so he must ever look to him who loved him and washed him from his sins in his blood, that there should be imputed to him no sin." Be of good cheer I have overcome the world."

One comes to him and says: "You must be circumcised and keep the law." He answers: "I am 'circumcised by the circumcision of Christ'" —Col. 2: 11. "The law is made for the flesh and I am 'not in the flesh, but in the spirit'"—Rom. 8: 9.

Another says: "You must die for yourself." To which he answers: "Christ died for me. I am 'dead with Christ' (Rom. 6: 8) for I was crucified with him: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

One standing by remarks: "These are hard sayings. Who can hear them?" New man replies: "Those who have 'ears to hear;' truly.

For the benefit of "one standing by" I will discourse more freely on these points.

We read in the sweet Psalms, "I will declare thy name unto my brethren in the midst of the congregation will I praise thee"—22: 22. Again, "I have preached righteousness in the great congregation"—40:9. By these we see that to declare the name is equivalent to preaching righteousness. To preach righteousness is to preach God for "God is righteous" "God was in Christ, reconciling the world unto himself;" so we read: "Righteousness shall be the girdle of his loins." "My doctrine shall drop as the

rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass: because I will publish the name of Yahweh; ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he"—Deut. 32: 2-4. When Christ's doctrine dropped as the rain, his speech distilling as the dew, speaking "as never man spake before," declaring the name, preaching righteousness, his words they were spirit and they were life, because they were the Father's words, as he says: "The words that I speak unto you, I speak not of myself"—John 14: 10. "He that is of God heareth God's words"—John 8: 47. Those who had learned of the Father in the law, the prophets, and Psalms, knew the shepherds voice and came unto him. "Faith cometh by hearing and hearing by the word of God," true whether it be from "the holy men of old," Jesus Christ the righteous," or from apostles "speaking as the spirit gave them utterance." This faith then is of God," begotten of God," "born of God." It is the faith which Abraham had while yet uncircumcised in the flesh, which was "imputed to him for righteousness." He received the sign of circumcision, as seal of the righteousness of the faith, which he had, yet being uncircumcised. What then was circumcision "a sign," "a seal," "a token," of? The righteousness which was his by faith. But why by faith? Why is it "the just shall live by faith?" Because there is "none righteous, no not one." Let them get as near to God as they can; fill their minds with his law; chant his praise as they will; they are all under sin" still. They must put away the flesh by faith; faith in him who put it away in fact, obedient unto death even the death of the cross. Abraham put it away by faith and having done so, he literally put away the flesh, by circumcision, as a token of the fact. So it is with us "who also walk in the steps of that faith of our father Abraham." (Rom, 4: 12) only we have a different token of the fact, says Paul: "Ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism wherein also, ye are risen with him through faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2: 11, 12, 13.

Beyond then is our circumcision, our token of faith by which we put away "the body of the sins of the flesh," henceforth to "walk in the spirit" or "new creature." Not that immersion is anything but keeping the commands of God; water will be of no avail without the faith of which it is supposed to be a sign. So with circumcision. To those who showed lack of appreciation of this truth Paul wrote: "If ye be circumcised Christ shall profit you nothing"—Gal. 5: 2. Not because circumcision was anything, for he himself circumcised Timothy, but *because insistence upon its performance proved them devoid of the faith which justifies*, that is of the righteousness of God in Christ; who thereby put away flesh like ours, by obedience unto death, even the death of the cross. In order to this he

came "in the likeness of sinful flesh" (Rom. 8: 3); "made a little lower than the angels for the suffering of death."

Now does not one who says: "you must die for yourself" show ignorance of this same fundamental and beautiful truth and absence of the righteousness of faith?

We have also another token of the same truth. I speak of the breaking of bread. On one occasion Christ said: "If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh"—John 6: 51. And at the institution of the ordinance he said: "Take, eat, this is my body which is broken for you; this do in remembrance of me." We have read: "cursed is the ground for thy sake in sorrow shall thou eat of it all the days of thy life." Christ took this bread, a product of cursed earth, to represent his body from the same place, but henceforth know we him no more after the flesh: blessed are they for whom it was broken." Do not forget your redeemer!!

The law was given to lead to the faith, in a positive and negative manner, so to speak. When there was no commandment they might imagine themselves righteous, for "by the law is the knowledge of sin," but when the law came, their inability to live it, a yoke which they were not able to bear, they had knowledge of their guilt; their mouths were stopped of boasting (Rom. 3: 19), and they began to say: "O wretched man that 'I am' who shall deliver me from this body of death?" They learned that "cursed is the man that trusteth in man, and maketh flesh his arm"—Jer. 17: 5.

Having arrived at this condition of meekness and contriteness of spirit the law instructed them in a positive manner that "blessed is the man that trusteth in Yahweh, and whose hope Yahweh is"—Jer. 17: 7.

But the great majority conceiving that "carnal ordinance" could give everlasting life, that "the blood of bulls and goats" could take away sin, went about to establish their own righteousness and failed to submit themselves unto the righteousness of God; whereas, "by the works of the law shall no flesh be justified."

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." A remnant of "Jews inwardly," having "the heart of the fathers," saw "the end of the law." (Rom. 10: 4.) and "an end of all perfection." Psa. 119: 96. To this agrees the promise to Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed." In blessing "Israel after the flesh." (1 Cor. 10: 18.) With a law "ordained to life" (because of the faith it taught), he blessed Israel after the spirit (Gal. 4: 29); who in appreciation of its depth and breadth, exclaimed: "O how I love thy law!" In multiplying the seed of Abraham after the flesh he multiplied the seed of Abraham after the spirit, the true children or seed of Abraham because of a common faith, he being "the father of all them who believe."

These faiths or "spirits of just men" or inner men or new men or what you will, in the aggregate constitute "the Israel of God," the "body of Christ and members in particular." In the aggregate, and as indi-

viduals, they were crucified with Christ and are "dead with him," having crucified the flesh with its affections and lusts," "For the love of Christ constraineth us; because we thus judge, that if one died for all (in Christ), then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God"—2 Cor. 5: 14, 15, 16, 17, 18. "Ye are dead, and your life is hid with Christ in God"—Col. 3: 3. Christ is not in the flesh, we are in him, neither are we. Our "body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8: 10).

I wish to refer again to one quotation made; namely this, "By the works of the law shall no flesh be justified"—Gal. 2: 16; Rom. 3: 20. One may say, that is because no flesh can live it. This is a mistake, for Christ lived it, holy, harmless, and separate from sinners; and only anti-Christ denies that "Christ is come in the flesh." One may think that righteousness is obedience only. This also is a mistake, for "God is righteous," and to whom is he obedient? The flesh in which there is the propensity to sin, merely, flows itself to be in a condition of sin, needing to be purged with hyssop to be clean and to be washed to be whiter than snow (Psa. 51: 7). Christ fulfilled all righteousness when he was "*obedient unto death, even the death of the cross.*"

We have received the spirit of adoption, whereby we cry, Abba (Rom. 8: 15). The new man is adopted, but we wait for the adoption of the old, "when he shall come to change our vile body," even groaning within ourselves, "waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23).

Christ is not in the flesh and cannot die any more. We are in Christ, as members in particular, neither can we die. Those "which sleep in Jesus will God bring with him" (1 Thess. 4: 14). "God is not the God of the dead, but of the living." Our body is already "dead because of sin," but our spirit or inner man is life "because of righteousness." Our body is reckoned to be dead when living, our spirit or character is reckoned to be alive when dead for the wants of a tabernacle. It lives in the memory of God for "the righteous shall be in everlasting remembrance." "If a man keep my saying he shall never see death" (John 8: 51). Fear not them that "cannot kill the soul." "Your heart shall live forever" (Psa. 22: 26). Mercy and truth are met together in those who have this assurance; peace and righteousness have kissed; even the peace that passeth understanding which fills the hearts of those whose minds are stayed on God because of "Yahweh our righteousness." "Their righteousness is of me saith the Lord"—Isa. 54: 17. So in the day when they behold the king in his beauty, being like him, the new heavens wherein dwelleth righteousness shall cry aloud, "Salvation to our God"; and an echo from earth and sea shall answer, "Blessing, and honor, and glory and power, be unto him." And what of the "Headstone?" "*Grace, grace unto it.*" BERTON LITTLE.

THE SECOND EPISTLE OF PETER.

(Continued.)

From the concluding sentences of the first chapter it is very clear that Peter emphasized the fact of the importance of realizing that the Scriptures were to be accepted by the brethren as having their source in God Himself; and this being so the reliance upon them was absolutely safe ground, and not only so, but departure from them in principle or doctrine would lead to false teaching. Such was the case in the early days of Apostolic labors, and more or less has affected the "household" at all times. This is evident from the language used, thus: "But there were even False prophets among the people, as also there will be false teachers among you, who will privately introduce destructive heresies, even denying the Sovereign Lord who bought them, bringing on themselves swift destruction." There was, no doubt, great temptation to revolt to Judaism after Christ had risen, and the Apostles' labors were less and less recognized and many followed the false teachers "impurities" and "on account of whom the Truth will be reviled" v. 2). That Paul had similarly to contend against this false teaching is shown by reference to his Epistle to the Galatians (Chap. i). The same "purchase" is also referred to by Paul in 1 Cor. vi: 20: "For you were bought with a price"—of the value of this purchase a true teacher is always mindful, he cannot think of it without the sacrifice of Christ, which was acceptable to the Father being present to his mind, nor can the Love of the Father and of Christ be disassociated from it. What effect has this with such? Why, just the opposite to that which Peter says the false teachers were prompted with; let us read, "And with Covetousness they will make gain of you with deceitful words;" . . . (v. 3). *Covetousness* is a sin, foolish in its conception, abhorrent to God in its practice and deadly in its effect if continued.

The spirit is good in its very warnings; the cases instanced of Korah, of Noah's contemporaries, and of Lot's were given as "example for the impious hereafter." A wise man avoids danger when he sees it, these are given as danger signals to the brethren, let us be wise then, and by our steadfastness to the word, manifest unto God that we are regarding His commandments, and striving to attain to His Kingdom and Glory, knowing that we are thereunto called.

It is one of the charms of the Epistles (all) to find in the midst of narrative comforting assurances interspersed; here is one: "The Lord knows how to rescue the godly out of temptation" (9 v). Not only does He know how, but he undoubtedly does it. It is written, "The angel of the Lord encampeth round about "them that fear him and delivereth them" (Ps. xxxiv: 7). That is one way; we see them not, but they are there (we shall see them one day if faithful); we are to do our part though. How? Listen—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ"—1 Pet. i: 13). Again, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now

much more in my absence, work out your salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Paul to Philipeans 2nd Ch. 12 and 13 vs). Again—"Stand therefore, having your loins girt about with truth and having on the breast-plate 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 with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all Saints". . . . (Paul to Ephesians vi: 14—18). Again, "The eyes of the Lord are upon the righteous, and his ears are open to their cry (Ps. xxxiv: 15). Let these instances suffice to show us *how* the Lord delivers. He requires us to watch and pray and wrestle, and He will then deliver.

Whilst quick and summary justice overtook some, others are reserved by God "unto the day of judgment to be punished." To walk in uncleanness, to despise government, to be presumptuous and selfwilled is offensive to God as shown by the 10th verse; all these evil traits of character were manifested by those alluded to in the preceding verses, culminating in their speaking evil of the dignities of the Lord even Moses and Aaron, as in the case of Korah. Jude gives us a little further insight into this matter whereby we see how rebellious Israel" was notwithstanding the exercise of love towards them so frequently. It is terrible indictment which is laid against them, both by Peter and Jude; it almost seems impossible that such a class should claim association with "the household," but it was not impossible, nor is it impossible; accompanied by a "fair show" even of "great swelling words of Vanity," they "allure through the *desires of the flesh*, through much wantonness, those that were clean escaped from them who live in error" (v. 18). "*They were wells without water* clouds that are carried with a "tempest" (v. 17). This is significant—Yea! Saith the Lord, "For my people, have committed two evils; they have forsaken Me, the fountain of living water, and hewed them out cisterns, *broken cisterns*, that can hold no water" (Jer. xi: 13). The spirit is all discerning and no wonder that Peter should be inspired to say they "were wells without water." They began by forsaking the Lord, and having done this they set to work to produce vessels which are characterized as "broken cisterns," false apostles, false teachers who had no vitalizing effect. Forsaking the Lord, understanding becomes nil and so barrenness follows in its wake; Brethren; let us be different, for "*understanding is a well-spring of life* unto him that hath it" (Proverbs xvi: 22), Forsake not the "fountain" and you will find it true today, that "if any man thirst let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water (Jno. vii: 38). There will be nonecessity for hewing out cisterns for ourselves, the supply is ever there and ready to be used by us, and we are expected to use it; the more we do the better are we in ourselves and to others. "Clouds carried with a tempest," is significant also. Clouds are formed of dew

drawn up by the sun's rays, and have their uses to water the earth that it may bring forth abundantly. But everything in its proper order is God's plan for benefitting mankind. "Clouds carried with a tempest" would present a "sweeping rain," destructive in its effect; "A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food" (Proverbs xxviii: 3). They spoke "great swelling words," but it was vain show, there was "no food"; worse, "while they promised them liberty, they themselves are the servants of corruption: (v. 18): There could be but one ending to such a condition of things, and it is given as "the latter end being worse with them than the beginning. That they had been washed is certain, but that clean condition was not to their liking, the flesh was allowed to predominate and so bring crushing condemnation upon themselves, past recall, and as Jude says, "clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, *twice dead, plucked up by the roots. . . .*" (v. 12). What shall we learn from this chapter brethren? To adhere to the Lord and the word, to follow no man who would lead astray from the source of Life's water, the Lord to be unto us as a sun to warm, comfort and cheer that we may be as His dew drawn up to become clouds that are full of water to be used for fruitfulness and good, to the perishing world bringing refreshing grace out of our lips, to the brethren a nourishing power for growth unto holiness and love, so that in the glorious age we may "be watered, satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures for with thee is the Fountain of Life (Ps. xxxvi: 8, 9).

WM. WHITEHEAD, England.

The Christadelphian Advocate

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JUNE, 1904

Editorial.

Beloved brethren in America: Our work over here has kept us quite busy, and we have had to rely upon

your consideration and indulgence in whatever editorial deficiencies the Advocate may have suffered from. We know you are heartily in the work we are engaged in, and will understand the situation. We are thankful to the brethren who have rendered such good assistance in looking after the interests of the Advocate. Unfortunately, the man we left in charge of our printing office to attend to the general business and to the mechanical work of the Advocate turned out to be unreliable. We gave him a month's training before we left, but he was not long in charge before he had the office in confusion and the cylinder of the engine cracked. There was nothing to do but to close the office. Bro. Leask and Bessie, however, made satisfactory arrangements to have the Advocate printed by contract in a

near-by office, and so matters will go on till we return. An office taking charge of the work, such as printing the Advocate, requires a little experience to get into the run of things, and we have had to make allowance for some irregularities on this account, but the last issue (April) is quite an improvement. We have had to suffer the loss of what our office ought to have yielded during our absence, but feeling confident that we are engaged in the work of the Lord, we have no fear that He will ever leave us or forsake us.

The doors of all those who are under the power of the Christadelphian have been closed against our mission of peace over here; but we remember that the same lot befell Dr. Thomas at the hands of the Campbellites when he came over here many years ago to herald the gospel of peace. Then, too, we do not forget the treatment our Lord received at the hands of the official Jews who held power in the synagogues. But the Truth is not altogether in the hands of officialism over here. There are witnesses for it who have warm hearts for any who have the cause of peace upon the old basis at heart. From all such, who have more love for those for whom Christ died, regardless of the power and prestige of men, we have received the most kind and cordial treatment.

Our principal work has been on the platform, sounding out the glad tidings of salvation to perishing; and whenever opportunity presents itself, we have called rallying meetings and spoken words of peace and good will, which we hope will not be without good results, despite the opposition put forth and the political methods resorted to against our efforts. Duty, however, is the word, and God will take care of the all results.

We are now well started upon our second tour, having been to Northampton and we are now in London for two weeks, with a run to New Romney, Kent. Then we go north to various places—all those visited on our first tour, and perhaps others. We are hoping to finish so as to be able to sail for home about the middle of June. Then we shall be ready to render any assistance in our power in the work of the Truth in the St. Louis Exposition; but we hope those in charge will push it along in good earnest in the meantime. We thank Brothers Wood, Laird, Falton, Bruce, Spencer, Leake, Leask and others for encouraging letters. We had hoped to find room for some of them in The British Supplement No. 2 but other pressing matter left no room. We tried to so distribute these supplements in America that all our readers would have the reading of them and thus see what is being done over here. Towards the finishing of our work over here there will be a systematic endeavor to continue to specially meet the wants of the British brethren in some form, so that they can communicate with each other and in every way possible keep the work of the Truth going in behalf of the alien and keep alive the rallying to the old standard of peace.

The war in the Far East has astonished the world. The back-set which Russia has suffered would seem to put back the hands of the clock so far as the signs of the times are concerned. Still, it may be that Russia's reverses in this war are intended to drive her from the Far East to the Near East, where she prophetically has her part to play, and where she will, having been aggravated by Britain's alliance with Japan, become more aggressive against England and

thus hasten the final war. At present Russia is losing ground in Persia and Tibet, and this may prompt her to retaliation as soon as she is driven out of Manchuria which now seems certain.

Japan is a cat's paw for Britain, and the United States in this war. If the "paw" should fail, the cat will assuredly do the work; for Russia will not be allowed to close the doors of the Far East. One outcome will be the bringing of Britain and the United States into closer union and sympathy. The treaty now entered into between Britain and France is a very important move in the right direction. It will arouse Russia's suspicion of her nominal ally, and the frogs will be a croaking, disturbing element between Russia and Britain. The treaty settles the Egyptian question, and leaves England in undisputed control, the noise of the frogs silenced by a little Morocco taffy.

If the political sky is not as clear as we could wish in our hurrying hope, the One Hope shines as brightly as ever. There is so much for us to do that if we keep busily engaged in doing it, time will fly swiftly and soon hope will realise its object. Up-and-be-doing is the word. Look on! Look up! And hail the coming day!

London, April 18.

INTELLIGENCE.

Watching With Much Interest.

GALT, CANADA.—Dear Bro. Williams.—We have entered another year, and we are reminded of our obligations; among them is the pleasing duty of renewing our subscription to the Advocate. We are always interested in the welfare of the Advocate, but especially so at the present time, and when issues are being pressed which make for the unity of Christ's Brotherhood. We at times feel depressed with the existing conditions

of things, so many well meaning brethren are out of harmony with the teaching of Christ, that their light is obscured, the living force which should characterize the faithful followers of Christ is dormant and the Truth languishes.

We are watching with much interest your work in Britain, and we are pleased to note that fairminded men are impressed with the righteousness of your work and labor. We sincerely hope the work which you may be enabled to do will remove the prejudice, and enable the brethren to occupy a more intelligent and Christlike position in relation to fellowship.

We received the British Supplement; also pamphlet "To the Christadelphians throughout the World," and consider it the most important document which has appeared for some time. We heartily endorse it, we cannot find a flaw in it, it conserves the purity of the Truth, as always believed by us, and extends the right hand of fellowship to every faithful follower of Christ. I hope you may impress upon our brethren across the water this fact, that the question involved in this controversy is not The Christadelphia Advocate versus The Christadelphia. It has a far deeper significance, as it involves the standing or following of many in Christ Jesus; and is therefore fraught with far-reaching consequences. We are anxiously awaiting further information of your tour. Dear Brother, we all feel you are taxing your capacity to the utmost, you are making a noble sacrifice, you are doing your whole duty, and we feel honored to be among those who are holding up the hands of one who is doing so much to promote unity and restore harmony, that God may be glorified among us. With our united love to you and sister Williams, I am faithfully your brother in the Lord. JOHN H. LAIRD.

The Truth Before Party.

INNERKIP, ONT., Jan. 17th, 1904.—Dear Bro. Williams.—To-day the British Supplement of the Advocate arrived. I just came in from doing the morning work and observed it on the table. Without washing hands or face, but simply laying aside hat and coat,

I reached for the Supplement and moved not from my chair until it, and the Circular, "To the Christadelphians throughout the world," were wholly read.

They were read with feeling of deep satisfaction, and thankfulness. Many on this side of the Atlantic are watching the progress of your tour with the most sympathetic and profound interest. It is no trifling matter for us who have steadfastly endured the reproach of Christ for a period varying from ten to forty years to be ruthlessly, I may almost say callously thrust from fellowship. We love the Truth more than we love party, and Christ more than man, and we stand aside. But while we stand aside, bearing our unmerited reproach, we cast our eye over the Ecclesia world to see where righteous men are left; to see where there are men of intelligence and courage to snap assunder the fetters that iniquity seeks to forge, determined to be free with the liberty wherewith the Holy Oracles have made us free. When such brethren are brought within the range of our vision as they are in the appeal "To the Christadelphians throughout the world," we laugh for joy, we weep for joy, and with devout thanksgiving we praise God for those faithful brethren who are too intelligent to be deceived by the false doctrine invented in America and adopted in England; too well rooted and grounded in the faith of the Gospel to allow a very unimportant question to be elevated to the rank and vital importance of a cardinal doctrine.

Though separated by leagues of land and sea, we, in thought and feeling stretch out to you our hand and pray that God will more and more speed and prosper you in the great work of righteousness in which you are engaged. Evidence is not lacking to prove that the "Truth" was being relegated to a secondary place, that "party" was assuming larger and larger proportions, insomuch that party was the beam in the eye which obscured wholly, or distorted sadly the vision of many. Vested interests "have fastened themselves around Christadelphianism," and the voice which once rang with clarion clear-

ness, now pipes an uncertain sound. But, thanks be to God, who has reserved faithful witnesses, whose eyes containing no "party beam," but anointed with the Spirit's eyesalve, clearly see the evil in our midst.

Dear Bro., words cannot tell you how much we are encouraged by the work now going on in England, and although we all would like you back in our midst, yet for the Truth's sake, for the blessed Hope we hold so dear, for the sake of our brethren in Britain who need your help, we bid you stay until you feel that your work is completed. Oh how we wish that we could all be as we once were, a rejoicing, united body, bearing an enthusiastic, undivided testimony concerning God's Eternal Purpose. But our conscience is void of offense, we have sown no discord among our Bros.; upon the old foundation we stood for many years, and we were esteemed as a faithful brother, it is upon the old foundation we stand today, and we are rejected as a broken vessel or a withered branch. Your Mission, dear brother, is the noblest that can engage mortal man.

Your mission is to rescue the Truth from the errors fast gathering around it, to comfort, assist and uphold the faithful brethren who are contending against a powerful organization, and also by separating reason from sophistry, Truth from error. May the work be the means of helping many to recover from the snare wherein they are ensnared.

We all bid you a hearty and fervent God speed, and pray that God will preserve you in health and strength until your work is done, and when done we feel fully assured that for you await the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

With Christian love from every member of our ecclesia believe me to be faithfully and affectionately your Bro. in Christ, JAMES LAIRD.

The Evil of Partyism and Formalism.

GUELPH, January 22nd, 1904.—Dear Bro. and Sister Williams.—Greeting in the all saving name. We were pleased to hear from you through brother Leask, who kindly forwarded

us your letter, which we devoured as it were and then sent it on to Bro. James Laird. We are glad that you are so well and improving in health and are getting along so well in the "Up and be doing movement" in rallying to the old standard (or foundation), for other foundations can no man lay than that which is laid in Jesus anointed. Yes, dear Bro., the Truth as it is in Jesus in whom the promises are yea and amen is most certainly what we have and what you are so nobly advocating, and it would seem that the more it is handled in the hands of one who is not ashamed rightly dividing the word of Truth, the brighter it shines. Your *British Supplement and Appeal* to the Brethren duly received, for which accept thanks, and would be pleased to have you send me a copy of each one as they come out, also, if you have the 30 questions and answers you gave at London October 29 (which you spoke of publishing in some form) in printed form enclose a copy of same. Oh that brethren would be frank, fair and honest to themselves, to the Truth, and to their brethren, and come together and lay aside all prejudice, crystalized formalism and party feeling and reason calmly and patiently from the scriptures; how different it would be and what hopes we might then entertain of bringing about a union of the Household upon the first principles of the Truth.

We notice in January Advocate that Bro. Walker's reply was not very friendly, and when viewed in the light of facts contains only false charges and a strong effort to prejudice the Brethren against you by always associating you with Bro. J. J. Andrews against whom a very unjust prejudice has been fostered among the Believers through the influence of the *Christadelphian* and influential brethren. This most certainly is a very hard thing to overcome and something you will meet more or less at every point in your labors. However, at best we can only expect a few from their ranks as it is only the earnest God-fearing humble truth-loving and honest ones, unspoiled by philosophy and vain deceit, who will come to the light of life. How very true do we find the

words of our Savior proving men in his day and how applicable to our day does the same test manifest what is in man, and by his fruits places him where he belongs, for "by their fruits ye shall know them," "He that doeth Truth cometh to the light that his deeds may be manifest that they are wrought in God."

Ecclesiastical things are about in the normal condition here, moving along quietly. We had our annual Sunday School entertainment on New Years evening, an account of which will appear in the next Advocate. We hope Bro. Leask will continue the work of the Advocate as well as he has commenced. We think he will, with the help of his reserves, do nicely. Hoping you both are well and to hear from you soon, I am as ever, your Brother,

DAVID TOLTON.

Sisters Tolton all unite with me in sending you and Sister Williams their fraternal love.

Sincere Prayers for the Mission of Peace.

WORCESTER, (MASS., U. S. A., Jan. 24, 1904.—Dear Brother Williams. —Please accept thanks for pamphlet received. 'Report of meeting at Eland' and British supplement to Advocate No. 1. At meeting on Sunday I read to the Ecclesia the report of Eland meeting and gave outline of supplement.

The hearts of the brethren are with you; and their prayers for the success of your mission are sincere. It is gratifying to see that your efforts for unity and union make possible the ingathering of those so long separated on the Inspiration Question.

We wait with keenest interest the result of your effort at Birmingham, knowing that the action of the brethren there will have a more far-reaching influence than action in any other place.

We regret the attitude of Bro. Walker as shown by correspondence in the Advocate; but if Birmingham believers are as intelligent as they should be, there should be enough independent action in so large an Ecclesia to be fruitful of good.

In a small Ecclesia, a few leaders might be able to dictate Ecclesical

policy; but in a body of four hundred to six hundred members, such result should not obtain.

For their own sakes I hope our brethren of the opposition are moved by no other motive than honest desire to preserve the Truth in purity. It seems strange, though it may be possible, that large numbers of brethren may delude themselves with the belief that they are preserving the lifelong Truth in purity, while polluting it with the most deadly poison as they do when they endorse the writings of Bro. Strickler.

In the Truth, as in other organizations, a large part of the members is governed by a few active spirits. As with Israel, the leaders of the people caused the people to err, so is it with the brethren to-day.

Many of the brethren grasp the first principles of the Truth and rejoice in the freedom obtained from clerical superstition.

When subtle questions are developed among the brotherhood, personal influence sways those who are not capable of individual discernment.

They are to be pitied. They are not capable of casting an intelligent vote on the policy to be pursued by an Ecclesia; yet their vote counts as much in a decision as the vote of a brother who can give a reason for his action; and even in doctrinal questions the action of majorities is accepted by many who may differ.

I know that in the work in which you are engaged you must meet with constant trials. I know your motives are impugned and to a sensitive nature that is a severe trial.

I hope that amidst it all, the realization that you are working for Christ, for God, just as literally in your day as the Apostles did in their day, may buoy you up and enable you to rise above the trials and annoyances of the present.

Justify yourself in the sight of God by your actions; and if this course does not justify you in the sight of your fellow men, be patient; knowing that God in His own good time will justify you in their sight.

All the Worcester brethren would wish to be remembered did they know I am writing, Bro. Jones especi-

ally. He has been poorly but is better now.

Our venerable Brother Goddard, a short time ago seemed about to answer the summons of the great enemy; but happily he is much improved.

Brother Carlson is very poorly indeed; but we hope when balmy days come again he may be restored to his onetime vigor.

Among the Eastern Ecclesias there is an effort to promote more intimate acquaintance and brotherly love by means of fraternal gatherings held quarterly. This movement includes the Ecclesias in Boston, Providence, Lowell, Quincy, Campello and Worcester. We have had two such gatherings and the results have been pleasing.

There are some few small clouds visible on the horizon which we hope may disappear without bursting into a storm. Wise counsels are required to harmonize extreme ideas of well-meaning brethren.

With sincere love to yourself and Sister Williams in which all the members of the Ecclesia would unite did they know I am writing, and praying for our Father's blessing on your labors, I remain faithfully your brother in the service of Christ.

ALEX BRUCE.

The Coming of Elijah.

W. E. E. In Matthew Chap. 11, ver. 24. Jesus in speaking of John says: "if ye are willing to receive it, this is Elijah that is to come," and in John Chap. 1, ver 21 in answer to the enquiry whether John was Elijah, he answered, "I am not." To understand what at first sight appears to be a contradiction, here we have to recognize a double Elijah manifestation. In Luke 1-17 the angel declared, concerning John, that he would "go before his (Christ's) face in the Spirit and the power of Elijah." And when John had come Jesus said, concerning him: "I say unto you that Elijah is come already, and they knew him not. . . . then understood the disciples that he spake unto them of John the Baptist, Matt. 17, 12-13 vs. This was the first manifestation of Elijah. The second is declared by Christ when he

says, "Elias truly shall first come and restore all things." Matt. 17:11. And the words of Malachi, Chap. 4, vs. 5 and 6, found only a partial fulfilment in the work of John and require the personal appearance of Elijah to have their complete fulfilment. "While John came in the Spirit and power of Elias," he could say he was not Elias, and at the same time his coming was a coming of Elias to do the preparatory work that had to be done for the first appearing of Christ. This does not interfere with the fact of the personal coming of Elijah in his own spirit and power to do a work of preparation of a different nature which the second coming of Christ will require.

ARDMORE, I. T.—Dear Brother in Christ.—I herewith enclose remittance for the Advocate. We do not like to be without the Advocate but have not been situated so we could be of any benefit in helping in the good movements toward healing the breach between the brethren. We have watched with interest the result of your visits to the various Ecclesias, and very sincerely hope that much good will be done everywhere.

We had a visit from Bro. Martin, of Martinville, Ark., a few weeks ago, and were made glad by having him baptize into the "One Name" my only sister, whose home was at one time with Bro. and Sister Tease, has come to make her home in our town. We are not holding meetings every Sunday, as we should do and as I would very much like to do, but one brother whom we cannot fellowship, prevents our doing so as no one wishes to say anything to him in regard to the trouble.

We are watching the events in the Far East and hoping that it may be near the time of the Lord's coming, but are trying also to be patient, and do the work which "lieth nearest our hands."

I am taking a business course and hope to be able to visit the Brethren more in the future than I have ever done. We all want to meet you at the Fraternal Gathering in Ark. next summer.

Will you attend the Fair in St.

Louis? Will there be any distribution of our literature at the fair?

Yours in patient waiting for the hope of Israel.

LAURA JEFFRESS.

CHICAGO, ILL.—We are pleased to report another addition to our number in the person of Bro. T. Roche from the Lowell, Mass., Ecclesia, and we trust our association in the truth may prove to be mutually profitable. The Brothers Carl, Cecil and Robert Bickley, who have been meeting with us for a number of months past while attending college here, have returned to their home for the summer vacation. We had the pleasure of the company of Bro. and Sister H. C. McDaniel from Orlando, Fla., who have again returned to their home there. Subjects of recent lectures delivered here by Bro. S. Roche have been "Things Shaking and Things That Cannot Be Moved." *The Resurrection of Christ and of Those in Christ.* "The Vision of Jacobs Ladder." "I Will Make Him a Pillar in the Temple of My God."

J. LEASK, Sec'y.

DOON, ONT.—Dear Brother Williams.—I regret to report that the great enemy, Death, has taken from our midst Sister Julia Chart, who died about three months ago. I hope the readers of the Advocate will pardon my neglect in not reporting this sooner. I also have to report the death of Sister Clara Williams, wife of Brother Albert Williams, of Hamilton, who, with three young children, survives her. We sympathize with Brother Williams in his heavy loss.

Sisters Julia and Clara were sisters in the flesh to Bro. E. H. Chart of Toronto. They were staunch believers in the one hope of Israel and were not moved by the late controversies contrary to the teaching of Christ and the apostles. They were satisfied with the old Birmingham statement of faith. Both sisters were laid beside their sister-mother in the Doon cemetery, sister Julia being buried Jan. 27th, and sister Clara April 23rd.

Brother James Laird, of Innerkip, spoke on both occasions, very ably

and intelligently to the brethren, sisters and friends.

Brother Craigmiller, of Toronto, made a few very appropriate remarks at the grave, showing that the sisters' only hope was dependent upon a resurrection to life.

There was a large attendance of brethren, sisters and friends from Hamilton, Toronto, Guelph, Galt, Niagara, Preston, Berlin and Innerkip.

Your Brother in the Glorious Hope.

D. COLE.

GUELPH, ONT.—Bro. D. Tolton sends the following intelligence: We have a sad case of an accidental death, that of Mr. Alfred Couling, father of Bro. Charles Couling and Sister H. B. Tolton. On Monday the 2nd inst., he was getting some hay, to feed a horse, and after using the pitchfork he threw it into the mow and it rebounded after striking something, and one of the forks ran about two inches into the corner of his eye, bursting a blood vessel, producing a clot of blood on the brain, rendering him unconscious until he died at 4 p. m. Saturday, 7th inst. He was a very quiet, inoffensive and unassuming man, who was devoted to his home and his family, a kind and faithful father, a loving husband and a good neighbor, but the sad part is that while he loved to hear the truth spoken and always gave assent to the same, yet he failed to become one of God's children by obedience in baptism, which would have placed him in relation to that future and better life that will be made manifest when Christ will again return to earth. The present life is so uncertain that it behooves all who know the truth to become obedient to it so that should death overtake them they may die in the hope of a glorious resurrection, and their friends may not sorrow as those who have no hope.

PRESTON, ONT., April 25, 1904.—

Dear Brother Williams: Again the grim reaper has visited our little ecclesia and carried off our beloved Sister Marshall. Three months ago we wrote you announcing the death of her brother husband. Sister Marshall had reached her seventy-seventh year, and her enfeebled frame was too frail to

bear the separation from her husband who had been her inseparable companion through a long married life of sixty years. Sister Marshall was a diligent student of the works of Dr. Thomas, from which she learned the Truth. Her hope and faith grew stronger with her declining years, and she fell asleep in the full assurance of a glorious resurrection.

Brother Alex. Renshaw, of Berlin, conducted the service at the house. Hymn No. 149 was sung before leaving for the Blair cemetery, where the remains were interred. Brethren Hardy and Peddar conducted the services at the grave.

Many alien were present, all of whom gave the speakers an attentive hearing.

Our little body meets every first day of the week to keep in remembrance the sufferings and death of our Lord and Savior, and as one by one drops out we pray for patience to say "Thy will be done."

May He soon appear and bring that glorious time

"When sin and death no more shall reign,

And Eden Bloom on earth again."

is the prayer of your Brother in the Hope.

JOHN HARRIS.

TORONTO, May 11th, 1904.—Dear Bro. Williams: I very much regret to report the sad death of my sister Julia, aged 49 years, which took place in the Galt Hospital on Jan. 24th. The funeral took place on Jan. 27th from her late residence, Doon, to the Doon cemetery, and was attended by a large number of brethren and sisters. The services at both house and cemetery were conducted by Bro. James Laird, of Innerkip, who in a masterly manner, exhibited the divine purpose, pointing forward to that glorious time when death will be swallowed up in victory, and when Sister Julia will wear the raiment of pure and white, carrying in her hand the palm of immortality. Affecting indeed was the sad story of her life as unfolded by our esteemed brother, almost every eye was moved to tears, all her life she had been a partial invalid and in the very morning of her womanhood she was

left the eldest of a family of fatherless and motherless children, as a queen among women she proved herself equal to the occasion and directed the steps of those committed to her charge, she lived to see them all obey the truth and take their place in the battle of life, and now her work was finished she is overtaken with that terrible malady cancer, which resulted in her death. Of Julia Chart it can truly be said she was tried even by fire, but her faith in God never wavered, her love for the truth which she embraced over thirty years ago, never grew cold, but with that sweet resignation begotten by a knowledge of the divine mind she closed her eyes in hope and trust of rising glorious from the dust.

Faithfully in Christ,

E. H. CHART.

WASHINGTON, D. C., April 21, 1904.—Dear Bro. Williams: Greeting in the anointed Jesus, it is with much pleasure that we report the addition to our ecclesia Bro. and Sister Warrington, formerly of Richmond, Va. Bro. Warrington has been for some time past in Pittsburg, but he being advised by the Bros. here to come and try and get work in the Navy Yard, which he has put in his papers, and while he is waiting he is otherwise employed. We are very glad of additions of staunch brethren to our number at all times. We wish to report that during the past five Sundays we have given lectures as follows: Bro. Creezy, Origin and Nature of Man; Bro. Beasley, Precepts and Works of Christ; Bro. Martin, Types and Shadows of Law of Moses; Bro. Ray, Covenants of Promises; Bro. Whitford, The Sabbath. These lectures were attended fairly well. We are sorry to report that Sister H. Cameron has gone abroad, for a stay of several months. We have received and read with pleasure a copy of the Advocate (British Supplement) for month of April, and we are at a loss to see why honest Bros. and Sisters cannot rally after such forcible and scriptural reasoning. May the time soon come when we all can come under the one flag

and Christ the Captain of our salvation, holding our destiny in his hands will say, Well done, well done.

Fraternally your Brother in Christ,
CHAS. T. CREECY, Sec.

FRATERNAL GATHERINGS.

HYE, TEX.—To the Brotherhood of Christ scattered abroad, greeting: In harmony with the agreement of the committee of arrangements, we herewith announce that the next annual fraternal gathering of the Christadelphians of Texas will be held at the junction school house in Gillespie county, which is about one mile west of Hye postoffice. Commencing Wednesday night, July 27th, 1904, and will close August 9th, being four consecutive days. This, like all our past meetings, will be conducted on "the old landmarks" (Prov. 23-10) established by the prophets and apostles.

The Original Birmingham statement of Faith will be recognized as a correct statement of first principles, "a safe rallying point and enlightened obedience to God's law, and a faithful adherence to Christian duties as therein revealed, will constitute the laws of our fellowship.

We invite you to come and labor with us to restore and maintain that unity which Jesus, the High Priest, prayed (John 17-21) that might attain and manifest that love, brother for brother, which God has made a test of our love to Him (1 John 14:20, 21), let none feel that their presence at the meeting would be of no practical value; your presence alone is a part of our enjoyment and inspires all with courage. Every member of the body has a place as well as its work to perform; let us make speed to perform the work of exhortation and upbuilding in the faith, lest the bridegroom coming suddenly finds us asleep (1 Thes. 5, 6, 8.)

The local Christadelphians will do all in their power for the comfort of those who camp on the ground. Now may the "God of Israel," who called us to His kingdom and glory, guide our footsteps in that only way which leads to immortality. Amen.

W. R. LANDRUM.

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JULY, 1904

NO. 233

THE CHRISTADELPHIAN
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

Hallowed be Thy Name,	465
More Stumbling Blocks,	468
Man Lost and Man Saved,	474
Answers to Questions Asked by A. M.,	482
Editorial,	485
Intelligence,	487

NOTE—Intelligence from Chicago and Martinville crowded out till next month. Also card of thanks from Sister Safford.

Through delay of printers and holiday the 4th, we are several days late this month.

LETTERS

G. Edmonds, A. Biggs, G. Foote, W. Owler, D. Lemon, W. J. Day, L. M. Cheaney, M. M. Reid, J. Eastwood, B. Ross, J. Woodruff, A. M. Ferrell, W. C. Shewmake, J. Hirst, F. Hanson, T. Cronkhite, J. S. Martin, M. J. Stevens, W. H. Metcalf, L. Mitchell, E. C. Stanwood, A. Bruce, W. I. Warner.

RECEIPTS

J. W. Pennel, R. H. Hall, C. Hetherwick, F. Cronkhite, J. Mack, J. Randall, S. P. Busby, R. T. Williams, W. H. Clough, J. Eldred, M. Schon, J. T. Sloan, M. Hewitt, C. C. Vredenburg, A. Crawley, J. W. Peake, C. C. Kelley, W. T. Daniel, M. A. Marshal.

ST. LOUIS FAIR FUND. Since last reports the following amounts have been received by Bro. J. Leask, not previously acknowledged: W. S. McL. 5.00; F. M. and M. H. 5.00; D. McM. 2.00; Henderson Co., Ky. Ecclesia 6.00; J. C. 5.00; Sister S. 5.00; Guyandotte, W. Va. Ecclesia 20.00; Norfolk, Va. Ecclesia 15.00; a Brother 195.00.

RELIEF FUND. A. C. E. 2.13; S. B. 1.00; R. H. 5.00. Since last report the following amounts have been received by Bro. J. Leask: Berlin, Ont., Ecclesia 12.00; C. K. 1.00; Guelph, Ont., Ecclesia 8.00; L. T. W. 5.00; a Brother 1.00; J. L. 2.00. Amount used for relief since last report \$53 00.

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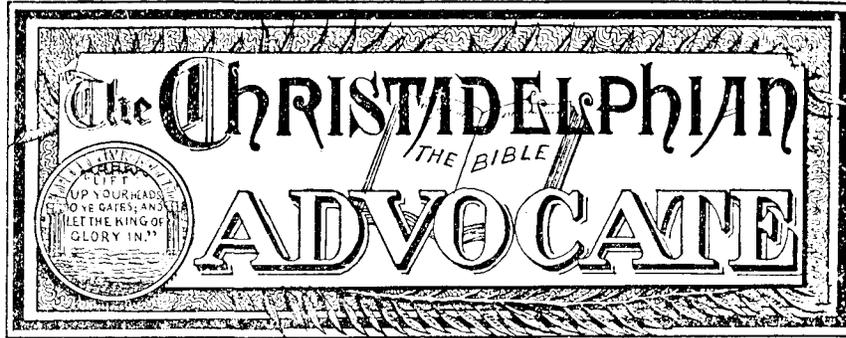
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HALLOWED BE THY NAME

Sunday Morning Address, by S. T. Norman.

Our Lord commenced his model prayer, "Our Father who art in Heaven, hallowed be Thy name;" thus calling our attention to the fact that God is infinitely greater and higher than we, his creatures, can ever hope to be; and yet he condescends to allow us to approach Him as a loving father. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." And in His love He has provided a way by which we may be raised up out of the dust, and made sit in heavenly places in Christ Jesus, Who also gives us the comforting assurance, "It is your Father's good pleasure to give you the kingdom."

When we realize then the loving kindness God has shown us, how easy it should be for us to echo the words of Jesus, and say from our hearts, "Hallowed be Thy name."

David was not lacking in this respect, for he always spoke of God with the greatest reverence, saying, "Holy and reverend is His name." The chapter read (2 Chron. vi) also shows the reverential awe with which his son Solomon approached God. "He kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward Heaven;" and the words of the prayer which follow, breathe the same humility and self-abasement on the part of this great king, which his attitude indicated. He was consecrating the temple of the Lord, which he had just completed building.

God accepted the offering, saying, "For now have I chosen and sanctified this house, that my name may be there for ever" (chapter viii, 16). And so was fulfilled his promise to choose a place for his name, where alone the offerings and sacrifices of his people could be accepted. (Deut. xii, 5.)

There is another reason why we should reverence the name of the Lord; it stands for the punishment of evil-doers, as well as for the rewards of righteousness. Moses cautioned the people of Israel who had entered into God's covenant, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name Yahweh thy Elohim; then the Lord will make thy plagues wonderful." (Deut. xxviii, 58.) So if we do not love His name, we must at least learn to fear it.

Names in the Bible always have a meaning. God revealed His name to Moses as Yahweh (He who will be), saying afterward to Israel, "Yahweh your Elohim (or mighty ones), is one Yahweh."

Yahweh being singular and Elohim plural indicates that he will be manifested in a multitude of individuals, although he himself is one. This, then, is the name and memorial, by which God is known to us: The name which we should regard as "Holy and reverend." It gives us a forecast of God's purposes in the redemption of the earth and its people. So we find David exclaiming, "Blessed be His glorious name forever; and let the whole earth be filled with His glory." It should not be taken lightly upon our lips, and should never be coupled with jokes, or humorous anecdotes.

The Israelites were cautioned against the improper use of God's name, in the third commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." Anyone among them who presumptuously blasphemed the name of God was put to death.

This name Yahweh may be also a representative one applied to some messenger appointed by God for a special mission. He sent an angel to guide and direct the Israelites in their journeys through the wilderness; and the people were required to obey him, and follow his directions as implicitly as if the great Yahweh were present in person. Notice the words: "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for *my name is in him*." Here was a manifestation of the power and glory of the Eternal God, in this angelic messenger. He spoke the words of God, saying through Moses, "I am Yahweh your Elohim, which brought you out of the land of Egypt (Lev. xix, 36); and He was probably the God whom Moses saw, and with whom he spoke, face to face, in Mt. Sinai. For John expressly stated some fifteen hundred years later, "No man hath seen God at any time."

There has been another, and more important, manifestation of the name in the person of Jesus. God had spoken to Moses, saying, "I will raise them up a prophet, from among their brethren, like unto thee, and will put My words in his mouth"—"And whosoever will not hearken unto *My words*, which he shall speak *in my name*, I will require it of him." (Deut. xviii, 18.)

When Jesus appeared among men, God declared of Him, "This is

My beloved Son, hear Him" (Luke ix, 35). So He "Spake as one having authority, and not as the scribes." "I am come in My Father's name," he said, also, "I have manifested thy name unto the men which thou gavest me out of the world." Again, "This is the will of Him that sent me, that everyone which seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day." (John v, 43: vi, 40: xvii, 6.)

So much did he manifest the name of God, that he could say "Destroy this temple, and in three days I will raise it up." These were God's words, for it was God who raised Him, as the scriptures testify. Also when Phillip asked to see the Father, Jesus responded, "He that hath seen Me hath seen the Father." Note the explanation: "The words that I speak unto you I speak not of Myself, but the Father *that dwelleth in me*, he doeth the works." (John xiv, 10) The temple of Solomon in which God had placed His name, had long since been destroyed; but here was a new and living temple, which man could not destroy; for God would not suffer his holy one to see corruption. Moreover, as the people of Israel could not offer an acceptable sacrifice, except in the place (tabernacle or temple) where God had put His name; so we, who wish to worship God in spirit and in truth, can only approach Him through this antitypical temple, in which His name and His word abide. No man cometh unto the Father but by Me," He said. Here, then, is the place of God's name: it is in Him only we can obtain eternal life. The name Jesus (identical with Joshua, Jehoshua, or Yahshua) is another form of the name Yahweh, signifying "He who will be, our Savior."

Peter, speaking of this name said, "There is none other name under Heaven, given among men, whereby we must be saved." (Acts iv, 12) So he told the people to repent and be baptized into this name, for the remission of their sins. Salvation was later promised to all those of other nations also, who should believe on the name of Jesus. In Acts xv, 14 the Apostle James says, "God—did visit the Gentiles, to take out of them a people *for his name.*" This indicates that the name is not yet completely manifested. While Jesus is spoken of as the temple, He is also declared to be the head-stone, or chief corner-stone. We read in Psalm cxviii, 22: "The stone which the builders refused is become the head-stone of the corner." This is quoted by both Jesus and Peter as referring to Him: and Paul in his epistle to the Ephesians shows that all those who are baptized into the name of Jesus are also accounted as "living stones," 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, growth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the spirit."

In relation to the present dispensation, therefore, Jesus represents the temple in which God is worshipped, but in the future age, when his approved saints have been glorified, the temple will have been much enlarged by the addition of all these "living stones" that are now being prepared. Then it will indeed be "A habitation of God through (or in)

the spirit," and God's name will be manifested in a multitude described as a hundred and forty-four thousand. Then God will be to the nations (including Israel), as Yahweh thy Elohim (mighty ones). The name of the Lord will then become known among the nations: God's judgments will be in the earth, all shall know the Lord, and "The inhabitants of the world shall learn righteousness." Then shall be glory to God in the highest; the spirit of selfishness and greed will give place to kindness and love, and goodwill among men. When sin has finally disappeared, death and the grave shall be abolished: then God shall be in all, and the work of redemption will be complete. Then shall we sing, "Praise ye Yahweh," "Blessed be the name of Yahweh from this time forth and for evermore."

But there is much to be done before these things are accomplished. At the present time the "living stones" for this grand temple are not fully prepared and, unfortunately, many will be found unfit for the building when the Lord shall suddenly come to His temple. The gospel net is gathering in good and bad, and the latter will not be fit for God's purposes, and must be cast out from the presence of the Lord, and destroyed. Only those who have watched and kept their garments (robes of righteousness) pure and white, can become pillars in that temple. For those who offend and do wickedly there will be weeping and gnashing of teeth. Thanks be to God, however, the miseries will end, but the joy will be forever.

Brethren let us think of these things, while we may. Let us fear the Lord and think upon his name, that we may have our names in the Lamb's book of life when he shall make up his jewels, and may be spared to see the blessing of the nations, and the redemption of the earth.

These great and glorious things should be enough to inspire us to run the race for eternal life, overcoming every trial and temptation that would draw us aside.

Let us teach our children also, how loving and kind our Heavenly Father is, and instruct them to reverence his great name, remembering when we meet for worship, that we stand in the presence of this glorious God who knows every thought; and we should fear to provoke his displeasure by unseemingly or improper conduct.

We rejoice in hope of the glories to be revealed, and say with the sweet Psalmist of Israel, "O Yahweh, our Lord, how excellent is Thy name in all the earth."

MORE STUMBLING BLOCKS

Probably no more fruitful occasion for adverse criticism has ever been made use of than that based upon the practice of the Saviour of speaking to the Israelites in parables. Doubtless this will always be so until the veil that is now upon the face of all nations is removed; for men will walk after the counsels of their own hearts, regardless of those principles of righteousness established by the Deity. They will acknowledge no

standard but their own, and it not infrequently happens, they fall out about that, in which case might generally makes right. With such a view of the innate perverseness of human nature before us, a view which all must acknowledge who are willing to see things in this present evil world as they really are, it need surprise no one, if it should be found that the status of Jewish society was no higher in the scale in the days of Jesus. But what has that to do with the subject under consideration? Very much indeed, as the explanation will show. God never does anything without a purpose, and that purpose always has a reason whether we may know it or not. In the case before us it is important to know whether there is a reason for the record found in Mark 4: 34: "Without a parable spake he not unto them." Passing to the testimony of Luke (8: 10), one's interest is greatly heightened on reading the answer of Jesus to His disciples who desired an exposition of the parable of the sower, when he said: "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand" Nor is our surprise at all lessened when on turning to John 12: 39, 40, we find this startling language: "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, and understand with *their* hearts, and be converted, and I should heal them." As already stated, it is important to know whether there is a reason for such a record. Let us not doubt God will give us "an answer of peace."

That there may be no uncertainty attaching to the matter, it will be necessary to rehearse some of the circumstances and events which caused that noble Israelitish house "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, the Christ came," to "forsake the rock of their salvation," and by an easy and natural course lapse into a condition of idolatry and abominable practices that finally obliged their maker and their husband to cast them off as an adulterous woman. Before going into the detail of this history, however, it will be well to observe the early relationship and attitude of the nation toward the Deity, who had saved them out of the hands of their enemies.

With what touching tenderness the Creator of Israel speaks of his chosen people by the mouth of His servant Hosea in chapter XI: 1, 3 and 4: "When Israel *was* a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." And in Deut. 7: 7, 8 and 9 we read: "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. Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

How surpassingly beautiful is the spirit's acknowledgement of the family of Levi, the priestly branch of the house of Israel, as found in Malachi 2: 5, 6: "My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn away from iniquity." A condition of things, however, that with the growth of the nation and the lapse of years did not continue, as will be shown.

David thus acknowledges the peculiar favor of Jehovah toward Israel, as found in Psalm 44: 1-3: "We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." And again in Psalm 105: 12, 13, 14: "When they went from one nation to another, from *one* kingdom to another people. He suffered no man to do them wrong; yea, he reproveth kings for their sakes; *Saying*, Touch not mine anointed, and do my prophets no harm." "And he brought forth his people with joy, *and* his chosen with gladness. And gave them the lands of the heathen; and they inherited the labor of the people; that they might observe his statutes, and keep his laws." In this testimony there would seem to be sufficient evidence to show the regard in which the Deity held the nation of Israel in the days that are past. Such a measure of favor had never before been shown to any generation or tribe of men. Those who are familiar with the history of the people know under what discouraging circumstances, also, Jehovah continued to sustain them, leaving them without any excuse whatever for the awful apostasy into which they finally fell, and from which they have not yet recovered, nor will they until their king and Saviour comes in power, and great glory. They are to-day a most painful illustration of the truth enunciated by David, "Their sorrows shall be multiplied that hasten after another Messiah; for since they rejected the prophet raised up unto them, they have become an hissing and a by-word among all peoples. This, however, was the last act in finishing the nation's dark and dishonorable history. Without recounting the many evidences of divine favor shown to them in their deliverance from Egypt (than which there has never been the like given to another people), it will be well to look at some of the testimonies bearing upon their standing before Jehovah, shortly after. On the occasion when Moses returned from Mount Sinai where he had received the tables of stone he observed the people engaged in the worship of a calf, so

soon had they forgotten their Redeemer; and upon speaking to Aaron of the matter, he answered Moses] thus: "Let not the anger of my lord wax hot; thou knowest the people that they are *set on mischief*;" a characteristic so marked that in every instance to be cited it will be shown to be unmistakably and uniformly true. Later in their experience, when Moses was about to die, after having seen their perverseness for 40 years, he speaks thus unto them, Deut. 30: 11-14: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Although this assurance was so satisfying, yet was the Lord compelled to say unto Moses (Deut. 31: 16, 21): "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be among them*, and will forsake me, and break my covenant which I have made with them; for I know their imagination which they go about, even now, before I have brought them into the land which I swear."

Moses also witnesses as follows, Jos 28: 29: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call Heaven and Earth to record against them. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

David by spirit long after also wrote, Psalm 95: 10: "Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways." David's arraignment of the unfaithful nation, as found in 78th Psalm, is a perfect delineation and summary of the doings of the people, and is full of instruction, not merely as an historical record, but as showing and establishing the reason for the attitude of Jehovah toward them in succeeding generations, and particularly at the time when our Lord was sent to the house of Israel as a speaker of parables. David says that God "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That the generation to come might know *them even* the children *which* should be born; *who* should arise and declare *them* to their children. That they might set their hope in God, and not forget the works of God, but keep his commandments. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with God."

"And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, 'Can God furnish a table

in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore, the Lord heard *this*, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel: Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven: And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food; he sent them meat to the full. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God *was* their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant."

During the days of the Judges their history may be summed up thus, Judges 2: 11-20: "And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods of the gods of the people that *were* around about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord: *but* they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judges: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way."

"They ceased not from their own doings, nor from their stubborn ways." What a shocking and painful story is this of the national life of Israel. They were indeed, "set on mischief," as Aaron said. This history is repeated again and again concerning Israel, until their establishment as a kingdom. During this the facts connected with their na-

tional existence are fittingly described though with great dishonor to Judah, in these words, which are found in 1st Kings 14: 22-24: "And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel."

What a recital of abominable things is this which we get from Jeremiah 11: 9-16: "And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not bear *them* in the time that they cry unto me for their trouble. What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, and of good fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." and in chap. 18: 11-17:

"Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a *man* leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up: To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy: I will show them the back, and not the face, in the day of their calamity."

Step by step does Israel's course become grosser with the lapse of time, during which, however, Jehovah was "sending them messengers, rising up betimes, and sending," "but they mocked the messengers of God, and despised his words and misused his prophets," as we find in 2d Chron. 36: 15, 16.

In Psalm 81 from vs. 8 to 12, inclusive, the spirit both pleads with and denounces Israel for his waywardness: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; There shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts: and they walked in their own counsels." And in the depth of his yearning toward the people whom he brought out of the house of bondage, he exclaims: "Oh that my people had hearkened unto me, and Israel had walked in my ways!"

(To be continued.)

MAN LOST AND MAN SAVED

A Subject of Wrath and of Love.

A LECTURE BY THOS. WILLIAMS IN LONDON.

(From Short-hand Notes by Bro. Tho. O'ler.)

The subject we are to consider this afternoon has two sides to it. One is a very dark side, and the other a very bright one. But it is necessary for us to consider the dark side in order to come to a proper understanding of the bright side. It is necessary to know the meaning of the phrase "man lost," before we can intelligently view the remedy intended to be applied in order to save man from the lost condition which he is found.

There was a time when man was not a lost creature, that was when he came from the Creator's hands. He was then among those things that were declared to be "very good." At that time he was not a subject of sickness, pain and death, and he was in communion with the Creator. God had "planted a garden eastward in Eden," which is called Paradise, and there our first parents were placed, there they were in undisturbed communion with their God.

If man had never broken the law of God, everything would have continued "very good," as it was when created, except that, if we may speculate a little, they may have passed from "good" to "better," and at last ascended to the highest mark in the scale of advancement till it came to "best."

It turned out otherwise—man broke the Divine law, and from the "very good" position and condition in the Garden of Eden he fell to a

very bad condition and became outcast from Eden. The pity of it is too, that this state has become intensified so that everything now in the natural world is out of joint. We have pain and death and confusion everywhere, and a suffering humanity is groaning under the heavy burden which man has brought upon himself by sin.

Let us go back and try to understand the condition of man before he fell. The Apostle Paul introduces the subject in 1 Cor. xv: 44—“There is a natural body, and there is a spiritual body.” Here are two states, or natures, to which man stands related, the natural and the spiritual. In verse 46 we read. “Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.” So we see that God did not begin by creating man a spiritual or immortal being; but He commenced with a natural being, upon the principle that the spiritual shall come from the natural if the conditions are complied with. We must realize that the Apostle is here speaking of two different states or conditions, two kinds of bodies, the natural first, the spiritual afterwards; so that in creation man was not in any sense a spiritual being, not an “immortal soul.” He was not spiritual so far as his physical nature was concerned. To emphasise this, the Apostle states in verse 50: “Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.” We may also reason that if the corruptible does not inherit incorruption, neither does the incorruptible inherit the corruptible. So that man is not partly natural and partly spiritual; he is not mortal and immortal at the same time. He is the one first and the other afterwards. These two states are divided by the resurrection of the dead. This side of the resurrection man is a natural being; but on the other side of the resurrection he may become a spiritual being. The attainment of the spiritual status is dependent upon man’s attitude toward God’s requirements.

When the Apostle says: “there is a natural body,” he proceeds to give his proof.—“And so it is written. The first man, Adam, was made a living soul; the last Adam was made a quickening spirit (verse 45); as much as to say, I first of all assert that there is a natural body, and I now give you the proof—“the first man, Adam, was made a living soul.” Let us see whether we understand you, Paul. You say there is a natural body, and your proof is a portion of scripture which uses the words “living soul.” Then “living soul” is equivalent in your estimation, to “natural body.” Well then, since the natural body is not an immortal body, “living soul” is not an “immortal soul.” If a natural body is a living soul, then no wonder the Apostle declares that the incorruptible does not inherit the corruptible.

Man was therefore a natural being as a living soul by creation. This was his nature when he came fresh from the Creator’s hands. Moses relates it thus: “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Now, perhaps, I am addressing some this after-

noon who entertain the popular idea of the "immortality of the soul." Let me remind you that the inspired declaration is that "The Lord God formed *man* of the dust of the ground;" and that which is immortal does not come out of dust. Let us accept the words as they are, and we shall then know that man was not immortal—an "immortal soul"—by the fact that his origin was in the dust of the ground. Surely Inspiration could use the proper terms to declare what man was when created. Notice that in the words employed by Moses and by the Apostle Paul it is man that is formed out of the dust, not a mere body as a house for a man not formed of dust to live in for a time and out of it afterwards. Man's origin is therefore in the earth, not in heaven.

Let us suppose that this pencil is the man formed before life is imparted. There he lies, "fearfully and wonderfully made," with all the mechanism complete; but so far he is motionless, lifeless, inanimate. The perfection of the machinery is useless until there is life, vitality, intellectuality. We may illustrate this by an electric motor. We suppose the motor here, and the electrician pronounces it complete as regards its mechanism. But it is motionless. There is no "life" in it, and without life it is useless for the purpose for which it was designed. Now what is necessary before this motor is of use? A current of life must enter into it, and then it begins to perform its work. There is mechanical and electric life now, as the result of a combination which produces a condition—and the nearest we can come to a description of the phenomenon of life is to call it "a condition of being." Now just switch off the current and what happens? The motor is "dead."

Applying this illustration to man, this man which we are supposing lies here formed but not animated, what will transform this formed man into a "living soul" or "a living creature?" A current of life must enter into him; but since God is the only source of life, for in Him all "live and move and have their being," the life must come from Him. How was it done? "God breathed into his nostrils the breath of life, and man became a living soul." Now he is a living, moving, thinking creature. This is simple and easily understood—I mean so far as the visible facts are concerned, not that the essence of life or the power that gives it is easily understood, any more than the mysterious thing called electricity is understood. The facts related are simple enough, but people have become so bewildered by clerical theology that many of them unconsciously read into the words of Scripture what is not in them. We know that the power of breathing is essential to the continuance of animal life. We inspire and expire, and so long as we can thus keep going the process of respiration, so long we can live. When this stops, we are dead, as lifeless as man was before the breath of life was breathed into his nostril—before the current of life was infused into the formed mechanism.

It would seem reasonable to believe that man when given life would continue in its enjoyment so long as he did nothing to impair his condition, nothing to disarrange the mechanism of his being. With supply and

demand equal there would be nothing to stop respiration and why may there not have been "perpetual motion" in this handy work of the Great Creator? It would appear according to the law of cause and effect that death could not take place without an interference that would unbalance the wonderful equilibrium of God's work. So there was no death in man when created. He was not of Divine nature, else he could not suffer death from any cause, death would have been impossible. Divine nature is immortal nature, and we have seen that man was not created immortal. Neither can it be said that he was mortal, if we use the word mortal to mean subject to death; for God did not create man subject to, under the power of that which is the greatest enemy we have, and which according to the revealed law of cause and effect is the effect of sin. If the question is asked was man's nature different when created from what it is now, the answer is, No. Not his nature, but the state or condition of his nature is vastly different; and now he is mortal, death—stricken because of the sting of sin.

But how came the change from the "very good" natural body to the state which causes an apostle to cry out: "O wretched man that I am, who shall deliver me from this body of death?" This brings us to the question of law. Man was placed under a law that gives us the first glimpse of what sin is and of what it would cause—death. Hence here is the first law relating to sin and death and therefore it is called "The law of sin and death."

There are some people who find fault with God for having put man under law. They think it was a mistake to allow of even the possibility of sin and its consequences. Such men would have had man a mere machine, with no moral functions whatever, and therefore not a creature of merit or demerit, deserving of reward for goodness and of punishment for badness. They would have withheld from man the power of free volition; they would not have allowed him to be a *man* at all. This foolishness is not worth considering. God created man a moral creature, and imparted to him, we may say, independent power of moral and intellectual action. A law was therefore necessary by which man's fidelity may be put to the test and reward and retribution follow the consequences according to the law given. The law was, "Of every tree of the garden thou mayest eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."—Gen. ii: 17. This is the first we read of death. It is here a contingent possibility, not an actuality. What sort of thing would it be? Since it has come into the world with all its surrounding evils we have learned the lesson of its nature by observation and by a sad experience.

There are two aspects of death to be considered here. It must be viewed as a thing of law and as a physical thing—legal death and physical death, the latter following the former. A criminal is legally dead before he is physically dead. He is a nonentity in law so far as citizenship goes, before he disappears under the hands of the executioner. So we may view this death of the Edenic law in two aspects—"In the day thou eatest

thereof thou shalt surely die; and man was certainly legally dead after he had sinned before he actually physically died. It is written, "If one died for all, then were all dead"—I Cor. v: 14. This confirms what we have said. The phrase "all dead" evidently does not mean that all had expired. They were all dead according to the Edenic law which had been broken. For these "one died." To those who are thus "all dead" the Redeemer comes to rescue them. In redemption the process is reversed. Those redeemed are made alive according to law, legally—according to "the law of the spirit of life in Christ Jesus"—before they are redeemed physically and made immortal; and the being made alive legally is the prerequisite to the being made alive physically, and upon the same principle that legal death preceded physical death—it is the reverse of the process.

When man became legally dead in the day he ate the forbidden fruit, the seeds of physical death were implanted in his nature. Hence we read, "Because thou hast eaten of the tree of which I commanded thee that thou shouldst not eat, cursed is the ground for thy sake"—now mark the words—* * * "for dust thou art and unto dust shalt thou return." This return to the dust proves again that man is of the earth, earthy, as Paul tells us and as Moses says—"formed out of the ground." Here is the sentence pronounced, and afterwards we see it carried into physical effect.

We have now learned that man is a lost creature. He has forfeited his right to habitation in the Garden of Eden. He is an exile and under sentence to return to the dust from whence he was taken, which sentence is the one involved in the law. "In the day thou eatest thereof thou shalt surely die." When we understand the nature of this death in its fullness, we realize the condition of man in his lost state. There are so many people who will not accept the plain testimony and who therefore remain in ignorance on this question. They seem to prefer to believe the serpent's lie—"ye shall not surely die." Yet death is a sorrowful fact to all, and every day gives us evidence of its havoc among men. How came death to be upon the whole human family? What does the Apostle Paul say upon this? Rom. v: 12—"By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." We have seen what man was before sin entered into the world. Man was "very good" at first. Then came sin, and then came death by sin, and then death "passed upon all men, for that all have sinned." We have seen that the death of our first parents was legal and physical. Whatever death came upon them has passed upon all men, and therefore man is legally dead now and eventually he will be physically dead; and if no release is effected and he is left under the condemnation of the Eden law, then alas! for man, into oblivion he must go. There are some who prefer to accept a different rendering of the latter part of the verse in Rom. v. They prefer, "in whom all sinned." Well, you may take your choice. In every land and in every clime where we find a city of the living we also find a city of the dead. How came this to be, Paul? We realize that death does reign, and all creation groans in the hands of its relentless grasp. How

came this to be a fact? We cannot have effect without a cause. What is the cause? "So death passed upon all men, in whom (Adam) all sinned." Some, however, find fault and say "I cannot believe that the sin of one man nearly six thousand years ago would bring death upon me, for his sin was not my fault." But you must believe that death has hold of you and that you are not in the "very good" condition man was in before the *one* sin was committed, referred to in the text. We are all under the dominion of death—of the very death that came by the sin of Adam. Whether you can understand how this can be or not it is a fact all the same. Whether the death you are under is a fault of yours or not, it is a fact of yours. We must not take a superficial view of this. It is not necessary always for one to personally break the law in order to suffer the effects of it. Some effects of breaking law are hereditary, and many nations and races have suffered on account of the sins of ancestors. The individual has often to suffer from the sin of the nation to which he belongs, and it is useless for us to quarrel with these stubborn facts. There are national crimes, as, for instance, the Dreyfus case is the crime of France, and every Frenchman has to bear his part of the opprobrium heaped upon France for the treatment meted out to that man because he was a Jew. So in the case of the death of the Adamic race, it is the result of the poison of sin at the fountain head; and whether we translate Paul's words "in whom all sinned," or "for that all have sinned," the sin here is the cause of the death we are under; and of course we had no personal part in committing the sin. Death has followed all the way down the stream; but the rescuing hand of God has also been held out. So death had its source in the Garden of Eden, and it will end in Eden restored.

But what about the "wrath" of God? There are some who do not like to regard condemned man as a child of wrath. They are willing to believe that man is under Adamic condemnation, but they would like a condemnation of God without any wrath of God. They believe that man is mortal and thereby unfit for the eternal purpose of God; that he is *sin*-flesh as he was when the sentence of Eden was pronounced, but they refuse to allow that the wrath of God rests upon that which is condemned of God. They are willing to go so far as to admit that we are born into the world in sin and that *diabolos* is native in the flesh and yet they will have no wrath, until an act of sin is committed. Well, one is almost tempted to reason that if the wrath of God is not upon us till we have committed a personal act of sin, then the opposite of wrath is upon us, but let us pass on. Man has all he can do to watch and keep under the *natural inherited* inclinations of the flesh, "the lust of the flesh, the lust of the eyes and the pride of life," and if he does this he will be a great victor indeed. "The works of the flesh are manifest," says Paul, and he enumerates them in Gal. v., and all these are done without the aid of an external powerful devil.

This reminds us that man in his present condition, without a law to teach him the way of righteousness, is in a deplorable and hopeless state, groveling all his days of a fleshy life without aspiration for heavenly things;

and unless another law is brought to light to serve as an antidote to the law of sin and death, working from without, he remains a child of wrath, under the condemnation of God and "the wrath of God abideth upon him." It is only by the crucifixion of the flesh that any good can come out of fallen man, and it is therefore "through much tribulation we must enter the Kingdom of God."

The Apostle Paul says: "The sting of death is sin, and the strength of sin as the law:" and he cries out, when contemplating the time when redemption is fully experienced, "O death, where is thy sting? O grave, where is thy victory?" Here the sting of the serpent is acknowledged as the cause of death from which man is redeemed. This curse of sin did not stop with man. The sentence says, "Cursed is the ground for thy sake." Why curse the ground? Man is out of the ground, and was to have had the earth for his happy habitation, and "dominion" over all things created. But when he brought the curse upon himself, the wrath of God became manifest even in the evil products of the earth and in the ferocity of the creatures of earth, sky and sea.

In Eph. ii, we read that those who had been quickened by the gospel had been *by nature* children of wrath as well as by "walking according to the course of this world." But here comes the professed student of Greek and he says, "I find that the words translated "by nature" mean "by an infused disposition." Very well, let us grant it, and where did we get this "infused disposition" from? It is a "disposition," and it is "infused." When and how? Are we free from it till we have lived to be responsible for our acts? Was it not by the serpent's words that the disposition was infused into our first parents, and is not this "infused disposition" sin in the flesh in its natural form, when unchecked by the law of righteousness? Is not the race descended from our first parents therefore "by nature" or "infused disposition" under the wrath of God? The two phrases are precisely the same in meaning, and they show that what our need is is redemption from wrath that the sin produced nature with its infused disposition" is under by inheritance.

Since man by sin is consigned to the dust, the love of God must be looked for as providing means of escape from the death and the grave which the sin of Eden brought upon us, and now we come to resurrection as the only means of redemption. Hence our Lord declares: "I am the resurrection and the life,, he that believeth into me though he were dead, yet shall he live." Among the chief things of the gospel Paul preached to the Corinthians was the resurrection of those who had fallen asleep in Christ. Without the resurrection, his preaching was vain, and all "who had fallen asleep in Christ had perished." On Calvary we behold the suffering Saviour praying to the Father to let the cup of death pass if possible; but it was not possible, and so He says, "Not my will, but thine be done." If Abel and all the ancient worthies had been actually saved in Heaven, there would be no possibility of their being deprived of that which they were in actual possession of even if Jesus had not drank the cup of death. They were not, however, in Heaven, for the writer to the Hebrews says "They

all died in the faith not having received the promises, God having provided some better thing for us, that they without us should not be made perfect."

The problem of resurrection having been solved by Christ's death and resurrection, man's redemption out of death and dust is made certain, and the time will surely come when the worthy ones will exclaim in triumph, "O death where is thy sting? O grave where is thy victory?" "The trumpet shall sound, and the dead shall be raised." "The time of the dead that they should be judged shall come, and that thou shouldest give reward unto thy servants, the prophets." Herein is seen the love of God. Perishing man may come under the power of this great love; but he must respond to Heaven's call in order to avail himself of its blessings. He must change from being a child of wrath to a relationship of reconciliation, favor and love. This he can do only by believing the gospel and being baptized unto Christ. "The like figure," as Peter says, speaking of the ark in which Noah and seven others were saved, "wherein baptism doth also now save us." "As many of you," says Paul, "as have been baptized unto Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "Ye have passed from death unto life," say John and Jesus. At present we can only pass from under the law or sentence of death to the law of life; but Christ having "abolished death and brought life and immortality to light," the way is open for men to be "made partakers of the divine nature, having escaped the corruption that is in the world through lust." The divine nature is immortal nature, and immortal nature is deathless nature, "equal unto the angels to die no more, being the children of the resurrection." In this glorious nature we shall live on to see the day when death shall be no more. "For," says Paul, "he must reign till he hath put down all enemies under his feet, and the last enemy that shall be destroyed is death."

This is the enemy that the breach of Eden's law brought upon man—all men; and the mission of God's love in Christ is to destroy the enemy and restore the lost Eden. The wrath of God was not upon man and his world before sin entered. After sin had done its evil work His wrath was upon man because he was fallen, sin-stricken, sin's flesh unfit, without moral regeneration, and redemption of the body, for the eternal purpose of God. Man's restoration was to be first mental, then moral, then physical. His fall commenced in the mind—mentally, this was followed by the act—the moral aspect. This was followed by the physical result. Adam, as the federal head of all in him, fell, and all in him fell; Christ commenced his work where the fall left the race, and in Him it was first mental, then moral, then physical, and now He is in physical perfection. All in Him who "hold fast to that which they have gained" will ultimately share in the physical perfection—glory, honor and immortality. So long as we remain where Adam left us, with our own personal sins added, the law of condemnation frowns upon us and we are "children of wrath;" but since Christ commenced where Adam left Him and us, and has traversed

the "valley of the shadow of death" and reached the mountain top of glory and honor and immortality, all the faithful in Him will ultimately attain to the same "mark of the prize of the high calling of God in Christ Jesus."

...Having now "passed from (the sentence of) death unto (the sentence) of life:" There is no sentence of condemnation upon us, we are reconciled to God in Christ, who is free. "There is therefore now no condemnation to them that are in Christ Jesus; for the law of the spirit of life hath made me free from the law of sin and death." The wrath of the law of sin and death has been removed, and the love of the law of the spirit of life has taken its place. We are redeemed to reconciliation and probation, and our "earthly vessels" contain "heavenly treasures." If we cherish these to the end of probation, the time will come when we shall experience "the redemption of the body," and we shall see Eden bloom on earth again, when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Then shall men be blessed, and God shall be praised and honored forever more. Amen.

ANSWERS TO QUESTIONS ASKED BY A. M.

There is no system of truth but what has some apparent difficulties; and it is by a comprehensive understanding of any system of truth that one is enabled to meet difficulties. An example of this is seen in the fact that a comprehensive understanding of the system of Bible truth reveals that man is mortal; that the dead are unconscious; that the reward of the righteous will be on the earth; and that the punishment of the wicked will be utter destruction. Yet there are a number of passages of scripture which "orthodox" people quote against these truths, and which appear superficially to be opposed. To preconceived ideas they appear to be clear proofs of the immortality of the soul, etc., and to the unskilled in the truth they are difficulties which they find hard to explain, while to those well informed they are difficulties to be removed in the work of elucidating the truth to the people generally.

Now we never think of asking the searchers after truth to be governed by a few isolated passages. We advise them to first examine the general teachings of the scripture, and even if one could never give a clear explanation of "the thief on the cross," "The rich man and Lazarus," "Absent from the body," "The desire to depart," etc., this should not hinder our acceptance of the system of truth which the general teachings of the Bible set forth.

As regards the subject of your inquiry, the general teaching of the scripture is, that *the* resurrection depended upon Christ. "I am the resurrection and the life." "By man came also the resurrection of the dead." "If Christ be not risen, then they that have fallen asleep in Christ have perished." These texts show clearly that the *anastasis*, or coming out of the grave, depended upon Christ's bringing into force the law which governs the resurrection, which is the "law of the spirit of life"—the

antodote to the "law of sin and death" which consigned man to death and dust. Adam brought death and dust upon all in him; Christ brought resurrection to a second life or a second death for all who would enter the law which He represents; the question of whether it shall be life or death being predicated upon that law. In our times no one can pass from the "law of sin and death" to the "law of the spirit of life" but by belief of the gospel and baptism into Christ. Hence all the parables of our Lord which represent the judgment seat of Christ, deal only with "servants" faithful or unfaithful; "fish" in the gospel net, "good or bad," "virgins wise or foolish," etc.

All who are under the law of death brought upon the race by the first Adam God deals with according to His justice, whether the subjects are enlightened or unenlightened Gentiles. But since He is a God of law and order, He will not bring before a judgment seat those who have never come under the law that is to be administered at that judgment seat. The judgment seat of Christ is for those only who have passed under the law of the gospel. This is a clearly revealed principle throughout the scriptures, and if there are a few passages which, like those referred to in relation to "orthodox" teaching, seem to be difficult to harmonize with this general and reasonable principle it is not the part of wisdom to try to bend the general principle to suit a theory which the isolated passages seem to sustain; but the principle should be adhered to, and the difficulties which the isolated passages seem to present should be dealt with in the same manner as those are which the "orthodox" theories present in opposition to clearly taught principles of truth.

Your first question is: "Christ says some should knock but the door be shut, does this refer to those who have heard but not obeyed, and of such as He says, 'Depart from Me ye workers of iniquity; there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and ye yourselves shut out.' Now were these in any way in covenant relation to Christ? What is, therefore, their condemnation? Is it not that they had light?"

Answer—These words are quoted from Matt. vii: 21-23; v: 10-12; Luke xiii: 24-30. Luke xiii: 29 reads: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Now it is easy enough to decide who these are who are to "sit down in the Kingdom of God." We cannot suppose that any one will deny that they are the faithful *saints* of all ages up to the time of the judgment of the household of God at the coming of Christ. If these are the faithful saints, is it not reasonable to conclude that those "thrust out" (verse 28) are the unfaithful *saints* of all ages, or "saints of the Sardinian type," as Dr. Thomas terms them? These who are "thrust out" are evidently the same as those referred to in verse 24 who are to "seek to enter in and shall not be able"—they are "thrust out." Now is it to be supposed for a moment that Gentiles who know the Truth and refuse to be baptized are those who "seek to enter in?" If these words—"seek

to enter in and shall not be able"—are applied to the past or the present, then they surely cannot refer to those some call "rebels;" for they do not "seek to enter in." If the words apply, as I think they do, to disappointed ones at the judgment seat, then "rebels" cannot be meant, for two reasons, viz.:

1.—If they are unbaptized Gentiles, where are the unfaithful saints?

2.—Unbaptized enlightened Gentiles, should they appear there, will know better than to "seek to enter." If they should be there and "seek to enter," that will be proof of their ignorance of the conditions of Salvation, and therefore enlightenment will not have been the ground of their appearance there, and therefore the case would prove too much for those who seek to prove the responsibility of Gentiles to the Judgment seat of Christ upon the basis of enlightenment only. Those who quote this passage to sustain their claim, must admit one of two things:

1.—That these "workers of iniquity" are either all "rebels," or,

2.—That they consist of a mixture of unfaithful saints and unbaptized enlightened Gentiles. If the former, then an eagerness to get Gentiles there has left the judgment seat of Christ without a single unfaithful saint present, which would be virtually declaring the Savior's picture of the Judgment defective. If it is admitted, on the other hand, that the passage refers to *any* unfaithful saints, then it follows that the words employed in the passage do not necessarily refer to enlightened Gentiles, and the text is not a proof at all for the claim for which some quote it. To make it clearer, if the words "workers of iniquity," "I know you not," are even admitted to include the unfaithful saints, then they are admittedly not words that discriminate and the value of the passage as a proof-text for Gentile resurrection is gone.

We suppose that the words "I know you not," are relied upon, as if they meant those out of covenant relation. If the words are taken to mean this, then again the Savior's picture of the judgment seat leaves unfaithful saints absent. But we have the same words applied to those who are admitted to be unfaithful saints in the parable of the Ten Virgins. To the foolish virgins it is said, "Verily I say unto you, I know you not." The meaning thereof, must be, not that He will not know who they are, but that He will not know them in the sense of accepting them, which, of course will be true of unfaithful saints, and again the words fail to prove the presence at the judgment seat of Christ of any but faithful and unfaithful saints.

Matt vii: 13-23, seems to be the same account as that of Luke which we have been considering; and a reading of these verses will show clearly that our Lord is referring to the household only. "Beware of false prophets which *come to you* in sheep's clothes," are words clearly applicable to disciples. Then verse 22 represents the rejected as saying, "Lord, Lord, have we not prophesied *in thy name* and in thy name have cast out devils? and in thy name done many wonderful works?" Can any intelligent person for a moment suppose enlightened unbaptized Gentiles, standing before Christ uttering these words and manifesting their dis-

appointment upon being refused entrance into the Kingdom of God; Let not him who can quote these passages to prove Gentile resurrection complain of the sects quoting the texts they do in an effort to sustain their theory; for their passages appear upon the surface to be much stronger in their favor than these do in favor of the position they are quoted to sustain. Let us be careful not to repeat the mistake the Truth delivered us from, that of allowing preconceived notions to blind our eyes to reason and scripture, and causing us to read, mentally, into passages that which is not really in them.

(To be continued.)

The Christadelphian Advocate

JULY, 1904

Editor's Return Home.

Brother and Sister Williams arrived home the evening of the 23rd, having travelled from Liverpool to Chicago in eight days. We have been blessed with good health during the entire time of our journeying in England, and return feeling strong and encouraged. For nearly nine months we have travelled in land and on sea, and not a single mishap has occurred. This is largely due to the well arranged plans of those in charge of the details of our tours, and to the care and extreme kindness of the brethren locally in the various places we visited.

It would have been impossible to have given a more hearty reception and a more affectionate farewell than was given to us. This all helped to lighten the burden and to make an arduous work agreeable.

Our mission was one of peace based upon the fundamental principles of the Truth. The Truth always has had and always will have, so long as Gentile times last, its opponents; and these will generally be "strongholds" in the political sense. This they are in the present status of the Christadelphian world. But in the end peace and truth will prevail. To some extent the strongholds of officialism have been broken into, and the work will go on, though it may not be completed—indeed, will not—till He who is the Truth shall come to exercise His wisdom and power. If the success of our mission of peace has

not been as extensive as hoped for, it has helped to emphasize the fact that the only safe course for all lovers of peace to pursue, in respect to the resurrectional responsibility question and fellowship in relation thereto, is that which was followed from the time of the latter-day revival of the Truth till the Birmingham innovation of cutting asunder old and faithful comrades commenced its discordant work.

Arrangements have been made to continue the rallying work, so that its promoters may have consciences void of offense, whether their zealous and sincere efforts meet with the desired response or not; for they feel that in the sight of God it is the work done and the motives actuating it that will add to their crown of rejoicing in the day of rendering an account, and not the visible results that may appear or not appear in these evil days.

We sent a report of our second tour in England in the hope that it would appear in the Advocate for June, but it was a few days too late by reason of the printer having gone to press earlier than usual. Most of the matter for the July No. was in type upon our arrival home, and so we must hold over the continuation of our tour and other matter relating thereto till next month, when we hope to have matters in normal shape for progress.

To meet the present needs of the ecclesias in England, arrangements have been made to enlarge the Advocate to thirty-two pages, and also to print the British part separately in large numbers as a British supple-

ment, for general and free distribution throughout the British Isles. More details on this next month, the Lord willing.

We were not allowed to feel lonely in Engand for one moment, and the finishing-up meetings in the various places visited were such as to manifest a love of the Truth and of one another which shone brightly as a burning flame, from which the sweet incense of prayer and praise ascended to the God of love, through Him who so faithfully exemplified the words "Greater love hath no man than this, that he lay down his life for his friends."

We shall hope now to be able to complete the publication of our tours from where we left off for we had not time to keep it up when over there. We will, however, give the facts of the few days before we sailed here.

Our beloved Brother Briggs, of Sowerby Bridge, was good enough to invite us to the healthful sea-side town of Southport, not far from Liverpool, to be his guests at his summer lodging place for a couple of days before sailing. There we met Bro. A. Drake and his family, from Elland, and Bro. A. Hall, secretary of the Delegates of the up-and-be-doing movement, came there from Guesley, Yorkshire, to bid us a final farewell, and to arrange a few business matters. We were to sail from Liverpool on the 15th of June, so that morning we went thence in company with brethren Briggs and Drake. To our surprise and delight we were met in Liverpool by brethren and sisters who had come from various places to see us off, and, as it most affectingly turned out, to shed tears of love on parting. How could one help but feel grateful, and thankful to God for such warm-hearted friends, and such manifestations of appreciation of our humble efforts in His service! Here were Bro. Briggs, Bro. and Sister Standeven, Brother and Sister Robinson, and Sister Rathby (now of Liverpool) from Sowerby Bridge; Brother Z. Drake, from Elland; Brother and Sister Hayes and and Bother Ackroyd, from Heckmond-wike; Bro. Hanson, from Halifax; Bro.

and Sister Burton and family, from Birkenhead; Bro. Dobbings and Sister Dodgson, from Blackpool. Then, too, in the nick of time the trembling electric wires brought a message of love and good wishes from the Barnsbury Hall Ecclesia, London, through its secretary, Bro. John Oowler, besides letters of farewell greeting from Camberwell and other parts of London and other places.

About 6 p. m. the "Oceanic" was towed out into the river, and handkerchiefs waved from ship and shore till faces could not be distinguished and an affectionate parting was complete till—ah! till when? till we meet again in old England or in the presence of our righteous Judge, which, let us pray, will be a meeting to part no more.

The monster ship had to wait from six o'clock in the evening till eight o'clock for tide. Then, off she went majestically like a huge leviathan. We called at Queenstown, where there was several hours' delay, yet New York was reached at one o'clock, Wednesday 22nd, after a very fair voyage. As usual, Sister Williams had to spend most of the time in her room, and while we were on deck every day, we could not boast of being a robust sailor, for the ship odors, which are always so offensive to us, made the sight of the food, which was not of extra good quality, quite nauseating. When we did partake, it was from necessity and not from choice; and many times we longed for one of those cosy cups of tea we had so enjoyed in old England.

Just as we were about to sail, we received a letter from Bro. Clough, of Lowell, in behalf of the fraternal gathering committee of the New England states, asking us to go to Boston from New York before returning home, to attend a fraternal gathering, July 3 and 4. It would have been a great pleasure to have responded, but there were too many obstacles to overcome; and so this time we must ask the eastern brethren to take the will for the deed. There was not time to write them till after we arrived home, for we held the matter in abeyance till we received our mail in New York.

We left our office matters in charge of our daughter, Bessie, and it seems the task was too great for her, extra domestic demands and duties having increased the work during our absence. This resulted in some irregularities to the annoyance and disappointment of some, and in Bessie's behalf we must plead for forbearance, and take this occasion to announce that any errors that may remain uncorrected in back orders, etc., shall have careful attention upon our being notified of the same.

To all our beloved brethren and sisters of America, we send greeting, glad to be back with you again, grateful for your kindness in helping the mission of peace, thankful for your good wishes and your prayers, and with hearts overflowing with gratitude to our Heavenly Father for permitting us a safe journey over land and sea.

Upon our arrival in Chicago, the smiling welcome faces of Brother and Sister Leask met us, along with some of our own children. The following night we were given a hearty welcome by many members of the Chicago Ecclesia at the home of Brother and Sister Leask. Now we are busy at work getting matters shaped for progress in the work of the Truth in various channels, relying upon our Heavenly Father for strength, wisdom and courage to press on in the performance of duty. To Him be all praise and honor, now and ever more. Amen.

INTELLIGENCE

MORRILTON ARK., MAY 18, 1904.—The next annual Fraternal Gathering of Christadelphians in Arkansas will convene at Martinville, Faulkner Co., Ark. on Thursday evening of August the 4th, and continue three days. We hope the brethren generally will make extra efforts to be in attendance, also do we extend to all the brethren of other states a hearty welcome to our midst.

We very much enjoyed having Bro. Williams and those brethren from Waterloo with us at our last gathering and we hope they and many others can come again this year.

There will be private conveyance from Plumerville to carry those, who come by rail, out to Martinville. We again urge each brother and sister in Arkansas especially, to be present and contribute to each others spiritual welfare.

JOHN SCROGGINS,
A. C. EDWARDS,
DR. J. S. MARTIN.
Committee.

CARLISLE, CUMBERLAND.—It is a pleasure to record that there is now one child of God resident in this place.

Mr. Alfred Goldsworth, formerly Salvationist, (aged 33,) was inducted into the Saving Name on May 5th and is now rejoicing in hope of the glory of God.

We pray our brother may be counted worthy of partaking of the divine nature as the result of a faithful probation.

T. WARWICK.

LONDON, S. E., May 17.—Dear Editor: It gives us great pleasure to report the obedience to the commands of the gospel of Alice Maud Hall, (Wife of our Bro. Hall, who passed through the water of Baptism on Sunday, April 10th.

Also of Catherine Mills, who was baptized on Sunday, April 24th. Bro. Williams of Chicago being present gave us an impressive exhortation. We were also very much cheered and refreshed by the presence of our Bro. and Sis. Williams of Chicago on Sunday, April 24th, at Breaking of Bread and at a fraternal gathering in the afternoon, and ably assisted by lecturing in the evening to a full hall on Religious Drunkenness and its Remedy.

We have every reason to thank our Heavenly Father through our Lord Jesus Christ that two more have come out of the bondage of the Law of Sin and Death into the glorious Liberty of the law of the Spirit of Life in Christ.

Yours Fraternaly,
GEO YOOTE.

WORCESTER, MASS., MAY 22, 1904.—Dear Brother Williams. Last September the brethren at Campello invited the several New England Ecclesias to visit them. The occasion was one of those pleasing incidents

when a state holiday on Monday succeeding the regular weekly day of rest afforded unusual opportunity for brotherly intercourse.

The meeting was a most enjoyable one. The exhortations of the brethren, the songs of praise and the feeling of general unity and love seemed so profitable in drawing the brethren more closely together that it was decided to make quarterly assemblies of a similar kind a permanent feature of our Ecclesial life; the next one to be held in Providence, R. I. on some date to be decided upon by the Providence Ecclesia, near Xmas or New Year. One member of each of the Ecclesias, in Boston, Campello, Lowell, Providence, Quincy and Worcester constitute a committee for looking after the details of these meetings.

The next meeting, held in Providence on December 27 confirmed us in our previous judgement and we felt that all might truly say "it is good for us to be here."

When in Providence a few brethren were conversing on the advantages to be derived from these frequent meetings of the brethren and closer personal acquaintance, a brother suggested that possibly more good could be accomplished by holding all the assemblies in a central place as Boston would prove to be; as, being easily reached from all directions, more of the members of the body could attend than would be possible were the meetings in the several different cities. The suggestion seemed good to the Worcester Ecclesia whose privilege it was next to invite the brethren, therefore they decided to test its wisdom by inviting the brethren to Boston rather than to Worcester.

On Sunday morning, April 3, in response to the invitation of Worcester Ecclesia, eighty-five members of the brotherhood of Christ were welcomed by our Brother Isaac Jones, to the table of their Lord in Pilgrim Hall, Boston. There were Saints present from various parts of New England, — Boston, Campello, Lowell, No. Andover, Quincy, Worcester, Mass., Nashua, N. H., and Providence, R. I.

The exhortations on the emblems by Brethren Huntress of Campello

and Healy of Providence reviewed the Father's love as revealed through Christ and directed our minds to the great honor and great responsibility that rests upon us in being permitted to bear the name of Sons of God at the present time; with earnest counsel that we so conduct ourselves as to be worthy to bear that name in spirit power when the Sons of God will be revealed in glory at a not far distant day.

Following the feast of good things spiritual, adjournment was had to a nearby restaurant where arrangements had been made for supplying the needs of the natural man.

Dinner ended, we returned to the hall where until 5 p. m. we delighted in talking of the many beautiful things connected with our common faith and contrasting the peace and glory of the future with the riot and degradation of the present age. The songs of praise interspersed between the exhortations added zest; and made us long for that day when in the new Temple scene the voices of the Saints all attuned shall sing the "new song" of redemption.

At 5 o'clock we went "to tea"; and thence to Arcade Hall, the regular meeting place of Boston Ecclesia, where at 7 o'clock our Brother Clough of Lowell lectured upon "Russia in the Latter Days" to an audience whose attention was perhaps more easily arrested on account of the present state of affairs.

We feel that the day had been profitably spent, and are looking forward to the next meeting on or about July 4th.

The Worcester Ecclesia desires to thank all who so promptly responded to our appeal for assistance for our bereaved Sister Safford. As we have privately acknowledged all contributions received, should any contributor fail to receive a note of thanks it will be on account of mishap in the mails in which case we would be pleased to receive a line.

That the blessing of our Master may abide with the members of His broken body wherever they may be found is the earnest prayer of

The Worcester Ecclesia.
by ALEX. BRUCE.

CHRISTADELPHIAN PUBLICATIONS.

TO BE HAD AT THIS OFFICE.

NO. 1.—NINE NIGHTS' DISCUSSION between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

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2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

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

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3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

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AUBURN, N. Y.—No. 9 Exchange St., at 10:00 a. m. Sunday-school after breaking of bread.

BOSTON, MASS.—7 Park Square. Memorial service, 6 p. m. Lecture, 7 p. m.

BALTIMORE, MD.—Vernant Hall, No. 1204 W. Baltimore St. Sunday morning 10:30.

BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin Every Sunday at 10:30 A. M.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CHICAGO.—Oriental Hall, 17th Floor, Masonic Temple. Every Sunday at 10:30 A. M.

CLEVELAND, O.—Visitors may inquire at 1200 W. Madison Ave., W. Cleveland.

DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.

ELMIRA, N. Y.—114 Lake Street, third floor. Every Sunday, 10:30 a. m.

PITTSFIELD, MASS.—At residence of J. Morrison. Breaking of Bread Sundays, at 10:30 A. M.

GUELPH, ONT.—Corner of St. George's Square and Quebec St., East (over Kelly's music store). Sunday School at 9:45 A. M. Breaking of Bread, 11 A. M. Lectures, 7 P. M.

HAMILTON, ONT.—Canadian Order of Odd Fellows, Hall 67 James Street N., 10 A. M. Sunday School, 11 A. M. Breaking of Bread, 7 P. M. Bible Proofs.

HAWLEY, PA.—Lehman Hall, every Sunday. Bible School at 2 p. m. Breaking of bread at 3 p. m.

JERSEY CITY, N. J.—Fisher Hall, Cor. Bay and Erie Sts. Every Sunday at 10:30 a. m.

LOUISVILLE, KY.—Liberty Hall, between 2nd and 3rd Sts., Sunday, 10:30 a. m.

LOWELL, MASS.—Odd Fellows' Hall, Middlesex St. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.

MILWAUKEE, WIS.—313 Homer street, at 10:30 a. m.

NEW KENSINGTON, PA.—Kable's Hall, corner 4th avenue and 9th street. Every Sunday at 10:30 a. m. for Breaking of Bread.

NORFOLK, VA. Corner of Brambleton and Maltby Avenues. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

Newport News, Va.—At residence of D. F. Beale, Cottonwood Ave. and old car line. Every Sunday 3:30 p. m.

PROVIDENCE, R. I.—Independent Hall, Thurbers Ave., South Providence. Sunday School, 9:30 a. m.; Breaking of Bread 11 a. m.

QUINCY, MASS.—Keating's Hall, 136½ Washington St. Sunday School at 10:30 A. M., breaking of bread at 11:30 A. M., lecture at 7:30 P. M.

RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 A. M. every first day.

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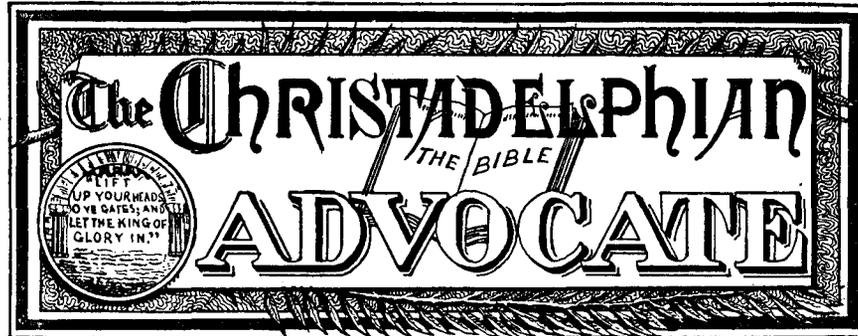
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WATERLOO, IA.—Meetings at 10:30 every First day in Bickley's Hall, W. Fourth street.

WORCESTER, MASS.—Board of Trade Hall, 11 Foster St. Lecture every Sunday at 10:30 A. M. Breaking of Bread immediately after

WINNEPEG, MAN.—Breaking of bread 11 A. M. at 751 Alexander ave.; Lecture at the small Forrester's Hall, opposite City Hall.



Published the 1st of Every Month.

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—AUGUST, 1904.—

No. 234.

The World's Coming King and the Blessedness of His Reign.

History has shown that very much depends upon the character of a King. If he be an unprincipled, dissolute man his court will become corrupt, and this will have an evil effect upon his subjects. A man of good character in almost any station in life exercises an influence for good. How much more an upright man of strong will, holding the reins of government. He has an immense power for good.

We hope to be able to show that the world is to have such a King, one who was not only a good character, but who lived an unblemished, perfect life. Moreover He is to wield a universal, omnipotent sceptre for the glory of God and the well-being of mankind.

Allow me now to present to you a picture of the world's coming King.

"Of all the race He is *the Man*. Of all the race there is none to be so gazed and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors; but in this Man there are no weaknesses, nor prejudices, nor errors. His judgments are ever accurate; His morals are ever perfect; His emotions are ever pure. No personal ambition, or hatred, or love, or interest sways Him at any instant. He thinks as before God. He denounces as before God. He weeps as before God. He rejoices as before God. All He does is right. By Him alone was the precept ever fulfilled: 'Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God' " (Professor Geikie).

You will readily recognize in this Jesus of Nazareth, who was once a **Man of Sorrows**, but who is now highly exalted and to whom has been given the name which is above every name. He is now both Lord and Christ.

We may indeed exclaim, "Behold the Man!" Who can behold Him—who can gaze upon that fascinating picture without wishing with all their heart that the time would arrive for this Man—*the Man* of the race—to assume the reins of universal government, and by His influence lift mankind above the sordid materialism of our age to a plane nearer the living

and true God? Is it not strange that many people shake their heads and say, "Utopian!" But it is not Utopian, it is sure to come, because it is divinely decreed.

"What though none on earth assist Him!
 God requires not help from man;
 What though all the world resist Him!
 God will release His plan."

People who are prepared to be guided by the Bible should have no doubt as to this. In Psalm ii. 8, we read, "Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession." Many take this as a declaration as to the extension of the Church, but we take it as a prophetic utterance regarding the personal reign of God's Son. The words of the preceding verse, "I will declare the decree; the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee," were applied by the Apostle Paul to Jesus Christ. And verse 6 clearly shows that the prophecy refers to Him, "Yet have I set My King (margin "anointed") upon My holy hill of Zion." It is the reign of God by means of His Anointed. Accordingly we read in Zechariah ix. 9, 10, "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 to the ends of the earth." Verse 9 has already been fulfilled; it had to do with the time of Christ's humiliation. Verse 10 still awaits fulfilment; it has to do with His Kingship over the world. The prophets spake of "the sufferings of the Christ, and the glory that should follow" (1 Peter i. 11).

If time permitted we could show that the Psalms and Prophets literally teem with predictions in which is portrayed in sublime language the blessed condition of the world when it is under the reign of God's Anointed. See Psalm lxxii.; cxxxii. 13-18; Isaiah ii. 1-4; xxxii. 1-3, 15-20; xxxv. 1-10; ix.; ixv. 17-25.

It is, however, customary in our day to attach more importance to the New Testament. We admit that there are not such vivid pictures of the glory of the reign of Christ in the New Testament as in the Old—unless we go to the Apocalypse—but there is abundance of evidence that He is the future King of the world. What could be more unmistakable than the words of the Angel Gabriel to His mother when he came to announce his birth? "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). How is it possible to spiritualise this by applying it to the Church? It speaks of the throne of David and the house of Jacob. Jesus was "made of the seed of David according to the flesh," and was born King of the Jews. Before the Angel's announcement can be fulfilled Jesus Christ must return, and the people of Israel must be restored to the land of their fathers. But as we have seen from the Psalms and the Prophets His rule is not to be confined to the land of Palestine;

it is to be world-wide. As to the universality of His reign see Daniel vii. 13, 14, 27. There is corroboration of this in Revelation xi. 15, "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

As further evidence of the reality of this future Kingship of Jesus Christ we wish to point out that He is to surround Himself with kindred spirits; in other words, He is to have associated with Him in the government of the world people who have striven in their day and generation to do the will of God. On one occasion He "stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother" (Matt. xii. 49, 50). These when gathered together in one, of every age and every clime, with Jesus at their head, will form an ideal government. He made a special promise to His more immediate followers of association with Him in this coming age. "And Jesus said unto them, 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. 28). But "whosoever shall do the will of the Father" will be associated with the Christ in His glory in the Kingdom of God. "Hath not God chosen the poor of this world rich in faith, and heirs of that Kingdom which He hath promised to them that love Him?" (James ii. 5). Faith is of infinitely greater value than riches or any other earthly possession. "Without faith it is impossible to please God." His Kingdom is reserved for men and women of faith, and whose faith has led them to give Him the first place. Their great Head did this in perfection. He made it His meat and His drink to do the Father's will. For Him the Highest place awaits. "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. i. 9). His fellows and He are all of one Father, and therefore He is not ashamed to call them brethren. "And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. viii. 17). In the day of His glory He is to raise them to be the princes of the earth. "And they sang 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 has made us unto our God Kings and Priests; and we shall reign on the earth" (Rev. v. 9, 10). The Apostle John had the veil of the future drawn aside, and seeing this Kingdom in its glory he said, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. xx. 4). Following that came the soul-stirring announcement, "Behold, the tabernacle of God is with men, and He will dwell with them and be their God. And God shall wipe away all tears from their eyes; and

there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away" (chap. xxi. 3, 4).

The establishment of that Divine order of things upon the earth will necessitate the return of Jesus Christ. His return is explicitly taught in the New Testament. See Acts i. 10, 11; 1 Thess. i. 9, 10; iv. 14-18; 2 Thess. i. 7-10; Heb. ix. 28.

The Second Coming of Christ was a constant theme with the Apostle to the Gentiles. He was so enamored with the prospect of it that he styled it "that blessed hope" (Titus ii. 13). "That blessed hope" was indeed the hope of the early Christian Church, and should be the hope of the Church to-day.

But whether people are looking for Him or not, at the appointed time Jesus Christ will return to this earth, and take into His own hands the reins of universal government. By His beneficent and omnipotent rule He will settle all disputes, remove every inequality and injustice, remedy every wrong, banish every ill, exterminate sin, and fill the world with the knowledge of the glory of God as the waters cover the bed of the sea, finally destroy death—the last enemy—and then God will be all and in all.

"Thrice welcome to the King of kings,
Who comes with healing in His wings;
From age to age, from shore to shore,
His name be praised for evermore."

—Selected from *Glad Tidings*.

QUESTIONS

ANSWERED BY THE EDITOR AT LEEDS, ENGLAND, AFTER THE
LECTURE AT A RALLYING MEETING.

From Short hand Notes by Sister Macdonald.

WHY did Abel suffer violent death when he had made sacrifice to God, and why was Cain sent abroad and branded lest he should be made a victim of a violent death? *Ans.*, In the case of Abel he did not die a sacrificial death. This is simply a question of violent death apart from bloodshedding sacrificially. Thousands of men have suffered violent death—have been murdered, but that is not a sacrificial death. When we are talking upon this question in relation to violent death, we are talking about a death not only violent but sacrificial, consequently if Adam had been left to die a violent death under the law, that would not have been sacrificial, but the death of the victim was sacrificial, the shedding of the blood pointing down to the death of Christ as sacrificial, and therefore you see the case of Abel is not a parallel case. In relation to Abel the apostle says that "Faith is the substance of things hoped for, the evidence of things not seen." By his faith Abel offered a more excellent sacrifice than Cain; Cain offered of the

fruit of the field, which was a thank offering, but only for temporal blessings; not being a man of faith, looking down to the shedding of the blood of Christ, he did not offer a sin offering. But Abel, being a man of faith, took of the firstling of the flock as well as of the fruit of the field which he offered for a thank offering, as Cain, for temporal blessings; for his faith taught him to take also a lamb and offer that intelligently, pointing down to the real lamb of God that would take away the sin of the world. Now sacrificial offerings by violent death did not always grant men immunity from murder, from death at the hands of enemies, and therefore did not grant Abel exemption from death at the hand of his wicked brother Cain. But what did it do for him? In our sacrificial offering, when you and I died symbolically, and passed into the death of Christ and were buried and rose again, we died and were buried voluntarily. But that won't exempt us and save us from accidental death or even from being murdered by an enemy, but it will save us from the permanent power of death and the grave, and if our probation is successful we shall come forth to life and glory and immortality. Abel's offering was that which pointed down to the Lamb of God that would suffer the violent death upon the cross by blood shedding. Having made such an offering as that, he exhibited an intelligent faith in the meaning of sacrificial offering, and therefore though he was slain by his brother, he will come forth triumphant at the resurrection, to life and glory and immortality.

Cain had committed the murder, and it is asked, Why is he branded so as not to suffer death, or become the victim of a violent death? Because, no doubt, the propagation of the race depended partly on him. There must be the seed of the woman and the seed of the serpent. From Seth we have the seed of the woman, from Cain the seed of the serpent, and his preservation was for the population of the world under the curse, for the curse was this: "I will greatly multiply thy sorrow *and thy conception.*" The multiplication of conception, then, is part of the curse, even the conception of wicked men like Cain, as the world is cursed to-day; the over production of the human species, most of them seeds of the serpent, is part of the curse which it shall be delivered from when Christ appears to blot out the sin and death brought upon the world.

If the term "last days," as you say, applies only to the Jewish dispensation, how shall we understand John 6:39 where Jesus speaks of resurrection?

Ans., I did not say so; I told you what Dr. Thomas said in order to show that Dr. Thomas's view took it out of the hands of our brethren who make so much ado about that verse. On that point, if I say, and if some of the rest of us say, we disagree with the doctor on this subject, that is considered terrible. Others, on the other side, can disagree with him, as circumstances suit them. We will have fair play. I simply referred you to what Dr. Thomas said to show that those who make so much ado about that verse, and profess to have Dr. Thomas with them, have not so much evidence as

they think. I myself believe it refers to the "last days" of this dispensation, but I cannot apply it to Gentiles who are "far off," without God, without hope, without everything but death and dust.

Can you explain what Paul meant in 2nd Thessalonians 6 to 10, and who are those who "obey not," and upon whom vengeance will be taken?

Ans., That is a good question, it comes right to the point. There is apparent argument in that, let us look at it.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

May they not be Gentiles raised from the dead, who refused to be baptised? Supposing we grant that it *may* be so, we have admitted enough to allow of that already, that God by his independent power *may* raise Gentiles and pour vengeance upon them, but that is another thing from admitting that they are raised with the household to be judged with them, and on the same basis, as the "amended" statement says. I think we shall find what it means if we turn to Gallatians 3:1. Before we read that we will go to the 2nd verse of the 1st chapter. "Paul, an apostle, and all the brethren which are with me, unto the churches of Galatia." Churches, called out ones, in covenant relationship. Chap. 3, 1, "O foolish Galatians, who hath bewitched you, that *ye should not obey the truth*, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Did he mean, O foolish Galatians, who did bewitch you *that you should not be baptised?* They had been baptised and were children of God, and had become disobedient children, not obeying the truth. "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ." These are disobedient children, and those who "know not God" who will be living when the vengeance is poured out. But again, here is where forbearance and tolerance must come in always. It is no use quarrelling if we cannot agree upon a passage of scripture. Perhaps another brother will say, It does not refer to them, but to the outsiders who will be alive when Christ comes. If the words "know not God" apply to them, then they are not "enlightened rejecters;" and if they are to be regarded as "resurrectionally responsible," then those who do not even know God, to say nothing of "enlightened responsibility," are resurrectionally responsible.

Have you ever said that if the enlightened rejecters are raised from the dead, there is no law by which they can be put to death again?

Ans., I have never heard of a question in that form before. I can see, I think, what the question refers to, I will explain to you. I think perhaps it is derived from my criticism of Bro. Strickler's theory. Bro. Strickler's theory is this (which he sent to Birmingham and it was endorsed, and the pamphlets sent out) that when God said to Adam, "Dust thou art and unto dust shalt thou return," and that passed upon all men, that is an irrevocable law, and that the sacrifice of Christ has nothing whatever to do with that, that you and I must die a natural death and pay that Adamic penalty; that is an Adamic bill that we must pay for ourselves, and that is paid as soon as we are in the grave. And then when asked what about those who are alive when Christ comes, Bro. Strickler replies that their change is equivalent to death. But as we answered him, "In that case those who come forth from the grave will be changed, and therefore they will die twice, once naturally and once equivalently." Christ having nothing to do with that, according to the Strickler theory, we must die that death ourselves in natural death. What then does Christ redeem us from? When we learnt the gospel, says the Strickler theory, all our past sins that we had committed became charged against us, and the penalty for these became due by learning the gospel, and the penalty, second death, is upon us for those past sins; and then when we are baptised we are baptised to remove that penalty, second death, gehenna, but not Adamic death. "For," says he, "the sacrifice of Christ has nothing whatever to do with Adamic condemnation." Now then, if that is the case," and "It is no provisional removal of the penalty," says he, but a real one, and one for ever, then if a saint becomes disobedient to the gospel, you have no law to punish him with a second death, and the first death he has already paid himself. Here is one, let us suppose, who is on probation and walks unworthily, and is brought up for judgment; he cannot die the second death, for that was removed at baptism, and not a provisional removal, but an absolute removal. Bro. Strickler sent this to Birmingham in Bro. Robert's time and it went into the waste paper basket; he sent it to Brother Walker and he published it. Some saw through it and sent word to Brother Walker, complaining that Bro. Strickler teaches there that by dying and going into the grave we pay the Adamic penalty, and he says the Adamic penalty is mortality, and if the Adamic penalty is mortality, and as soon as we are in the grave the bill is settled, then when we come out we ought not to come out mortal, and therefore immortal emergence. Bro. Walker said that he did not think he meant that, but I think I know what he does teach, he teaches we come forth as Adam was before he sinned; and therefore even the unjust will come forth "very good" as Adam, and here is confusion worse confounded. Bro. Strickler reassured Bro. Walker by re-affirming what he had said before. My statement referred to that heresy, that salvation is from the penalty of the second death, a penalty alleged to be brought by good news—gospel, a penalty of second death before you have been on probation

for a second life. The "orthodox" theory is that salvation is from hell fire; this, that salvation is from hell fire, gehenna fire. No one of this dispensation is liable to the second death who has not been on probation. We are saved from hades. Christ was saved from hades, not from gehenna, not from a second death. What does the death that he died save men from? A second death? The death that He died was, as your Statement of Faith says, that Christ came to die the death of the cross in order that He might *abrogate the law of sin and death* for man, and that sin should not have its permanent power upon man; and therefore that life may be possible from the death Adamic and from Hades, for there is no salvation from Gehenna or from the second death.

Referring to Thessalonians, these were not disobedient children, but Jews, and their own countrymen. See 1st Thess. chap. 2, 14, and 2nd Thess. chap. 1, 4.

Ans., This includes those who obey not, as I have answered.

But supposing they were Jews in covenant relationship, and those who were made responsible by Christ coming to them, to "His own," to them that were "nigh," as worshippers of God in the temple, in the same temple and worship that Jesus participated in. It is not denied that those who were "His own," who yet rejected Him knowingly will appear before the judgment seat, and therefore they will appear there as disobedient children, for the Jews were all God's children, either obedient or disobedient; and therefore apply the text to them and the answer is clear that the Gentiles stand not in the same relation as did the Jews. I simply referred to the other to show how you might differ on a question, and yet should never think of making it a test of fellowship in relation to those points that do not enter into the matter of first principles.

1st Thess. 1, 10. What was the "wrath to come?"

Ans., Whoever these were, they had been "delivered from the wrath to come." They were not unbaptised Gentiles. Now what was the wrath? Turn to Ephesians 2, 1: "And you hath he quickened, who were dead in trespasses and sins, . . . and were by nature children of wrath." All Adam's children are children of wrath, and the wrath is finished when they go into the oblivion of the grave, and it rests upon them there. They are children of wrath and come under the law of wrath. "Unclean," as the leper cried out, which was typical of man in his native, natural state. That wrath of God remaining on him, it will hold him eternally. But these Thessalonians had been delivered from that, and therefore they are in Christ, under the law of the spirit of life, and have obtained in that law their deliverance therefrom. They are delivered from the wrath that will come upon the whole human family, except those who are in Christ. "Strait is the gate and narrow is the way that leadeth *unto life*. Broad is the gate and wide is the way that leadeth *to destruction*," "to which all go who are not saved therefrom, de-

ivered from the wrath to come, the wrath of death and eternal oblivion. Now again I want to remind you, that Dr. Thomas keeps this before our minds, that the wrath coming upon the nation of Israel was the wrath poured out in the destruction of the Jewish Commonwealth, and the gospel would deliver men from that wrath. We are told in history that the disciples, having paid attention to the signs which Christ had given them, fled to the mountains just in the nick of time, and not a single one of Christ's disciples was destroyed in the destruction of Jerusalem, and thus they were delivered "from the wrath to come" on account of their obedience to Christ. The wrath came, and one million and a half were destroyed in the destruction of Jerusalem.

Take another case as an illustration, of a two-fold application of scripture. "Out of Egypt have I called my son." A brother might say, that refers to Christ coming out of Egypt; another, not at all, but to the children of Israel coming out of Egypt, and then they quarrel about it. Admit the two, and then the question is settled. In all such questions it is absolutely absurd to quarrel and divide, because we cannot agree on an interpretation of a passage of scripture. The Strickler theory would assume that the wrath from which the Thessalonians were delivered was a wrath that they would never have been under if they had not learned the gospel; that it was the wrath of the second death, which was imposed by learning glad tidings. So Buffalo and Birmingham (the latter by advertising and commending the Buffalo new statement and sundry pamphlets), yes, Buffalo and Birmingham now ask us to believe that the gospel imposes the penalty of the second death upon one who learns it, and then all that it saves him from is a penalty of its own imposing—a penalty he never would have come under had he not learned the gospel. This is a new departure; for at first only the one who learned and rejected became liable to the second death, and he only in case he continued to reject. Most of those who have asked me questions on this verse in Thessalonians are of this class. Now if the "wrath" is liability to resurrectional punishment, and if such liability obtains only in the case of "rejecters," then they must suppose that all those in the church at Thessalonica had been "rejecters" before they were delivered from the wrath to come. But, brethren, think for yourselves, think carefully, and ask what do we need a gospel to deliver us from? Is it not from the curse we are already under? Is this curse not bad enough, or must we return to the doctrine of hell torments and still use smoke, fire and sulphur to frighten men out of a sinking ship into the life boat? Think of the words, "That whosoever believeth in him might *not perish*; but have everlasting life."

In all our trials we should see to it that they "yield the peaceful fruits of righteousness" as the result of being exercised thereby.

MR. RUSSELL AFRAID OF THE LIGHT.

BELVIDERE, ILL., April 20, 1904.

RESPECTED SIR:

Would it be possible to arrange a discussion between yourself and Mr. Thomas Williams, of Chicago, editor of the Christadelphian Advocate, and author of the "Great Salvation" "World's Redemption," etc.?

Mr. Williams is at present in England but expects to be in Chicago again shortly. I shall (D. V.) communicate with him upon his arrival.

I have no doubt of his willingness to debate, as he is always ready to give a reason for his hope and to defend the same.

I will state in a general way some of the principles I believe held to by the "Dawnites" and objected to by the Christadelphians.

1. Universal resurrection and ransom.
2. The "partakers of the divine nature" come from their graves immortal.
3. Faithful since preaching of John rewarded with an inheritance in heaven.
4. Inferior salvation for saints living previous to preaching of John.
5. Personal devil.
6. Pre-existence of Christ.
7. Christ not a partaker of the fallen condition in nature.

All details could be arranged between yourself, Mr. Williams and committees.

Faithfully,

BERTON LITTLE,

1018 Caswell St.

To Charles T. Russell,
Allegheny, Pa.

ALLEGHANY, PA., April 25, 1904.

MR. BERTON LITTLE,
Belvidere, Ill.

DEAR SIR:

Your favor of the 20th inst. is at hand, proposing a religious discussion between Mr. Thomas Williams as chief exponent of Christadelphianism, and myself.

In reply would say that I could not conscientiously undertake to debate any set of religious questions with a person who denies the most vital doctrine of the Holy Scriptures, viz., the separateness of our Lord from the fallen condition of mankind, in order to constitute him a mediator "able to save unto the uttermost all who come unto God by him." In my opinion a theory which denies the original perfection of the Lord degrades him in a manner which I could not countenance to the extent of engaging in public discussion on any subject by one who held it.

My views are stated with explicitness and detail, and the Scriptures upholding them copiously referred to, in Vol. V. of the Millennial Dawn series. With kind regards,

Very truly yours,

C. T. RUSSELL.

—
BELVIDERE, ILL., May 23, 1904.

RESPECTED SIR:

In reply to yours concerning proposed discussion between yourself and Mr. Thomas Williams, you will please bear with me a little in my remarks upon the communication. I was very much disappointed, indeed, at its whole tenor. It seems to me to be unjust, inconsistent and unscriptural. Christ debated with those whom he declared to be "full of hypocrisy and iniquity," but you refuse to do so with a man of whose Christ-like character I have had endless proof. I have the report of a discussion between Mr. Russell and the "Rev." Mr. Eaton, who champions a creed which dishonors God by declaring it to be part of his purpose to torment billions of hopeless persons with brimstone fire throughout eternity, but now you decline to meet in discussion the representative of a people who denounce that teaching as a blasphemy.

Have you more zeal for the honor of Christ than for that of God his Father?

Be it far from me to persuade you to do anything contrary to conscientious convictions, but I am willing to alter the convictions. It is a sorry conscience that forbids us to "try the spirits" and "prove all things."

That you may appreciate how unjust it is for you to place Christadelphians below Stoicks, Epicureans, and idolators, let me briefly state their position in regard to the pre-existence of Christ, and as to his nature. They hold that to say that Christ pre-existed is to deny that he was "conceived" (Luke 1:31); that he was "made of a woman" (Gal. 4:4); that he "increased in wisdom and stature" (Luke 2:52); is to deny that he died; for many of those passages seeming to teach a previous existence speak of his being with God (John 17:5), a thing impossible except he were at least "equal to the angels" (1 Tim. 6:16), and those equal to the angels "cannot die anymore" (Luke 20:36). "Known unto God are all his works from the beginning" (Acts 15:18). In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1.) The Word or Logos is the purpose of God. The whole purpose of God depends upon the Christ; Christ was the materializing of the purpose—"the word made flesh." He was in all the ordinances of worship. By faith he was "the lamb slain from the foundation of the world," but he did not exist before he was born any more than the kingdom said to have been "prepared from the foundation of the world," (Matt. 25:34) though we still pray "Thy kingdom come."

Now as to the nature of Christ. He was "touched with the feeling of our

infirmities." He was "in all points tempted like as we are" (Heb. 4:15). He was made "in all things like unto his brethren (Heb. 2:17). Not one of these statements is true of Adam, before the transgression. He was pronounced "very good," therefore he did not have "infirmities;" neither would "very good" be true of him if he was "tempted in all points." Christ therefore was born into a condition inferior, in this respect, to the condition of Adam previous to the fall.

Christ was "holy, harmless, undefiled, separate from sinners," so far as actual transgression was concerned, but was a partaker of that evil principle in the flesh which makes it *propense* to sin. He was of the nature of the "seed of Abraham" (Heb. 2:16) and therefore a partaker of the condemnation resting upon that nature (Heb. 2:14; Rom. 8:3).

He removed this condemnation from himself and from those "in him" (Col. 2:10; Rom. 6:3, 4) by "obedience unto death, even the death of the cross" (Heb. 7:27).

The lower down the scale we find Christ as to nature the greater honor to him that he overcame that nature. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." (James 1:12).

In that he was obedient unto the death of the cross; and rose, and was "fashioned after the power of an endless life," he is able to save them to the uttermost that come unto God by him.

Mr. Russell, kindly reconsider my proposition of a discussion between yourself and Mr. Williams.

Sincerely,

BERTON LITTLE,

A brother of Christ.

To CHAS. T. RUSSEEL,
Allegheny, Pa.

ALLEGHENY, PA., June 2, 1904.

MR. BERTON LITTLE,
Belvidere, Ills.

DEAR FRIEND:

Your favor of the 23d inst. is at hand. I appreciate your suggestion and have no doubt that the position which you and the Christadelphians in general take is so taken with honesty of heart. If it were otherwise I should feel sad indeed, because I should consider that so gross a misrepresentation of our Lord's condition and the Scriptural teaching would bring an awful condemnation if it were intelligently entered into. I cannot retreat from my position formerly stated, viz., that my time is too valuable to discuss in public any proposition with one who denies the perfection of our Lord, and the ransom which he gave for mankind. Christadelphians in believing that our Lord partook of the nature of man as a fallen being thereby intimate that he was not capable of providing that sacrifice which was necessary in order to satisfy the claims of justice, and make possible a return from the condition of death into which Adam's sin precipitated all.

Neither of your letters state that you write officially on behalf of Mr. Williams, and so I presume you stated your own personal wish in the matter rather than his expressed desire.

With kind regards and regrets,

Your servant in our Redeemer,

C. T. RUSSELL.

[Some years since I received a telegram from Osage, Iowa—"Will you meet Mr. Russell in public debate?" We answered, yes, and heard no more. Later, a friend of Mr. Russell's in Chicago tried to induce him to meet us, but failed. Then we offered to discuss his theories in his paper and ours, but he declined. At the close of a lecture he gave in Chicago, we asked to be allowed to put a few questions, but this was refused. It is evident that Mr. Russell's excuse arises more from a fear of exposure in the light of truth than from a feeling of a holiness that fears contamination. As Bro. Little shows, he can swallow a dose of fire and brimstone; but a truth that gives God glory and Christ real merit would suffocate him.—EDITOR.]

EDITOR'S TOUR IN ENGLAND.

(Continued from page 437.)

From Sowerby Bridge we again returned to Leeds for a final visit in our first tour, and again our home was with Bro. and Sister Hall, who are the parents of Bro. Albert Hall, the Secretary of the Delegates of the "Up-and-be-doing" movement. With Bro. and Sister Hall we always felt free and easy, and came to regard their house as one of our most comfortable British homes.

From Leeds we went on one occasion to Guiseley, where Bro. A. Hall's "Cash Drug Store" is, and where he spends most of his business hours. One lecture was given there in the town hall, on the "Destiny of the British Empire." Quite a number of the brethren and sisters accompanied us from Leeds. We also made a private visit to Garforth, where we were invited and made welcome by Bro. Hardwick, and (now) sister Hardwick and their daughter. Sister Hardwick, has become obedient to the Truth since our visit. She is a sister to Sister Warwick, of Camberwell, London. Brethren and sisters from "the other meeting" in Leeds and from Bradford and Keighly and other places came to nearly all the lectures in Leeds, and many were the expressions of regret that our rallying ground was not accepted by those who had severed themselves on the Adamic condemnation and responsibility questions. It is quite probable that some will individually act in the matter, if they find that no official action is to be taken. This we confidently expect in view of letters received and expressions heard. Some were bold to say openly that "if Bro. Williams had come and stated the position of the 'rallying point' before the division took place in Leeds, the division could

have been obviated." Realizing that the present divided state is an unrighteous one, and that we have offered a way of return to that which was the old position of the brotherhood before the "amendment" was invented, they cannot rest satisfied in an association which continues "discord among brethren." The holiday season finished our work in Yorkshire, and we longed for a little rest from public speaking before meeting the demands which awaited us in Northampton and London. Birmingham was not far out of our way to Northampton, and so we concluded to spend two or three days there, having a little business to attend to, and deeming it a duty to take a look at the status of things in relation to the Truth in that city. We had been in communication with Bro. Genders, and he insisted upon our going to his house in King's Heath, a suburb of Birmingham. We wrote that we thought it best to be on "neutral ground," but that we would accept of his kind offer to meet us at the station and care for us till we got a stopping place. So we were very kindly welcomed by Bro. and Sister Genders for the first night, and the next day we took a room at the Cobden Temperance Hotel, where we stopped during Dec. 30 to Jan. 1.

We had occasion to call on Bro. Jones, Secretary of the "Visitor" Committee, and soon a little discussion on the inspiration question started. Bro. Jones did not appear to us to realize the true and important issue of the disputed question. After a short conversation he suggested having Bro. Hadley, the editor of the "Visitor," come in to talk on the matter; but we advised that the best plan would be for him and Bro. Hadley to come to our room in the hotel at a time when business demands would not interrupt as they necessarily would in a business office. This was arranged for and about two hours conversation took place.

This was the second time for us to meet Bro. Hadley, having met him in South Wales about thirty years ago—in days when we "did all run well, who did hinder," and when our first love burned brightly with none of the present dangers of being quenched by the cold waters of technicalities and new inventions of doctrines and barriers to true fellowship. Bro. Hadley complained that in the Declaration we prepared for the Elland rallying meeting, we had not quoted all he had written in the statement we opposed. We explained that the part omitted was not in dispute, and that we confined the quotation to that which was in dispute. In other words, we accepted his statement that he did not deny the inspiration of the original scriptures, and therefore there was no need of our quoting that part of what he wrote. The part we disagreed with and regarded as a very serious error was what we did quote as relevant to the matter before the Elland meeting, namely: "That some of the errors in the copies cannot be proved not to have been translated from the original scriptures." We endeavored to confine the conversation to this, and to induce Bro. Hadley to accept of the position that since all the original scriptures were (admittedly by him) Divinely inspired, and

since Divine inspiration cannot err, it follows that the original scriptures were free from error; and therefore that any errors that may appear in copies could not have been translated from the original scriptures. That we could not see how any one could attribute possible errors to Divinely inspired scriptures without reflecting upon the veracity of God. Bro. Hadley refused to change from the position that some of the errors of copies may have come from the originals, and there the evil and the barrier to union remained, and our interview was fruitless.

At that time we regarded our visit to Birmingham as preliminary, thinking that we might return there in the course of our travels, and that possibly a door may be opened to present the plea for union to both parties—Temperance Hall and Masonic Hall. Our interviews with Bro. and Sister Genders resulted in agreement on the question of inspiration itself, but the matter of making it a test of fellowship was the obstacle with them. Still, they regretted that the question of possible existence of errors in the originals had been raised and wished that the statement we complained of could be wiped out, realizing that such a statement could do no good in any event, and that as a cause of keeping brethren divided, it did much harm.

From Birmingham we went to Northampton, and were met at the station by Brethren Boddington and Thorneloe. Arrangements had been made for us to stop with Bro. and Sister Thorneloe, whose kind hospitality we are thankful for. The public lectures were in the Temperance Hall. The audience increased until the last night, when the hall was full, and considerable interest seemed to be manifested. There are not many believers in Northampton. In years past the town was remarkable for its infidelity, it being the home of the notorious Charles Bradlaugh, whose monument now stands in one of the principal streets, honored, it seems, for his good work among the working classes—good so far as the present life is concerned, but all to end in the grave, with no possibility of escape. It is well that there are men able and willing to defend the rights of the poor and the sons of hard toil in this life; but when they offer nothing but the darkness of death beyond, their philanthropy becomes a shadow that cheats men out of the substance.

There would perhaps be about forty brethren and sisters in Northampton, and these had been divided by the usual methods of threatening refusal of the publication of *Intelligence*, and withholding the help of visiting lecturers, unless the "amended" statement were accepted. The pressure of these threatened results caused half of the ecclesia to submit to the new demands, while the other half maintained the old basis of fellowship, and are fully in line with the rallying movement and nobly doing their part in the practical aspect of the Up-and-be-doing tours.

The "other party" were cordially invited to a meeting in which the proposed ground of reunion was to be set forth, and any questions they wished

to ask would be answered. Only four responded. One of these declared himself satisfied with what we had set forth, and regretted that all the others had not been present to hear. Further than this, we have heard of no results of the effort, but again a duty had been discharged, and the cause of continued disunion had been placed at the proper door. Bro. and Sister Spencer had spent most of the time of their recent visit to England in Northampton and had helped the brethren along the journey, and paved the way for our visit. We were kindly shown many interesting things in and about the city; but we saw so much that belongs to the temporal world in all our travels that it would occupy too much space to record it.

From Northampton we were unexpectedly called back to Leeds for the purpose of making a short special visit to Lumb, in Lancashire, where there are a few who had been brought into the Truth by the good work of Bro. and Sister Cook, who resided there before removing to London. Bro. Whitticar, now of Leeds, was one of the Lumb brethren who are grateful to Bro. and Sister Cook for opening their eyes to the light of truth; and so he went with us to Lumb. We took train to Burnley, where there is a small ecclesia, some of whom had come to the meetings in Leeds while we were there; and they too came from Lumb originally. From Burnley to Lumb we went by carriage, over a few miles of very hilly country. Two lectures were given there to small audiences. But our visit was for the purpose of trying to redeem a brother who had gone astray under the influence of Blatchford's writings. Blatchford is an infidel and a Socialist. It was against him that Bro. Robert's wrote the "John Smith" pamphlets. He is editor of the *Clarion*, a weekly Socialistic paper, a sharp, shrewd man, who is repeating what every generation of infidels harp on and which has been for years exploded. To the rising generation and those who do not read what has been written in exposure of infidel fallacies, the rehash seems new and wonderful; and thus many are ensnared. The brother in whose behalf we had been invited to Lumb was one of this class. He had not studied the right side of the question; but had ventured into the quagmire without any means of saving himself from sinking. We told him that he was like a man going into the wild woods among cunning, vicious animals without a gun and ammunition, and without learning how to use the gun. The trouble in many such cases as the one in hand is that men rush into the company of sharp shooters without having learned how to shoot and, often, without having the ability to sufficiently equip themselves to meet experts in deception. Discretion is the better part of valor in such cases—but there, that's the trouble, the discretion is the thing that is lacking.

Well, we kindly and carefully took our ensnared brother through a course of reasoning that opened his eyes the first night to a large extent. On the following night arrangement was made for a lecture on the existence of God

and the Divinity of the Bible. This was done in order to impress upon the people the fact that we reverence the Bible, and to give an opportunity of dealing with the points which had ensnared the brother without seeming to be too severely personal. Upon returning home from the lecture, he confessed to his sister wife, and to her great relief and much joy, that he was fully convinced that he had been led astray, and that he had not supposed that difficulties could be so explained as he had now heard them. He gathered up the copies of his *Clarion* and put them in the fire, and declared his intention to study the other side of the question. Our hope is that he may "look to himself, that he lose not that which he has gained but that he receive a full reward."

The Burnley ecclesia consists of some who formerly resided in Lumb; and their removal has reduced the Lumb ecclesia to small proportions. Bro. Samuel Lord is the principal one there to carry on the public work of the Truth, and he will not, we think, let the sound die out. It seems that he and Bro. Whitticar had been leaders of church choirs in the town before the Truth took them out of "orthodox" darkness, and all of the ecclesia seemed to be excellent singers, including the brother who had been astray. As soon as our unpleasant work was over with the brother, there was a renewal of the old-time friendliness, and so while sitting around the fire in the house of Bro. and Sister Lord they sang a hymn. It was so beautiful that we said "Go on," and till a late hour that night we listened with delight to the beautiful strains of music and the words of truth which are so helpful to cheer one along this weary pilgrimage.

After we had talked for some time with the erring brother, our brother Whitticar started to talk with him in the old Lancashire style, reminding him of the time "when thee and me were boys in school." This helped to bring about a good feeling. Bro. Albert Hall came in soon after our arrival and was present most of the time, deeply interested in the success of our visit, as, indeed, he was, not only deeply, but industriously interested in the entire work of our tour and the rallying movement generally.

Returning from Lumb to Leeds, in company with Bro. Whitticar, we stopped off a couple of hours in Sowerby Bridge and had another pleasant chat with Bro. Briggs.

At last the time had come for our visit to London, the two ecclesias—Camberwell in the southeast, and Barnsbury in the north—having sent us very cordial invitations through their secretaries, Brethren Foote and Oowler; and the two ecclesias were now fully in line with the rallying movement. It seems, however, that there were five or six who were dissatisfied because the ecclesias would not go to the length of denying the possibility of any being raised to mortal life in the future as in the past, out of Covenant relation; and they wished to refuse fellowship to all who would not subscribe to this limitation. Bro. J. J. Andrew seemed to have fallen into the hands of these

extremists, and indicated an intention of renouncing his formerly published declarations that he had not, and would not make a matter of fellowship the question of whether God, independently of, and outside of, the law of the spirit of life, may as may not raise some in the future as He had in the past. His attitude, since the beginning of the Adamic condemnation and responsibility controversy, had been identical with that set forth in the rallying point. He had heard our address and answers to questions in Barnsbury Hall in November, and had, after hearing these, voted with the Barnsbury Ecclesia to invite us to return to London in our Up-and-be-doing tour. Necessarily, through his broken down condition, which sadly affected his vocal, mental and physical powers, his participation in the action of the Ecclesia, was measurably passive. But when he fell a victim to the unreasonableness of a few extremists, who, it seemed, could be nothing else but extremists in most things, his opposition to our visit to London became quite active. What little strength the poor brother had left to him seemed to be under the influence and at the service of a spirit of feminine fanaticism. The London ecclesias well knew the real situation, and therefore refused to recede from their purpose of active participation in the rallying movement. So to London we went from Leeds.

Camberwell ecclesia had arranged for us to make our home in that district with Bro and Sister Cook: and the Barnsbury ecclesias with Bro. and Sister John Owler. Bro. and Sister Warwick had put in a claim that we must stop with them at least part of the time of our London visit, and we had so promised. The result was, by agreement with all concerned, that we made our home all the time we were in Camberwell with them and Bro. and Sister Linnecar, who reside in the same house, Sister L. being a daughter of Bro. and Sister Warwick. As usual, in all the places we visited, from Bro. Warwick's and from Bro. Owler's we frequently "went out to tea," and the heartiness of the brethren and sisters made us soon feel as if London was our home. But upon settling down in the world's great metropolis, our work commenced in good earnest, work of a varied sort—hard, easy, pleasant and unpleasant, sorrowful and joyful, and our visit extended far beyond expectations—one month.

In the Camberwell District, arrangements were made for lectures in various halls surrounding that in which the ecclesial meetings are held, and interspersing and finishing up with lectures in their own hall. In nearly all the meetings there were good audiences, but in the ecclesial hall the full capacity was taxed. Bro. Foote, the secretary, seemed to have charge of the advertising, and he spared no means for making it a success. This was the pleasant part of our work—heralding the good news of life to interested audiences and to brethren who rejoiced to hear the Truth set forth in its simplicity, love and beauty.

London is a veritable Babel of tongues of religious theories, and the Cam-

berwell ecclesia had not escaped the ravages of some of them. Matters were in a bad state in the ecclesia from internal strife about leavened bread, etc. But there seemed to be an improved state existing when we left. We did not seem able to remove the dogmatism of some by discussing the questions themselves; but perhaps the good work of setting the glory and beauty of the Truth before the alien helped to throw the disputed side questions into the obscurity that belonged to them. Whatever the cause, the results were very welcome to those who have more love for the grand work of the gospel than for troublesome details, which, had they been of vital importance, would have received more explicit treatment by Christ and his apostles.

Rallying meetings were held but few of the "amendment" party attended. We are informed that several have since left the Brixton meeting (the "Amendmentists") and united with the Camberwell ecclesia. In the hope that a fair hearing would be given to our plea for union on the old basis, Brethren Warwick and Linnecar, by letter and by word of mouth, tried to prevail upon the two Brethren Jannaway to meet us in private, friendly interview; but this was refused. Then Bro. F. G. Jannaway was requested to meet us before all the London brethren, and if we were wrong, expose the wrong; if we found we could sufficiently agree to reunite, then all the better. Bro. Jannaway's excuse for declining this he illustrated by the story of the camel entering the tent and in doing so brushed his master off his back, and leaving him out in the cold, while he lay down comfortably in the tent. So it seems the needless fear was that we might act the part of the camel. But if this parable has any relevant moral, it would be that those who have shut out their brethren from fellowship on a so-called "amendment" are playing the camel's part. Of course the policy of keeping us out of the synagogue, and preventing as much as possible a hearing of the plea for union is not new in the annals of the Truth. In the first century it could be truthfully said to some: "Ye will not come to the light lest your deeds be reproved." Perhaps our opponents think that we are in darkness, and if they do, we must give them credit for being sincere; but if that is the case, one thing is certain, and that is, we did not refuse to put the question to an open test, but we offered to enter into a full examination of the real merits of the disputed questions either in private, with any of the leaders, or in public, before all the brotherhood.

There was one most extraordinary characteristic of our "amendment" brethren. In answer to the letters of the delegates requesting the ecclesias, through their secretaries, to meet us in an effort to effect an understanding and a reunion, many of the answers from the Arranging Brethren (not with the full authority of the Ecclesias), would run like this: "Since your letter does not indicate your acceptance of our position, we deem it unnecessary to respond to your invitation." The invitation was, of course, intended to bring brethren face to face for the very purpose of endeavoring to find a point of

mutual agreement. If either side had fully decided to accept the position of the other, the invitation would not have been needed at all. Just imagine two brethren estranged by a disputed question. One writes the other: "Will you meet me at a convenient time in order that we may try to reach a mutual agreement upon that which has separated us?" The other deliberately answers: "Your letter does not indicate that you have concluded that I am right and you are wrong; therefore it is useless for me to meet you." How different from this are the commandments of our Master. Such an answer to an earnest, peacemaking request indicates a self-righteousness that is anything but becoming in mortal, fallible men, and it is to be hoped that those who have made such a mistake will yet come to see that those for whom Christ died, even if they are in error, and to blame for the existing condition, deserve better treatment than this.

The interest in the meetings in Camberwell kept up to the last, and several enjoyable tea-meetings were held during our visit. Nearly all the halls in England have rooms provided for such meetings, and it is very convenient for those who come from out of town, and others in town who have long distances to travel. While there was a set time for our removal from the Camberwell district to Barnsbury, for the work in general, there was a running back and forth between the two places all the time we were in London. This helped to keep up the interest and it prevented monotony.

In Barnsbury our home was with Bro. and Sister John Owler. Bro. Owler is the indefatigable secretary of the Barnsbury Ecclesia, and his industry as such has been put to a severe test. Fortunately for him and the ecclesia—and for us too—he is a skillful shorthand writer, which served him well in keeping run of the intricate movements of things in Barnsbury Hall, especially during our visit. It is to him that we are gratefully indebted for the report of our lectures, and answers to questions that have appeared in the ADVOCATE.

Again, in Barnsbury, our chief work was setting forth the Truth to the alien, and from Bro. Owler senior we learned that the audiences had never been so large before. The special labor bestowed was not without visible fruit even before we left England. The Sunday morning addresses seemed to be much appreciated. Our aim was to warm up the hearts of the brethren and sisters, and to make manifest that the Truth is something more than cold logic; that the heart must not have the fire of its love quenched by the cold water of heady logic. There were many hungry for this aspect of the Truth, and the indications are that the way is clear for more of it in the progress of the ecclesias, and that the speaking brethren are alive to this fact.

The management of the rallying work in Barnsbury was in the hands principally, of Brethren Owler, senior and junior, Overton and Ford; and it required much skill to deal with the delicate state which at first existed. Letters from the few extremists were running to and fro, and missionaries were

at our meetings seeking opportunity to influence weak ones; but careful management reduced the evil results to a minimum—not by smothering or refusing to meet all objections, but, on the contrary, by open exposure of the absurdity of extremes and by a careful presentation of the Truth and moderation in our attitude towards those who differ from us on questions which do not interfere with the fundamental principles of the gospel.

In the Barnsbury District there are four meetings of Christadelphians within a stones-throw of one another—the “Partialists,” the “Lake meeting,” the “Thompson meeting,” and the Barnsbury Hall. The “Lake meeting” is in fellowship with the “Amendmentists;” the “Thompson meeting” is not out of fellowship, but its members do not go the full length of the “Amendment Statement.” Quite a number from both these came to the three rallying meetings held in Barnsbury Hall. Bro. J. J. Andrew’s new and sudden departure to the extreme we have already described emphasized the “happy medium” our plea for union set forth, and there did not seem to be any real obstacle in the way of union between Barnsbury and those of the other two meetings who attended the rallying meetings. The desire of those of the “Thompson meeting” was that any movement they might make should be unanimous; while those of the “Lake meeting” could not hope for such results, and so it was a question of independent action in accordance with a sense of individual responsibility. There was a good feeling brought about by the rallying effort, and now all are waiting and hoping for the desired results.

The Oowler family is a family of Christadelphians. Brother and Sister Oowler hail from Scotland and came into the Truth in the early days of its nineteenth century revival. They were acquainted with Bro. and Sister Graham, now of Scammon, Kansas. Perhaps others of our Scotch brethren of America will remember them. At their house, which is near that of their son, John, and not far from that of the other son, William, there were several evenings spent in company with many invited brethren and sisters. Reading the lessons for the day, talking upon scripture subjects and singing—all free from formality and yet in an atmosphere full of reverence—occupied the time. Of course “out to tea” was in order all the time—with Bro. and Sister Overton, Bro. and Sister Ford and others.

London is the wonderful city of the world—a city of thousands of things of ancient memory. To try to memorize a tenth of them would rack one’s brains. Among all its wonders, it is remarkably a city of shops (“stores,” as they are called in America). In other cities of the world, the shops are generally localized, and when you have traveled the “shop district,” you have seen the business part of the city. But not so in London. There are shops and shops every where you go, and the window dressing art will be seen far from the great center of the city, where, of course, the heavier and most costly business enterprises are carried on. Some of the shops present an

appearance of great magnitude from the outside, and when you enter there is scarcely room to turn around; but often there are winding stairs squeezed into the smallest possible proportions, leading up to small rooms above. These conveniences (?) would cause many Americans to turn up their noses and ask: "Where are the elevators?" But whether convenient or not, whether spacious or confined, they seem to "do business;" and that, of course, is the aim of all shops.

Now here we are in London, we really ought to be allowed to indulge in taking a look at the British Museum, St Paul's Cathedral, Westminster Abbey, the Houses of Parliament, etc., etc. In accomplishing this task, which is not an easy one, by any means, several brethren volunteered to be our guides. One day it would be with Bro. Owler, then with Bro. Overton, whose help was not only valuable in guiding us in the most economical routes, but in explaining the history and fame of the many and wonderful things seen. It seems that it requires what the Americans call a "pull" for a stranger to get inside the Bank of England; but Bro J. Owler had the "pull," and with him we were allowed to enter the ugly (Americans, "homely"), doleful structure. Sister Williams and I had passed the building several times in our journeying to and fro between Camberwell and Barnsbury; and we had inquired several times what that old building was that appeared like an old railroad station closed up, and with all the windows walled in? When Bro. J. Owler had thought over our inquiry a little he broke out in a hearty laugh; for that old building was the famous Bank of England.

In our travels through the city we mostly got on the top of the trams in order to get a better view of things in our circuits. It was quite cold sometimes, but the thought of what would it be to be in Chicago at that time, when, according to reports, the thermometer was ten degrees below zero, helped us to brave the cold, and sometimes the rain, a commodity which London has a good supply of, as well as of fog.

Now our London friends must not think we are pessimistic in making these observations about the city they are so proud of, for our statements were voiced by, we should think, a London poet at the very time we are writing about, in the following words

Was ever weather such as this,
 In famous London town;
 One night you find it freezing and
 The next morning pouring down.
 You get a glimpse of sunshine,
 On a Monday afternoon;
 By evening its so foggy that
 You cannot see the moon.

On Tuesday it is dry and crisp,
 On Wednesday its all rime,
 On Thursday its a compound of
 The choicest mud and grime;
 On Friday it is warm to mild,
 On Saturday it's blowy,

On Sunday it is hail and sleet,
And just a trifle snowy.

Such weather did I never see,
Its really not of reason;
It never plays the proper game
At any proper season.
And let me say this final word,
The last that I shall state,
Unless the weather soon improves,
I soon shall emigrate.

The weather did improve, and we did not "emigrate" till our work was done; and despite the weather, we got quite well acquainted in London and saw many of its places and things of fame and renown.

When the time came to finish up our appointments in Barnsbury, another Tea-meeting was arranged for as a leave-taking occasion. Our first tour had now come to a close, after nearly four months work of quite a varied sort. "You must come again" was the expression in all the places in the regular tour and some who had not been included, but had come to the meetings frequently in other cities, desired to be included next time. This was a feature of our travels throughout that is not possible in most parts of the great continent of America—the interchange of visits between the cities. We were meeting the same brethren and sisters in so many places that it was difficult to recall where they permanently belonged, and we often thought what a plight we would have been in if we had been bound to notes or memorized speeches, and what monotony it would have been for the hearers.

Upon finishing up our first tour there was much to reflect upon of a pleasant character. We had made many friends who we knew were friends sincerely, and we do not know of having made many enemies. Of those who acted like enemies in standing afar off, when they would come close and get acquainted, they generally changed their attitude towards us, though circumstances hindered them from falling in line with our mission of peace and unity. We verily believe that if all would have met us face to face and dealt with the grievances fairly and squarely and openly, greater success would have resulted from our efforts. As it was the results were good, but we would have liked them to have been more expansive. That they were not, was not our fault. We did what we could in the fear of God and in love towards men. Perhaps the seeds of peace and union are sown and will grow, and the good work will go on. Let every brother and sister work to this end, fearing not men, but God, true to duty regardless of results—Trust in God and do the right.

On Feb. 16 we took train from London to Swansea, receiving the kind help again, as we had so many times, of the Warwick-Linnecar family in getting off in London. Upon our arrival in Swansea, a distance from London of over two hundred miles, we were met by friends and conveyed in a cab five miles to Mumbles, where, among the "old folks at home"—those whom death has spared, we were to rest issue and second British supplement, and await developments.

(To be continued.)

MONKEY FROM MAN, NOT MAN FROM MONKEY.

A dispatch published recently in the daily press on the authority of Paris newspaper asserts that Prof. Ernest Haeckle, the well-known evolutionist, has revised his belief that man is descended from an ape-like ancestor. The story goes that Prof. Haeckel, while traveling in Java recently in search of the "missing link," discovered striking evidence that monkeys are descended from man, and not man from monkeys; also that children lost in the woods adopt monkey habits.

THE PRESENT SITUATION IN ENGLAND.

Now that we have returned from our nine months' visit in England, we shall be expected, no doubt, to report the situation of the brethren generally over there—a very difficult undertaking, were one to attempt to explain the details concerning the many separate bodies that now exist there.

In years past it was said that America was the hot-bed of discord and divisions; but there never was such a state of things in America as exists among the Christadelphians in the British Isles. Over here the evil of the partial and falible inspiration innovation was almost completely quarantined. What little got into this country was only among a few individuals; and it never assumed a collective form. Only in one or two places was the Free Life and No-Sin-in-the-Flesh theory able to get a foot-hold; and notwithstanding the desperate efforts put forth to import the so-called "amendment" on the responsibility question, and the new departure in Adamic condemnation, the brotherhood at large still stand upon the old foundation, and the "Amendmentists" may be truly said to be powerless to do the Truth much harm.

In England, Birmingham is the seat of the two large parties that dominate the small ecclesias in many towns and villages. On the one hand is the body meeting in the Temperance Hall, called the "Temperance Hall Party;" on the other hand is the "Masonic Hall Party," generally denominated "Partial Inspirationists." Then there are four or five smaller separated parties divided by various causes that we need not relate.

Our mission to England was by the invitation, and under the auspices of, a number of ecclesias who had stood firmly upon the old foundation as represented by the Birmingham statement of Faith before that was spoiled by an attempt at "amending" it. We can report progress among these in the sense of their having become more firmly established on the old foundation, and in some additions to their ranks. They are to be found as ecclesias in two different parts of London, Leeds, Sowerby Bridge, Elland, Hudders-

field, Heckmondwike, Blackpool, Lumb, Burnley, Northampton, New Romney, Brighton, and some individually scattered about in various places, mostly identified with the ecclesia nearest to their locality. Among these most of our work in England was done, we presented well-defined, reasonable and scriptural propositions to the two large bodies upon which union and unity ought to have taken place. First, on the Inspiration Question we presented the following:

"God inspired all the original scriptures; God cannot inspire error; therefore the original Scriptures were free from error and mistake."

If this proposition had been accepted, the inspiration cause of disunion so far as we were concerned would have been removed. The nature of the proposition will show whose fault it is that the obstacle to union was not removed. Among the "Partialists" were many who were willing to accept the proposition, but refused to make its acceptance, in words or substance, a question of fellowship. To these we appealed in the following words:

"Is there any doctrine that affects fellowship? Is not fellowship based upon agreement on the truth of the things concerning the Kingdom and the name? We shall all agree that it is. Now, upon what does the truth of these doctrines depend? Is it not upon the truthfulness of Divine inspiration? Is not the latter the foundation of the former? Is it not therefore very inconsistent to make a test of fellowship of truths that depend upon the truth of inspiration and yet not make the truth of inspiration a test of fellowship? Is not the strength of a superstructure equal to that of its foundation? We hope, brethren, you will think seriously upon this, and that the way may yet be opened to remove the obstacles that hinder union and unity."

There has been no reply to this directly, but some of the writers have indirectly condemned it while there are many who assent to it, and in some places there is a strong desire and disposition to fully accept it and unite with us upon this true and safe basis; and we expect to see action of this sort before very long.

To the "amendment" side our proposition was to reunite upon the basis of the Birmingham statement of Faith before it was "amended," that is, so far as the responsibility question is concerned, to agree that the household, "just and unjust," "good and bad" will come forth from the dead to appear at the judgment seat of Christ; and leave the question of when, where and how God will deal with enlightened Gentiles an open question except that we admit that He has the right and the power, outside of the law of the spirit of life, to raise them if His purpose require, since He has raised some in the past outside of that law. This we consider to be, and this we presented as, a reasonable and scriptural basis of reunion; and it represents the position held during the years that elapsed from the revival of the Truth in the nineteenth century till the change was made in the Birmingham statement of Faith, called the "amendment."

This was accepted by some, and is being accepted by others, and we have reasons to believe that if it is kept constantly and clearly before the divided brethren, its fairness and justness will yet be seen and acted upon; and this is the work the British brethren feel it their duty to continue, and the ADVOCATE is to help them in this work of peace as much as it may be in its power to do.

Returning now to the inspiration difficulty, causes of misunderstanding are being revived by the editor of the VISITOR, and some of his contributors; and these make it necessary that the real issue be constantly kept clear, so that those who desire to pursue the consistent and scriptural course may not be clouded by words and irrelevant theories of inspiration.

Now the real issue is between the editor of the VISITOR'S written and reaffirmed statement, and the proposition we have submitted as we have stated above, though we are not stickling for any particular form of words, nor does it matter who submits the proposition, it is the fact in the case we are contending for. To make this clear we will here place the opposing positions before our readers so that there may be no mistake and no

room left for mistake or misrepresentation. Here is our proposition:

"God inspired all the original Scriptures; God cannot inspire error; therefore the original Scriptures were totally free from error and mistake."

Opposed to this, here is Brother Hadley's proposition, in his own words as they appear in the Barrow Tract, p. 7, copied from the VISITOR:

"The Bible as we have it has errors in it, and part of these errors cannot be proved to be either (1) errors of transmission, (2) errors of translation, or (3) that part of the errors themselves were not translated from the original documents."

We say that we can prove there were no errors in the original documents by the fact that they were inspired of God; Bro. Hadley says that notwithstanding the fact that the original documents were inspired of God, they may have contained some of the errors that are in the copies.

Now, brethren, here are the facts without the least flaw and stated, not with a disposition to find a reason for disagreement, as Bro. Hadley insinuates; but with a disposition to try to have the obstacle removed that stands in the way of union. Our demand of Bro. Hadley, for his own sake, for that of those who are influenced by him, and for truth sake, and for the sake of the veracity of God—our demand is that he acqui Divine inspiration of even the possibility of having made "some of the errors" that exist in our present Scriptures. Is this asking anything unreasonable?

Some say, let the matter drop, and unite without asking for a concession on the subject. But there exists divided bodies, among whom, on both sides, there is a desire for union; but their consciences will not allow them to unite till the foregoing printed and reprinted statements of the possible errors of inspiration are repudiated; and to compromise upon such a serious question as that of inspiration having been liable to have made "some errors" in the original Scriptures would open the door to compromise upon any and all the vital doctrines whose truthfulness de-

pend upon the truthfulness of the Divine inspiration of the original scriptures. Then, too, there is no way of possibly evading the fact that to say that Divine inspiration may have made "some errors" is the same thing as to say that God may have made some errors, and here is a most dangerous thing to do or to condone in any way.

It does seem strange that there should be the least hesitancy to say that what is Divinely inspired must be true.

In the British Supplement for April, in commenting upon Bro. Hadley's statement, we wrote as follows:

The obstacle that has prevented union in some cases has been Bro. J. J. Hadley's declaration that while he believes that the original scriptures were Divinely inspired, "it cannot be proved that some of the errors in our present Scriptures were not translated from the original documents." The brethren participating in the Up-and-be doing Movement cannot unite with those who refuse to acquit Divine inspiration of possible errors, since they cannot see how such a claim can be made without reflecting upon the veracity of God. Surely Divine inspiration was capable of absolute truthfulness; and therefore, if it did not secure it, it must have erred intentionally, to say which is a fearful presumption if those who say so realize the meaning of their position.

This seems to have excited anger instead of reason, which finds vent in the May number of the VISITOR in the following editorial remarks:

"We will not insult the intelligence of our readers by following the ADVOCATE through passages in which it is sought to make out that we teach such arrant nonsense, as that Divine inspiration was liable to err, or erred intentionally. Our position is that all the Scriptures are to be accepted as authoritative, and that adequate aid was divinely given to the writers to enable them to convey such a message as God intended should be conveyed."

Now we did not "seek to make out" that you teach such 'arrant nonsense' as that Divine inspiration was liable to err;" but it was

thrown before our eyes, your own statement, printed and reprinted, namely, that while you believe in the entire inspiration of the original documents, yet "it cannot be proved that some of the errors of copies were not translated from the original documents." We did not invent these works. They are your own, and if such a statement is "arrant nonsense," then you are the author of it.

Now we will forgive you for this rude expression; but will you now say that you really do not for a moment countenance the "arrant nonsense" that it cannot be proved that some errors may not have been translated from the original documents?" Is it not true that if there were possibly errors in Divinely inspired documents they must have been inspired intentionally, since Divine inspiration cannot inspire words without knowing whether they are true or not?

Now to put this matter in a pointed way, will you revise the foregoing and declare as follows:

"We will not insult our readers' intelligence by saying that some errors may have been translated from the original documents, which were all Divinely inspired; and we will state without mental reservation that our position is that all the Scriptures are to be accepted as authoritative, and that adequate aid was divinely given to the writers to convey such a message, absolutely truthful, as God intended should be conveyed, and that therefore any errors that may be found in copies could not have been translated from the original, Divinely inspired documents."

If Bro. Hadley and those of the so-called "Partialists" who accepted his statement in the Barrow pamphlet will not take this fly out of the ointment—will not wipe off the record the statement that implicates Divine inspiration in possibly having made "some errors," then it is the imperative duty of all those among them to sever themselves from such an unholy alliance, and to take their stand with those with whom they agree upon the subject. We are convinced that there are many who deplore the position taken by the editor of the *Visitor*, but they are so tied to Birmingham by various means,

and they have had so much divisional trouble that they hesitate to take drastic measures to free themselves from a burden which rests heavily upon their consciences.

The editor of the *Visitor* is sadly mistaken in insinuating that we desired the brethren in Yorkshire to separate from those of the Masonic Hall. We had no such desire, but our efforts were put forth, and are being put forth to induce all to unite, but to unite upon a basis that will unmistakably acquit Divine inspiration of possibly being the author of "some errors." Who will say that this is unreasonable? The work of the Truth has always been a "taking out" from the ranks of those professing to be its friends while in fact nullifying its very foundation principles, it will be no new thing; but it will be another of the many tests of fidelity and courage which adherence to principle at the expense of party always demands.—EDITOR.

(To be continued.)

The Christadelphian Advocate.

AUGUST, 1904.

We have been able to print this issue of the *ADVOCATE* in our own office, having got things in running order again, after much work and annoyance resulting from the recklessness of the man we left in charge when we went to England. Bro. Spencer kindly came to our rescue again, as he has so many times before, and repaired the break in the engine, and now it is running as nicely as ever it did. With this issue we have commenced the enlargement of the *ADVOCATE* from 24 pages to 32, in order to meet the wants of the brethren in England. The price will remain the same. The British matter appearing monthly that will be helpful to the brethren in England to carry on the rallying work will be printed in a separate form, after it has appeared in the *ADVOCATE*, and sent over in bulk to Bro. A. Hall, secretary of the Up-and-be-doing Movement, who will supply the demands of the various ecclesias with what quantities they can profitably distribute. The distribution is to be

free, and the printing of the sheets in separate form is to be paid for by a fund provided by the brethren in England who are carrying on the rallying movement.

Along with items of Intelligence appearing herein (which came late) we have received considerable matter from Bro. Hall, and some from Bro. Linnecar, relating to the continued work of the rallying movement; but it came to hand too late to appear in this issue. This and other matter that may yet come, along with some that appears herein, we are thinking of compiling for the first British supplement, which we hope to have ready before the publication of the *ADVOCATE* for September.

We hope to soon have time to ship a large box of our publications to London. Bro. Linnecar, of No. 4 Kerfield Crescent, Grove Lane, Camberwell, London, S. E., having arranged to act as a general agent. Librarians for ecclesias and others can then get their supplies handily, and more economically than now. We are preparing to print a British Price List in English money, and a discount will be allowed to Librarians and agents on parcels over a stipulated amount.

All literary matter and Intelligence in England intended for the *ADVOCATE*, may be sent to Bro. A. Hall, 45 Olley Road, Guiseley, who will forward to us in bulk, and thus economize in postage. All orders and payment for books and subscriptions for the *ADVOCATE* may be sent to Bro. Linnecar, and this will save the expense and trouble of extra postage and foreign post office orders. It will be several weeks, however, before Bro. L. will have a full supply of our publications.

Bro. Dobbing calls attention to an error in the British Supplement for April, p. 9, 1st col. "If any had been able to decide the question which was in dispute, they will," etc. Read unable instead of "able."

We thank all who have written us hearty letters of welcome home; the extraordinary busy time we are now having must be our excuse for any seeming negligence in the matter of private correspondence. We have ad-

justed a few matters that had become entangled in the book orders, and if there is still anyone who failed to receive what was ordered, or who has anything to rectify, do not fail to write us and it shall have careful attention. We are hoping to get the office running like a clock soon. We are not agent for the Birmingham books, and those who have ordered and remitted to the office must not blame the office for complications in this. We will try to get what orders are to hand filled soon; but it incurs expense to us without any returns. Do not order Birmingham books from us.

During our nine months' absence in England, a few of the faithful have been hidden beneath the sod, and we shall see them no more till the day when all wrongs shall be righted by the Prince of Peace. And poor Bro. Dr. Welsh is among them, but it is sad to think that his closing days were devoted to schismatic work.

The Zionists have lost a wonderful leader in the sudden death of Dr. Herzl. Humanly speaking there is no man to fill his place; but God can fill it, and "He that scattered Israel will gather them" in the way and at the time His purpose requires.

Russia is getting her deserts at the hands of the Japanese. What the outcome will be cannot be foreseen. Her impudence and trickery in sending the so-called "Volunteer vessels" through the Dardanelles as "Merchant ships" and then instantly converting them into war ships is most exasperating to Britain and Germany. In addition to capturing ships in the Red Sea, news now comes that the Vladavostock fleet has sunk a British vessel near Japan. The Czar had cringed before the indignation of Britain and promised not to allow any further interference with her ships in the Red Sea; and now the British lion is aroused more furiously than before. It does seem that these insults to the British and German flags are intended to raise smoke through which Russia may hope to find a way of escape out of her contest with the Japanese, and to prevent further humiliation at the hands of those wonderful little warriors.

INTELLIGENCE.

BLACKPOOL, ENG.—On account of our position which we declared in January, this year, that we would not make the Ressurrectional Responsibility Question a test of fellowship (and which was started in the *Christadelphian* of April, to show how we stood on the matter) we had offered to us by the Brethren of the Up-and-Be-Doing Movement, a visit from Bro. Williams, if we would promise to give him a hearing, to which we all agreed.

On Saturday, May 21, Bro. Williams addressed our meeting and showed himself in harmony with the old Birmingham statement of faith to which our Ecclesia had pledged itself and now pledges itself. Bro. Williams asked all the brethren if they were still not satisfied, that they would give him another hearing on the Monday following and suggested in the meantime all could fellowship on the Sunday on the old basis pending the final results.

Bro. Williams and the brethren of the Up-and-Be-Doing Movement were therefore fellowshipped on the Sunday by a few of our brethren here who agreed with him, and the majority absented themselves (in opposition to our basis of fellowship which they had agreed to before), then virtually withdrawing from the meeting.

Practically, the division took place on the Saturday, and since then, we who were in the minority, and were left in charge of the room, have relinquished the room in favor of the majority, according to our rules, they having paid their share of the liabilities which were owing. We the minority as follows are still retaining our position as stated, that we hold the Old Birmingham Statement of Faith as our basis of Fellowship, and that we are in harmony with the declaration of Barnsbury Hall Ecclesia, dated March 1, 1904, as inaugurated by Bro. Williams.

Our meetings for breaking of bread and exhortation will be held on Sunday at 3 o'clock, at Sister Dodgson's, 24th St. Chad Road, South Shore, and any brethren will be welcomed and we invite all to help us who can speak the word of exhortation. Any correspondence can be ad-

dressed to Thos. J. Dobbing, 87 Waterloo Road, S. S. Blackpool.

We thank all the brethren along with Bro. and Sister Williams for their presence and encouragement, while we have been undergoing the division of the brotherhood forced upon us, which is not at all in harmony with the principles of truth.

May the time come soon when the brethren who have withdrawn from us will see that their position at present is untenable with the Word of Truth.

On behalf of Brother Sykes, Sisters Dodgson, Ada Dodgson and Sister Dobbing and myself.

THOS. J. DOBBING.

For the benefit of the brethren and sisters who may visit Blackpool, Bro. Dobbins reports that Sister Dodgson can give comfortable accommodation, either public or private. Address as above.

CHICAGO, ILL.—Since our last intelligence we regret having to report the departure from a vital principle of the truth on the part of a brother of many years standing in the truth.

Bro. J. A. Norman has embraced the human paternity of Jesus idea, and in so doing has separated himself from the One body. Patience and forbearance has been exercised towards him in the hope that he might see his error, but to no purpose, as the testimony has been powerless to influence him. Our hope is that our brother may see his error ere it is too late. During the past month we have had the following brethren meet with us at the Lord's table: Bro. and Sister Grafton, Denver, Col.; Sister Soothill, Harvard, Ill., who has returned to England to reside, we are sorry to have her go but all her children being there she feels she ought to be where they are. Sister Egan, Michigan, and Sister Clark, New Jersey. Subject of recent lectures have been. Christ, his teaching and what his disciples published, by E. J. Woolecroft." "The rest that remains for the people of God," by Bro. C. Roche. A groaning world—its cause and the remedy," by Bro. T. Roche.

J. LEASK, Secty.

HUDDERSFIELD ENGLAND—We have once more had the pleasure of a visit from

Bro. Williams of Chicago to our ecclesia. Bro. Williams lectured twice; Sunday May 8th and Tuesday 10th. There are several interested who attend our lectures frequently and we hope and labor to see them put on the sin-covering name. What a prospect of coming glory, if people would only open their eyes and see! But alas! There be very few in these days who will seek after God in truth. It will take a strong arm to turn the current of religious thought generally, from popular fables into profitable channels which will really satisfy. We can at any rate rejoice at the things seen by the eye of faith, as the prophet says, "The Gentiles shall come unto thee 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.

A proposal was made to the Milusbridge brethren and sisters in which they were asked to meet Bro. Williams either at their own meeting room or ours, to consider the responsibility question, to mutually talk about the things involved in relation to fellowship, in the presence of Bro. Williams. We got a reply, in which they declined our proposal. They prefer unnecessary division to peace on the old Birmingham basis. Let us leave behind divisions of this kind and press on towards peace and unity and harmony on a charitable basis; praying that God will bless our work while it is called "To-Day" which is done in faithfulness to Him.

JOHN HIRST.

HAMILTON ONT.—Dear Bro. Williams: we hope you are feeling bright and well after your tour in England, although I know you had to labor quite hard in the interests of the Truth, but never mind, dear brother, our Father above knows your motives and your labor of love, whether you have been able to accomplish much or little, but we cannot but believe that great good will result from your efforts in time, we pray that it may be so. Now, dear brother, I have something good to tell the readers of the ADVOCATE and that is, that four more of our Sunday School Scholars have decided to cast in their lot with the people of God and to endeavor to walk with them in the strait and narrow path toward the Kingdom of our Lord, Their names are, Robert Farrar, son of

Bro. Wm. Farrar, and Miss Edna Biggs, daughter of our Brother and Sister Biggs of Burlington, and Miss Minnie Dixon, daughter of our Sister Jessie Dixon, and Miss Lily Styles, daughter of our Sister Styles and sister in the flesh to Sister A. E. Pride, of Providence, R.I. These, after passing a satisfactory examination, were immersed into the name of Jesus on June the 10th, also Mr. John Evans, formerly Church of England, who having heard somewhat of the Truth through our Bro. Biggs and attended some of our lectures, also decided to take upon himself the saving name, and accordingly, after examination, was immersed on June 18th. It is needless for me to say that this is a cause for great rejoicing amongst us. It is very encouraging to those who have labored to sow the seed when they see some of the fruit of their labor, and we should all be encouraged to go and labor on, spend and be spent, and offer all our works to God. But this is not all, on July 1st, we held our Annual Sunday School Picnic at Sherman Park, or more commonly known to us as Gages Grove, and in connection therewith this year we had our first Fraternal gathering on July 3rd.

We sent invitations to all ecclesias in Ontario and also to Brother and Sister Yardly in Stratford, who is in isolation, to be with us at our picnic if possible and to stay over till Sunday. We had quite a good number with us at our picnic, about twenty from Toronto, some from Guelph, Galt, Preston, Doon, Brantford, Broute, Palermo, Burlington, Stratford, Niagara Falls, and Rochester and, if the weather had been favorable there is no doubt that we should have had a good time; but the rain caused considerable discomfort; but whatever we missed at the picnic was more than compensated for at the meetings on Sunday. There was quite a number came on Saturday that could not come to our picnic, so on Saturday evening we had what might be termed an acquaintance meeting and a very enjoyable time was spent getting acquainted and listening to addresses from some of the brethren, but as our Bro. A. E. Williams who has acted as secretary during my sickness and to whom all credit is due for the getting up of the gathering, is preparing a report, I will say no more on it, only this, I hope, if the Lord delay his coming, it will not be

the last meeting of the kind we shall have.

We are endeavoring to get an interchange plan of speakers among our ecclesias for the purpose of strengthening us in our walk; also in spreading the good news of the kingdom to the alien. May God help us in our labor that we may hear Him say to us at last, "Well done, come up higher," is the prayer of your brother in Israel's Hope.

JOHN W. HANNAFORD, Sec'y

LONDON, BARNSBURY HALL.—I am pleased to be able to report the addition of two to our number, viz: Mr. Perryman and Mrs. Hodgskin. The latter is the direct outcome of our open-air effort in Victoria Park in 1901-2, and we hope soon to have the pleasure of assisting her husband to put on the saving name. Mr. Perryman attended several of Bro. Williams' lectures in London, and as the result of "hearing the Word" he has now embraced the "One Faith." We trust that they with us may be approved by our Lord and Master when He returns.

Our lectures have been better attended for the past few weeks, and there are prospects of the "good seed" taking root in other honest hearts and perhaps we may have further additions shortly.

The little East Ham Ecclesia, an offshoot of Barnsbury Hall, has also been encouraged by the addition of Mr. and Mrs. Hillery, who were baptised 10th of July. Miss Cowdery also passed through the waters of immersion on the 13th of July.

JOHN OWLER,
recording Brother.

MARTINVILLE, ARK., June 6, 1904
—It affords us much pleasure to state that one more has made choice of wisdom's way, on June 5 by taking refuge by being baptized into the only name under heaven given among men whereby we must be saved, in the person of John W. Davis, formerly Christian. Also to state that our Bro. W. C. Beene and Sister Virgie Jennings of Clinton, Ark., were married March 3. We hope that their new relationship will be conducive to their acceptance at the appearing, and Kingdom of our Lord. We are glad also to say that much interest is being manifested

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now. Our lecturing brethren have given some stirring lectures since our last writing, with good attendance, as follows: April 10, W. C. Beene, "The Kingdom Past and Future." April 17, R. S. Burnett, "Resurrection and Immortality." June 5, J. D. Martin, "The Spirit Birth." And also on the night of June 5, Bro. R. S. Burnett on "The Resurrection." There seems to be a growing interest here now for the Truth which alone can make one free. We do not wish to dictate, but would humbly suggest that each and every ecclesia try to report progress through the Advocate at least quarterly. (If it be not too burdensome on its editor,) that being our best and about our only means of finding out.

J. T. SLOAN.

NORTHAMPTON, ENGLAND. TEMPERANCE HALL.—We are still holding forth "the word of life" to perishing men and women, and have been encouraged in the work by the obedience to the faith of Alfred Humphreys (aged 67) who was baptised on May 12th, after witnessing a good confession. Our new brother rejoices greatly in discovering the "pearl of great price" and his joy is only marred by the regret that it was so late in life before he heard the truth. He was formerly a "Salvationist" of quite another order. We were favored with a return visit of Bro. and Sister Williams on April 9th, and Bro. Williams lectured on the 10th, 12th and 14th in a very impressive and convincing manner. Our room was full on the 30th when the subject of "The Impregnable Rock of Holy Scripture" was spoken on, and our brethren were greatly edified and instructed.

The results of the Rallying movement in so far as regards our dissenting brethren have been nil; they expressed that they would be pleased to receive us back on their existing basis which is the Birmingham "amended" one, but declined to re-open the discussion of the matters dividing us.

We hope our dear Bro. and Sister Williams have arrived home safe and sound.

T. E. BODDINGTON,
Rec. Bro.

SOWER BYBRIDGE, Yorkshire, England—I am sorry to report another removal, of our Sister Louis Raithby, who has gone to her parents at Everton, near Liverpool; we miss her very much as she was one who attended regularly the table of the Lord and meetings for proclamation of the Truth. We have just been enjoying a glorious time, having had with us our beloved Bro. and sister Williams, of Chicago. We have had them in our midst about a fortnight, with the exception of a break, during which they spent a week end at Blackpool. Brother Williams has delivered four lectures in our own meeting room, recently, and one at Ripponden, a village 3½ miles, from Sowerby Bridge, where our brother and sisters Hoyle reside. The lecture was given in the Central Hall and was largely attended by the brethren and sisters from Ecclesias round about and a goodly sprinkling of the alien. The subject was, "Russia and England in the East: the final war that will bring Christ upon the scene when war shall be no more." Sowerby Bridge being the last place mapped out for our brother and sister to visit in their tour, on Saturday May 28th we provided a fraternal tea and meeting (termed by some a "send off tea") when brethren and sisters from London, Leeds, Elland, Huddersfield, and Heckmondwyke, attended. The meeting in the evening was presided over by Brother Briggs, when addresses, interspersed with singing, were given by Brother Williams and Brethren Overton and Ball of London.

Sunday May 29th was a day never to be forgotten. In the morning a large number of brethren and sisters gathered together to bring to remembrance our absent Lord and Master, the service was presided over by Bro. Edgerton and the exhortations were given by Bro. Williams and Bro. Overton. In the afternoon a meeting of delegates was held; and in the evening quite a large number met to hear Brother Williams' last lecture, entitled "Signs of the World's greatest Storm, and the calm to follow." This meeting was quite a success, our room being filled to overflowing. On this occasion we had to remove a partition and throw two rooms into one. I think I can say, without any fear of contradiction, that the exhortations and lectures of Brother Williams have been

strengthening and upbuilding and very highly appreciated by the brethren and sisters and their company very much enjoyed. We are sorry the time for their return home has arrived. On Whit. Monday the scholars of our Sunday school held their annual treat when a large number (including brethren, sisters and friends) journeyed to a field at Greetland, where buns and coffee were provided and the time spent in various innocent games good for exercise.

FRANK HANSON, SEC.

WALDO WIS.—Word comes from this place announcing the death of Bro. J. D. Bates, which occurred April 24th. Bro. Bates was born in England, but lived most of his time in this country, and was in the Truth for many years. He died at the age of seventy years, from Brights Disease, and leaves his sister wife and a son and daughter to mourn his loss. Bro. Bates once asked the editor of the A. if he would respond to a telegram in case it should be needed, to set forth the words of hope; but when he died, we were far away, in England, and, it seems, a minister of the "orthodox" ranks, a brother of Sister Bates, conducted the funeral service. He probably knew Bro. Bates's faith and did not obtrude popular doctrines contrary to what he would know would be Bro. Bates's wish. We sympathize with Sister Bates and the son and daughter in their bereavment and hope they may meet again to part no more—Editor.

WORCESTER MASS.—Again the grim enemy, Death, has come among us, this time robbing us of one of our most active and dearly loved brethren, Axel W. Carlson, who fell asleep in Christ on Sunday morning, June 19th.

Our brother had been for some months struggling against Brights Disease; and felt that his condition was improving. Just one week before his death he gladdened our hearts by appearing at the table of the Lord; and though very weak, rejoiced in the conviction that he was regaining strength and hoped to be able to endure until the coming of the Great Physician, who would cure all his ills and bestow

upon him strength that would nevermore know weakness and fatigue.

Brother Carlson was born into the family of God about ten years ago, and from the time of his birth out of water has been zealously active in his Father's business.

Realizing the need of The Truth's literature in the Swedish language, a few years ago, largely due to his efforts "The Great Salvation" was translated into the Swedish tongue and the plates were stereotyped and later sent to THE ADVOCATE office.

At the funeral, our Brother Isaac Jones pointed out to a large assembly of brethren and friends many of the beautiful features of that glorious hope in which our brother died in full assurance of soon coming forth from the silent tomb to reign with Christ in glory.

As some of the Swedish people present did not understand English our Brother John Johnson, in the Swedish tongue painted a picture of the peace and glory of the future age.

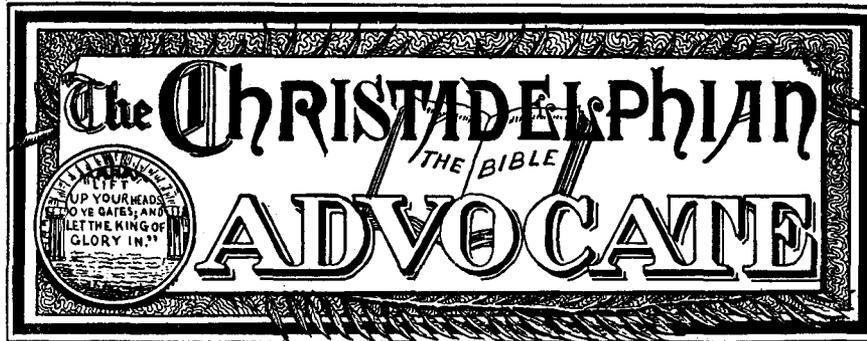
While not unlooked for Bro. Carlson's death was sudden at the last. Realizing that the death grip was upon him, he consigned to his sister wife the care of the family with heartfelt prayer that the blessing of the God of wisdom would be with her; and then he closed his eyes to sleep till the resurrection morn shall chase away the darkness of the night.

Brother Carlson leaves a wife, son and two daughters in the Truth, and a son and daughter who are not of the Faith.

Our sympathy goes out to them in their sorrow; and we hope that the example of the husband and father will ever strengthen them to continue steadfast to the end; and may the son and daughter by God's mercy be brought to share that blessed hope in which their father died.

With earnest longing for the dawn of that day in which we may say, "O grave where is thy victory" we remain with love to all the faithful brethren. The Worcester Ecclesia by Alex Bruce.

[Through Bro. Bruce our beloved Bro. Carlson sent his love to us when we were in England, and said, "Tell Bro. Williams I may not see him again in this life." And so it is, but we shall meet again—Editor.]



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Nebuchadnezzar's Madness.

THERE is one striking feature in the present controversy which should be pondered. If believers in the Bible were conscious of weakness they would be struck with doubt or fear whenever the monuments unfolded a piece of real history that enables us to check the Bible account, or when they presented us with the actual portrait of some Bible character. There would be a shrinking from the test and a fainting of heart amid the broadening challenge of modern discoveries. But, as everyone knows, there is no one who rejoices in the increasing results of these researches as the believer in the Bible. The various societies, under whose auspices and with whose resources these researches are pushed, are almost wholly sustained by believers in the Bible. They rejoice in every fact brought to light that has the remotest bearing on the Scriptures. The growing popularity of these acknowledged enterprises may be said to be due to this deepening interest of theirs. The detractors of the Bible, on the other hand, find themselves increasingly hampered, corrected, and confuted by these discoveries. The sweeping condemnation which they have passed upon certain books, such as Chronicles and Esther, has had to be modified and in large part withdrawn.

This fact, I repeat, is one to be pondered. The monuments have corrected the critic, and comforted and strengthened the believer. Could any book stand these repeated and unexpected tests that was not absolutely true, and could men welcome with joy any new opportunity of having a book they love tested, whose faith in it had not cast out fear? This fourth chapter of Daniel gives us another chance of submitting the claims of the book to the arbitrament of facts. It is a chance which my readers and myself hail with gladness. To have to pass over this chapter would have been a disappoint-

ment, and it is with relief that we recognize that here also the glories of the Word of Truth are to be again disclosed.

The fourth chapter is a Babylonian State document. It is a proclamation of the great King to his subjects. He tells them how he dreamed of a great tree which spread out its branches over the earth, giving shelter and food to "all flesh." As he looked he heard the command given from on high to cut the tree down, but to leave the stump of his roots in the earth; "let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." The dream is interpreted by Daniel and the king testifies that the prediction was literally fulfilled. "He was driven from men, and did eat grass as oxen" (Dan. iv:33).

Critics, in reading this document, have found doubts grow upon them at every step. Assyriologists, on the other hand, are impressed by the Babylonian character of the document, and are surprised by references to facts that are now well known, and which could not have been known to anyone not well acquainted with the times. But the malady of Nebuchadnezzar is of so strange a nature that the Babylonian traits in the narratives must be postponed till I have dealt with it. Critics have argued as if this one thing were quite enough to prove that the book is a collection of fables. "The seven years malady of Nebuchadnezzar is strange and improbable," writes Dr. Samuel Davidson.

Modern investigation has shown that the malady though strange is not improbable. "It is now conceded," says Dr. Pusey, "that the madness of Nebuchadnezzar agrees with the description of a rare sort of disease called lycanthropy, from one form of it, of which our earliest notice is in a Greek medical writer of the fourth century after our Lord, in which the sufferer retains his consciousness in other respects, but imagines himself to be changed into some animal, and acts, up to a certain point, in conformity with that persuasion. Those who imagined themselves changed into wolves howled like wolves, and (there is reason to believe falsely) accused themselves of bloodshed. Others imitated the cries of dogs; it is said that others thought themselves nightingales, lions, cats, or cocks, and these crowed like a cock. It was no dissimilar form of disease, that others imagined that their bodies were wholly or in part changed into some brittle substance, whence they avoided contact, lest they should be broken. Others had similar delusions, varying incidentally from each other.

"The monotony of the descriptions of the disease seems to imply that it was very rare. Marcellus (fourth century) mentions two sorts. 'They who are seized by the kynanthropic or lycantropic disease in the month of February go forth by night, imitating in all things wolves or dogs, and until day especially live near tombs.' Actius (end of fifth century) quotes the exact statement; giving his account also of the symptoms, and of remedies. Pau-

lus of Aegina (latter half of seventh century) omits only kynanthropy. Further, Galen, I believe, only mentions one case, of one who acted like a cock. 'Another, hearing cocks crow, as they, before they crow, clap their wings, so he, flapping against his sides, imitated the noise of the animals.' Trallian again (in the sixth century) mentioned the same form of disease only; 'others think they are a cock, and imitate its crowing.' The notices, moreover, in the Middle Ages are rare. Mostly, only one occurs in an author, writing on the subject of melancholic alienation; and the repetition of the same stories in modern writers shows how little, in addition, modern experience furnishes. The disease is one from which there have been recoveries. Mercurialis says: "The disease is horrible, yet not destructive to life, even if it lasts for months; nay I have *read* that it has been thoroughly cured after years." The exact form of the disease, which would be Boanthropy, I have not found any notice of, perhaps because the howling of wolves, or dogs, or the crowing of cocks, are most heard at night, and are more piercing sounds, and so make most impression on a diseased brain. The remarkable expressions, *his heart was made like the beast's; let the beast's heart be given him*, fit most naturally with this form of disease. This would be its most literal and exhaustive explanation. The rest of the description would be in conformity with this, that Nebuchadnezzar, when afflicted with this disease, ate grass as an ox, and allowed his hair and nails to grow, unshorn and unpared, as if he was the animal." (Daniel the Prophet, pp. 425-428)

Dr. Pusey, who has treated this question with such thoroughness that his book is likely to long remain the one authority on the subject, points out several additional confirmations of the narrative. It is said, for example, that during Nebuchadnezzar's madness, his nails became "like bird's claws" (Dan. iv:33). "The growth of the nails described, is exactly that which modern physiologists have stated to be their growth, when so neglected. . . . 'The nails,' says Kolliker, '*so long as they are cut*, grow unremittingly; when this is omitted, their growth is confined. In this case, as may be observed in the sick when long bedridden, and in the people of Eastern Asia, the nails become one and-a-half or two inches long, and *curve* around the fingers and ends of the toes. The principles which regulate the excessive growth of hair are, Dr. Rolleston tells me, less ascertained. Both being, I believe, called excremental, the excessive growth would probably be simultaneous. But both may have been the result of that personal neglect, which is so strangely humiliating, a part of the most distressing form of mental disease, and which I have seen as the result of disappointed pride."

Another very remarkable part of the narrative is that Nebuchadnezzar is said to have prayed *before* his reason returned. His prayer was not the result, therefore, of a sane interval. The return to sanity was, on the contrary, the very consequence of the prayer. Here, it might be imagined, was a direct departure from all that is probable. Can the insane pray? Dr.

Pusey has replied to this question also: "Whichever was the form, he says, 'of Nebuchadnezzar's disease, not even the extreme form of insanity interferes with the inner consciousness, or, consequently with the power to pray. Altomar gives an instance of lycanthropy, which he had himself witnessed, in which neither consciousness nor memory was at all impaired. The person who had thought himself a wolf, ask him afterwards whether he was not afraid of him. An eye witness has related to me how, when visiting an asylum, one accompanied him, who made such acute observations on the several forms of insanity of the other patients severally, that the visitor expressed his surprise how he came to be confined there. 'Oh, I am a cock,' was the instant answer, and he began crowing and flapping his arms; just as the disease is described by Galen."

He also details the experiences of the Pere Surin, who for several years was afflicted with a severe form of madness, who all the while not only prayed, but enjoyed communion with God. I have quoted largely from Dr. Pusey, but must also add the following: "Dr. Browne, who has done more, I am told, than any other of our day for mental disease, tells me, as the result of the experience of above thirty years, 'My opinion is that of all mental powers or conditions, the idea of personal identity is but rarely enfeebled, and that it never is extinguished. The ego and non ego may be confused. The ego, however, continues to preserve its personality. All the angels, devils, dukes, lords, kings, gods-many, that I have had under my care, remained what they were before they became angels, dukes, etc. in a sense, and even nominally. I have seen a man, declaring himself the Saviour or St. Paul sign himself *James Thomson*, and attend worship as regularly as if the notion of Divinity had never entered into his head.'

"I think it probable—because consistent with experience in similar forms of mental affection—that Nebuchadnezzar retained a perfect consciousness that he *was* Nebuchadnezzar during the whole course of his degradation, and while he ate 'grass as oxen,' and that he may have prayed fervently that the cup might pass from him.

"A very large proportion of the insane pray, and to the living God, and in words supplied at their mothers' knee or by the church; and this, whatever may be the form or extent of the alienation under which they labored, and whatever the transformation, in the light of their own delusions, they may have undergone. There is no doubt that the sincerity and the devotional feeling is as strong in these worshippers as in the sane." (Ibid. p. 432).

In this particular also, therefore, the description in the fourth chapter of Daniel is in striking agreement with fact. Now, how is this to be accounted for? Nebuchadnezzar is afflicted with a disease so extremely rare that critics believe its existence to be incredible. - The description is, nevertheless, found to be so much in accordance with fact that no physician, writing on

the subject, would hesitate to include Nebuchadnezzar's malady among historical instances of it. The detail also about the form assumed by the nails is equally correct, though equally removed from ordinary observation. Must we not come to the conclusion that here again the critics have been wrong and that the Scripture has been assailed in ignorance and with a rash confidence that are among the most deplorable exhibitions of human foolhardiness and incompetency?

Let no one inquire what recent exploration has to say upon this matter. While critics have found doubts grow upon them as they pondered the 4th chapter of Daniel, Assyriologists, on the contrary, found certainty deepen the longer they studied it. The very form of the document is no mean argument for its genuineness. English history affords no instance in which sovereigns take their people into their confidence regarding either their maladies or their dreams, and issue such a proclamation to their subjects, although they have had this of Nebuchadnezzar's before them for centuries. It was no part of the Imperial customs of Rome, or of the dominions which sprang from the Empire of Alexander the Great. More than this, it was not customary among the Jewish or the Israelitish people. Hezekiah is sick, and is marvelously healed; but, while the Scripture records a song of Thanksgiving to God, it is silent regarding any proclamation to Hezekiah's subjects. David is in straits and is delivered. Again, the story is told in Psalms as well as in sacred history; but we have nothing at any time like this edict of the Babylonian king.

Now, this is the thing that strikes the Assyriologist—that, while such a proceeding was not in accord with Jewish, Grecian, or Roman antiquity, it is quite in keeping with the court customs of Assyria and of Babylon. We find this very thing done by Assyrian and Babylonian monarchs. In solemn communications to their contemporaries and to posterity, they relate their dreams and other connected incidents. Both Assurbanipal of Assyria and Nabonibus of Babylon tell their dreams to their people.

Assyriologists also find in the record of Daniel the very style of Nebuchadnezzar. He has left inscriptions in praise of Merodach which strikingly resemble this chapter. Let the reader compare the following with the sacred narrative: "O Merodach the lord, chief of the gods, a surpassing prince thou hast made me, and empire over multiples of men had entrusted to me as precious lives; thy power have I extended on high, over Babylon thy city, before all mankind. No city of the land have I exalted as was exalted the reverence of thy deity; I caused it to rest, and may thy power bring its treasures abundantly to my land. I, whether as king or embellisher, am the rejoicer of thy heart, or whether as high priest appointed, embellisher: all thy fortunes, for thy glory. O exalted Merodach, a house have I made. May its greatness advance."

Here, as one has said (Vigorous, *La Bible et les Decouvertes Moderne's*.

Vol. iv, p. 507) it is impossible not to recognize the analogy of style which exists between these words of the King of Babylon and those which are reported in the Book of Daniel. We have the same conceptions and expressions. The only difference is that in the inscriptions the king exalts his favorite god Merodach, while in the Scripture he exalts, after his healing the god of Daniel.

The Babylonian stamp of the document is further patent to the Assyriologist in expressions that recall others with which the inscriptions have made us familiar. Daniel's reply to the king, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies" (verse 19), is evidently moulded by the formulas which were in regular use for dissipating the consequences of evil dreams. Only in this case we have a careful avoidance of the magic with which these were associated. But, though the wish is pure from all stain of witchcraft, the form of it is distinctly Babylonian. The same thing is true of other expressions which are not met with in the chapter.

It will be observed that the pride against which Nebuchadnezzar is warned springs up in overmastering strength in certain specified circumstances. He is walking on the roof of his palace—"in the palace of the kingdom of Babylon"—and the words burst from his lips, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Here again, we have an allusion thoroughly impossible to the most acute and capable forger that later times could produce. The man made known by his own inscriptions is set before us with a fidelity and vividness that are startling. It may be safely said that no other words which could possibly be put together could so picture him. They sum up his mightiest achievements, and lay bare his inmost thoughts. "Babylon 'the great,'" says Rev. J. M. Fuller, M. A., referring to this passage, "is now but 'a possession for the bittern and pools of water' (Isa. xiv:23), for miles 'an uninterrupted line of mounds, the ruins of the vast edifices collected together, as in the heart of a great city.' But even as Herodotus saw it, after much suffering from the Persian conquest, there is evidence enough of what must have been its 'glory' a century earlier in the days of its full splendor. Babylon was traversed in the middle by the Euphrates, surrounded by walls three hundred feet in height, seventy-five feet in thickness, and composing a square of which each side was nearly fifteen English miles in length. On one side of the river, in a circular place surrounded by a lofty wall, rose—a central and commanding object—the royal palace, with its memorable hanging gardens or terraces, on the other the temple of Bel. Subsidiary to these, yet each of them great in their way, rose palaces and temples with their dependent buildings, court-yards and gardens. Around and among all were the common dwellings of the people, with their palm groves, their orchards, and their small plots of comland. . . . The completion

of many of the works begun by his father, Nabopolassar, the actual commencement and erection of others, occupied Nebuchadnezzar's attention during the 'twelve months which elapsed after the interpretation of the dream. In the 'Standard Inscription' there is a detailed account of what he did for gods and men; how he restored the 'Pyramid'—the sepulchre (or temple) of Belus (the modern 'Babel') and the tower of Borsippa (Birs-Nimroud), the temple of the 'seven spheres of heaven and earth; how he built the temples to Mylitta, to Nebo; to Sin, to Samas, to Nana, sometimes in Babylon, sometimes in Borsippa; how he completed the suburbs or quarters of Imgour-Bel and Nivil-Bel, supplying them with conduits, forts, and gates. Much of this work could only have been done in time of peace. "Yet, great as was the magnificence, satisfactory as was the result of the above works, there was one work not yet mentioned, upon which Nebuchadnezzar (according to the Standard Inscription) especially prided himself. It was that work to which the book of Daniel refers in the text: 'I have adorned no part of Babylon—that city which is the pupil of my eye—as I have the palace. That is the house which commands the admiration of men, it is the central spot of the country, high and elevated; it is the house of royalty in the country of Babylonia; it stretches from Imgour-Bel to the canal Libil-onboul, from the Euphrates to Meboursapon.' The inscription tells how Nebuchadnezzar—working upon Nabopolassar's foundations—reared the palace anew, building it of brick and bitumen, using cedar and iron, and decorating the brickwork with inscriptions and painting, 'silver, gold, metals, gems nameless and priceless, objects of rare value, immense treasures have I heaped together,' to ornament 'that tower, the abode of my majesty, which contained the treasures of my imperishable royalty.' Tower and palace were connected. 'In a month of happy significance, and in an auspicious day' that work was begun. 'In fifteen days I finished its magnificence; I embellished the seat of my royalty.' Of this glorious building—known to modern travellers by the name *Kase*, but called by the Arabs by the significant name Mujelibe, 'the overturned'—nothing is now left but a ruin of loose bricks, tiles and fragments of stone, from the centre of which rises a solid mass of masonry. Still entire and retaining remains of architectural ornament. It was the terrace, perhaps the hanging gardens of this royal palace which Alexander the Great sought when the hand of death was upon him; it was within its walls that he died; it was around that death chamber that hundreds of Macedonians sought and found their graves. But a prouder though not greater monarch than Alexander had lived and died there before him. As Nebuchadnezzar 'walked in the palace of the kingdom of Babylon,' as he paced those terraces and hanging gardens, and looked upon all that he had begun and ended—that fifteen day's marvel, above all—the proud thought within him found expression in proud words: 'The king answered (his thought) and said, Is not this Babylon the great which I have built for the house of the kingdom ('the house of royalty,'

inscription), by the might of my power (cp. the original of vv. 11, 12; ii, 37) and for the honor of my majesty? ('The abode of my majesty,' inscription). The dream, the interpretation, the counsel, were all forgotten in that moment of exultation and self-glorification." (The Speaker's Commentary, Vol. vi, pp. 292, 293).

This speaks for itself. The inscriptions reveal the man. They bear the stamp of his mind and character. When we take up the Scripture narrative the very same stamp is there. We see and hear the same man. The phrases so peculiar to him are repeated—repeated not with the slavish imitation of a copyist, but with the freshness and freedom of actual life. If any man say that this could have been done by a forger writing four centuries after the events, when two empires and civilizations had overlaid and blotted out the Babylonian, we despair of changing opinions which refuse to be affected by the most stupendous facts. When Herodotus visited Babylon, only one hundred years after the great king's death, Nebuchadnezzar, even for an inquiring Greek traveller, was not even a name in the city that he had built. The Greek traveller heard nothing of him. And yet it is supposed that a Palestinian Jew, writing after other two centuries had deepened into oblivion, could so recall the past, that this man should be set before us just as he had lived and thought and spoke!

There remains one other question before we pass to the fifth chapter of Daniel. Is there any trace, outside the Bible of Nebuchadnezzar's malady and recovery? It is quite true that the monuments record no reverses, but an event of this magnitude must have left some trace, we should think, either on the monuments or in the Greek narratives which have been handed down to us of the history of Assyria and Babylon. Of the history of Borosus we have only fragments. The work itself has long since perished, and we know of it merely by chance quotations made by one writer or another. His notice of Nebuchadnezzar seems to have been very meagre, and to have given only a brief summary of the achievements of the real founder of the last Babylonian dynasty. He uses a phrase, however, in speaking of the king's death, which appears to point to some such fact as is recorded in Daniel. His words are that, "having *fallen into a weakness* he died, having reigned forty-three years."

It was pointed out long ago that these words were unusual, and that they indicate that a *period of inactivity* preceded the death of the king. The reply was made by the critics that the same phrase is used by Berosus concerning Nebuchadnezzar's father Nabopolassar. This answer was supposed by some even of their opponents to be so complete that they judged that the point should not be further pressed. Fuller consideration has, however, made our position stronger. It is quite true that a similar (though not the same) phrase is used regarding Nabopolassar. But it escaped the critics and the others that the phrase is fully justified. It covered a most important fact. To-

wards the end of his reign Nebuchadnezzar's father did fall into feeble health, and was no longer able to go forth at the head of his armies. It was on that very account that Nebuchadnezzar was made co-regent with him during the last years of his reign, and conducted the campaign against the Egyptians, who had marched to the Euphrates, driving them back from their eastern conquests, and taking Judea and Jerusalem. It was when this war had nearly reached its completion that Nabopolassar died, and Nebuchadnezzar had to return with haste to Babylon to secure his possession of the throne.

When Berosus, then, said of Nabopolassar that, "having become feeble, he died," he is not using words at random. He has carefully chosen a phrase which indicates the fact that the end of the king's reign was preceded by a cessation of his former activity. Now, the words applied to Nebuchadnezzar are stronger. When he says that he "fell into a feeble state of health," it is to be presumed that he is choosing his words with equal ease, and that a more remarkable cessation of active participation in the affairs of the kingdom characterized the end of the son than had marked the end of the father. What caused the cessation in Nebuchadnezzar's case Berosus does not say. But he plainly indicates a fact which is, so far, in accord with the statements of the Scripture. Both agree as to a period of suffering, and both place that period near to, or at, the end of Nebuchadnezzar's reign.

Another writer, however, who is supposed by some to have been an Egyptian priest, and to have lived and written under the Ptolemies at the same time as Berosus, left a similar work, which, fortunately, takes us further. One writer stated some centuries ago that a complete copy of the works of Abydenus was contained in an Italian library. But it has never seen the light, and we only know the work, as we know that of his contemporary Berosus, through quotations made by ancient authors. One of these has massed together a number of things which the Scripture account of Nebuchadnezzar's madness alone enables us to understand. The passage professes to describe some remarkable circumstances which preceded the death of Nebuchadnezzar. It runs thus: "After this, as the Chaldeans relate, on ascending to the roof of his palace, he became inspired by some god, and delivered himself as follows: 'Babylonians! I, Nebuchadnezzar fortell you a calamity that is to happen, which neither my ancestor Bel nor Queen Beltis can persuade the Fates to avert. There shall come a Persian mule having your own gods in alliance with him, and shall impose servitude upon you, with the aid of a Mede, the boast of the Assyrians. Rather than this, would that some Charibdis or sea had engulfed him in utter destruction, or that he had been forced some other way *through the desert, where there are no cities; and no path trodden by man, but where wild beasts feed, and birds roam, where he must have wandered among rocks and precipices!* and that I had found a happier end before becoming acquainted with such a disaster.' Having thus said, he immediately disappeared."

Here there are several things which will strike a reflecting reader. (1) The mention of Nebuchadnezzar's ascending to the roof of the palace. This visitation, according to Abydenus and the Chaldeans, whose accounts he summarised, fell upon him there. Is not this in itself a confirmation of the Bible history? There *was* some marked experience in the great king's life connected with this special place—the palace roof—and any reader, turning, for the first time, from Abydenus to this Scripture, would naturally feel that fuller light was given him here as to what that experience was. Then (2) prophecy and madness were closely connected together. Eusebius had long ago remarked: "We are not to be surprised if the Greek historians or the Chaldeans conceal the disease, and relate that he was inspired, and call his madness, or the demon by which he was possessed, a god. For it is their custom to attribute such things to a god, and to call demons gods." The change, in fact, consisted of some form of possession, and this again is a confirmation of the Scripture. (3) The reference to Cyrus and the Persian dominion overthrowing the Babylonian is a distinct reflection of the prophecies in Isaiah and Daniel; and, though they are mixed up here, it is evident that they had left their mark upon the minds of the Babylonians. But (4) the curse which he would fain invoke upon the head of Cyrus is a graphic representation of *his own fate*. He was "driven into the desert, where there are no cities, and no path trodden by man, but where wild beasts feed and birds roam, where he must have wandered among the rocks and precipices." Why this kind of fate rather than slaughter in battle, or pining in a prison, should have been invoked upon the coming Persian prince, it would be hard to say. The Bible history enables us to understand the whole, and to bring order out of confusion.

There is, so far as discovery has yet gone, only one sentence upon the monuments, which has any bearing upon the king's trouble. Neriglissar, one of Nebuchadnezzar's successors, but a usurper, gives to his own father Belsum-iskum, the title of king. Now, there is no record of his reign, and no place in the list of kings which can be assigned to him. Oppert and Lenormant solve the problem in this way. Belsum-iskum, like his son Neriglissar, was chief of the Magi; for the office was hereditary. As chief of the Magi, he would practically assume the Sovereignty during Nebuchadnezzar's madness. His son, wishing to strengthen his own position, would naturally recall the fact to the Babylonians, and hence the epithet which has exercised Assyriologists so much. Here, again, we have one of those chance indications which are worth even more than fuller and more evident confirmations.—From *The Inspiration and Accuracy of the Holy Scriptures*, pp. 456-475. By John Urquhart. Per E. HEMINGRAY.

Watch and work while day lasts; the night of death is near by, and when we have to face it, then thoughts of the past will come, either to bring gloom or gladness.

The Fallacy of Second Blessingism.

A LECTURE BY BRO. J. HECKMAN.

The tendency of our times is to run after that which can boast the biggest and make the most display to the masses. Of course the Bible forwarned us against such evils, but to the masses the Bible is no more than a text book to sermonize upon. Its injunctions are no more heeded than those of Solon, or some other heathen law-giver. We are often told that the Bible says—"Be ye holy." "Follow peace with all men and holiness without which no man can see the Lord," etc. But in the next breath the same persons tell us it is an impossibility to comply with the above conditions. They say "you must seek holiness, and get into possession of it before you can practice it, as the injunction implies."

It would seem from this that the Lord has made a mistake, and should have said, "Pray to be made righteous;" instead of "He that doeth righteousness is righteous even as he is righteous." If their ipse dixit is correct, it would have been so very easy for Him to have done so. To get at the bottom of this subject, we will ask inspiration, what is sin? The answer is, "The transgression of the Law." What is law? Blackstone replies: "A rule of action whereby sin is defined." The Bible shows Mr. Blackstone's definition to be correct by saying, "By the law is the knowledge of sin." And "Where there is no law there is no transgression." Resting then upon this we begin to wonder how can transgressors get from under the dominion of sin? Paul again comes to the front by saying, "There is therefore now no condemnation to them that are in Christ Jesus." Why not Paul? "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii:1, 2. Now to the point, those in Christ Jesus are removed from under condemnation if Paul tells the truth, and they were freed by "the *law* of the spirit of life." Now the question is, What law is it that passes under the name of the "law of the Spirit of Life?" James tells us, "There is one law-giver who is able to save and to destroy (Chap. iv:12). Then the present law-giver is "able to save" as well as "destroy;" which power is in the hands of Jesus. Has Jesus a law? Inspiration answers yes, in this language: "To them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law"—I Cor. ix:21. Now let us retrace our steps. First, we have learned that "the law of the spirit of life" makes free from the law of sin and death." Second, that Paul, who was thus liberated, was under law to Christ; third, the law of the spirit of life is the law of Christ which liberates from sin.

So we read, "Every soul which will not hear that prophet (Christ) shall

be destroyed from among the people"—Acts iii:23. Notice, the soul who hears Jesus saves himself from destruction, while the one who does not shall be destroyed; making assurance doubly sure that it is hearing in the sense of heeding the teachings of Jesus that brings salvation to a perishing people.

By what power does God save under Christ's ministry? Paul answers: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth"—Rom. i: 6. What is the Gospel? "But the word of the Lord endureth forever, and this is the word of the gospel which was preached unto you"—I Pet. i:25, Rev. Ver. Then the power by which God saves is that which is preached unto the people, and not the direct work of his spirit. But the question now arises, How does the word save any one? "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth"—I Pet. i: 22, 23. Is this not plain? Paul also speaks of begetting certain brethren "through the gospel," which would be nonsense if the gospel has nothing to do with our begetting, and as foolish if it doesn't do the complete work. Many people talk much of "power," and claim that they received much of it in "first and second blessings" as they term them; but the onlooker can see no more power in them than other poor mortals who are travelers with them through this period of three score years and ten. The only display they can make of their mystical power is to yelp and scream, and frighten dupes into their false systems; all the time denying the real true "power" of God—the gospel. Paul exhorts us to turn away from such people. But you may ask, "If obedience purifies souls, what act must I comply with to have mine made pure?" Jesus says, "He that believeth and is baptized shall be saved." Peter says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit." Ananias told Paul to "arise and be baptized and wash away your sins." From these and other testimonies we learn (1) That one must believe the Gospel; (2) repent of his sins; and (3) be baptized to have them pardoned—washed away—or remitted. Now a question—What act puts a man into Christ? "As many of you as have been baptized into Christ have put on Christ.—Gal. iii:3:27. "Know ye not, that so many as were baptized into Jesus Christ were baptized into his death."—Rom. vi:3. The baptism of the Holy Spirit could never put a man into Jesus Christ, for the reason that the Holy Spirit was never promised those out of Jesus; the world cannot receive it"—Jno. 14:17. A man is of the world until he gets into Christ; hence could not receive the spirit-baptism to put him into Christ. Again, we read—"One Lord one faith, and one baptism"—Eph. iv:5. This was written about A. D., 64. Then in the year A. D. 64, there was only one baptism being practiced, according to Paul. Which was it, the baptism of the Holy Spirit or the bap-

tism in water? If that of the Spirit then spirit baptism is the only baptism at present; if in water, then the baptism in water is the baptism of this dispensation, except the few cases of Holy Spirit baptism in the beginning. How are we to decide? "To the law and to the testimony; what say they? Jesus told his disciples that "repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem—Luke xxii: 47. He also told his followers to go "Teach all nations baptizing the taught into the name of the Father, and of the Son and of the Holy Spirit." "He that believeth and is baptized shall be saved." See Matt. xxviii:19 and Mark xvi:16. Bearing in mind that they are both quoting parts of the same discourse, and should be read in connection. Then what have we learned? (1) That the apostles are commanded to baptize. (2) That the baptism which they administer brings salvation—pardon to the believer. Hence is the essential baptism, and the one that was to reach the "all nations" of Matthew, or the "world" of Mark; consequently an unlimited commission. All agree that this baptism is the baptism connected with water; for the apostles could baptize with no other—hence the one abiding baptism is that in water, and the "baptism" referred to by Paul as "one." When the disciples of Jesus were baptized with the Holy Spirit, it was "seen and heard" Acts ii:33. We never see or hear the Spirit these days, hence we know it is not now an element in which people are baptized. And so we conclude that the only way to get into Christ is to believe the gospel, be baptized "in water" and receive the promised freedom from sin which we have found to be in him. But do we really get sanctification, and redemption from all past sins, when we get into Christ through baptism? Hear Paul: "In whom we have redemption through his blood, the forgiveness of sins"—Eph. v:1, 7. "There is therefore now no condemnation to them that are in Christ Jesus"—Rom. viii:1. All agree that every saved person is in Christ Jesus; hence, we must agree, if we are logical, that all condemnation is removed when we enter, and when that is admitted where do we find place for a second blessing?" "The blood of Jesus Christ cleanseth us from all sin." On what conditions? "If we walk in the light?" "I am the light of the world," says Jesus of himself and his body, his disciples. So then if we are in Jesus and his body—Ecclesia—we are in the light. How do we enter into Jesus? By being "baptized into him." See proofs above. How do we get into "his body?" "For in one spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and we were all made to drink of one Spirit"—1 Cor. xii:13, R. V. Looking at this text in either light, it spoils second blessingism; for if the Corinthian brethren were directly baptized in the Holy Spirit it was the means that placed them into the Ecclesia, and not a second work of grace that they received some time after they had entered into the Ecclesia. But we do not read "in one Holy Spirit," etc., but in "one spirit," and we know there are sixty different spirits spoken of in the Bible. We read of the "spir-

it of fear," "the spirit of wisdom," "the spirit of deep sleep," "the spirit of judgment," "the spirit of obedience," etc., etc. Why could we not reasonably conclude that Paul meant that all the Corinthian brethren were baptized in the spirit of obedience? Does not this interpretation look more reasonable in the light of Peter who says: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ—" I Pet. iii:21, R. V. Peter can here only refer to baptism in water, and he is by all so understood; but he connects it with our salvation just as Noah and his family were saved through water; so are we, except that one is a figure of the other. Now let us call up Paul and hear him state: "Husbands love your wives, even as Christ loved the ecclesia, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word"—Eph. v:25, 26. Here it is clearly stated that Christ cleansed the Ecclesia by the washing of water. Why did he do that? So, "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"—Eph. v:27. Then the cleansing of the Ecclesia was by the washing of water through the word, and not through a "second work of grace," brought about by the baptism of the Spirit. Again we read: "And such were some of you (Corinthian brethren), but ye were washed, but ye were justified in the name of the Lord Jesus Christ, and in the spirit of our God—" I Cor. vi:11, R. V. Here the washing, sanctifying, and justification all come together, and not one after the other as modern second blessingites contend. But one says this is "in the spirit of our God," and hence must be a direct work of the Holy Spirit, but not necessarily so; but it is in the teachings of that spirit, or through its law—"the law of the spirit of Life." Again we read: "Thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants of righteousness." Here the deliverance of the Roman brethren made them free from sin, and also servants of righteousness, no second work of popular mystic grace in this; it was obedience from the heart to a form of teaching, not faith only; but a form of teaching, which could be nothing less than baptism in water, or a "planting together in the likeness of Jesus' death." In conclusion, let me say, that I believe in holiness—Bible holiness—but not in the second Blessingites' notion of holiness. We would not think of going to a modern mourning bench to follow the command, "Arise and be baptized," but would just get up, resort to a place where that act could be performed, and comply with it. Just so should it be with the command, "Be ye holy." We should just go and live it out, not expecting God to do for us what he commands us to do. God says nothing about "getting holiness," "the second Blessing," "Sanctification," or "religion;" but much about doing. "Blessed are

they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"—Rev. xxii:14. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"—Matt. vii:21. "Work out your own salvation, with fear and trembling." Fear God and keep his commandments; for this is the whole duty of man." Therefore whosoever heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon the rock. And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall thereof." From these citations we learn (1), That the doing of God's commandments gives a right to the tree of life and an entrance into the holy city; (2) That obedience brings admission into the kingdom of heaven; (3) That we can work out our own salvation; (4) That to fear God and keep his commandments is our whole duty. And (5), that those who hear and obey are built upon the rock, Christ Jesus, and though storms may come and go they are safely kept by God's eternal power—the gospel. Then if we can get a right to the city and tree of life without either a mystic "first or second blessing" what is their use?

If we can enter into God's eternal kingdom by doing His will, why seek for a mysterious blessing at all? If God has by his Holy Spirit commanded us to work out our salvation, is it the spirit that teaches us that good works are non-essential, and that our salvation and sanctification are brought about in "blessings" called "first," and "second?" If it is man's whole duty to fear God and keep his commandments, is it his duty to seek for "first and second works of grace" upon his heart, seeing that God has said nothing about them? If the man who hears and obeys Jesus is like a house which can pass through all the storms, winds, and floods of this tempest-tossed life, why call upon God for something he has not promised, to enable us to get through? Second blessingites begin on the wrong line, and of course end there. The only true power is the gospel, and those who are bound by its tender cords are the ones who are "kept by the power of God." Are we so bound to our heavenly Father? If not, let us begin immediately to work out our salvation. And in so doing let us strive lawfully, and as sure as there is a God, we shall receive the promised crown of life.

JOHN J. HECKMAN,
Rogers, Neb.

There is a crown laid up for him who is running in the Heavenly race. "Let no man take thy crown."

EDITOR'S TOUR IN ENGLAND.

(Continued from page 501.)

In Mumbles we were among relatives and friends with whom we could feel free and easy and take a good rest mentally, in the relaxation which one experiences after discharging responsible and difficult duties and with a feeling that there is no expectation of pressing public appointments ahead. There is no spot we have ever seen in all our travels that has more charming natural beauties than Mumbles and its adjacent bays—Bracelet, Langland, Caswell, Oxwich, etc. Look out whenever you will, and in whatever direction you may, it seems as if nature had just painted a new picture, in which there is a romantic combination of land and sea, forest and field, mountains and valleys, all enlivened by rushing trains here and there in the distance that seem to be playing hide and seek in the hills and dales; and by ships of all nations plying their way majestically in and out of the port of Swansea five miles across the Swansea bay.

Perhaps it is because it is a part of the land that inspired the song which thrills the heart of every Welshman—"The land of my father, the land of the free, my mother's sweet home is in Wales"—that Mumbles with the entire peninsula of Gower has such charms for us. It is the home of our youthful memories, and beneath its sod lies many of our loved ones, who have fallen into the sleep profound since, over thirty long years ago, we bid them farewell to cross the deep blue sea to a land afar off. When only two years old it was my misfortune to be deprived by death's cold hand of a mother's tender care; but a good old grandmother filled the vacancy. She was not far from the brink of the grave when we parted from her to sail for America in the year 1872. Now all we could do was to visit her resting place, and bow our head in reverent memory of one who loved us and whom we loved.

Then to another lonely spot we must go where lie Sister Williams' father, mother and sister—and still to another to view the tomb of a brother. Those are the places, with their associations, that bring one to a realization of the solemnity of life, and the greater solemnity of death. Those are the places that make one think and think—as we heard Bro. Clement say one Sunday morning, "If you want to know what meditation is, go to the grave of a loved one." There we are brought to realize that life is not intended to be spent in frivolity and to end in darkness and despair; but it is ours to use seriously, solemnly, brightened by the light of a glorious future and gladdened by the contemplation of the prospect beyond. Inquiry: Where is this one? Dead. Where is that one? Dead. O yes, dead! This is a world of death. This is the age of death. But we must not fret.

*"Let not sorrow dim your eye,
Soon will every tear be dry."*

And while many of our dear ones are dead we can take comfort in renewed acquaintance with some who are living.

Of course we had to do some writing—for home, the *ADVOCATE* and for the British Supplement; but we found time to go with our friends, who had

pre-arranged matters in order to kindly entertain us, to-day to Caswell Bay, tomorrow to Langland Bay, to Bishopston Valley, to Llanmadock (an eighteen mile trip by four-horse break) and so on, all very healthful and enjoyable. It seemed like a returning of youthful days, and aroused the thought of the coming day when the righteous shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

Our visit to Wales in the year 1900 was too short. There was a fixed time for us to return to America to fill an important appointment, and so we only had a taste of the ozone and a glimpse of the pictures of healthful, beautiful Wales; and this sharpened our appetites for a real good repast. Here we are again, sure enough. We can hardly realize that we have made a brief visit, returned to America and spent three years of busy life, crossed the wide ocean and that we are here in old Wales again. Behind us, since coming over, are three months of diligent work, and although all those we have visited have reminded us that another tour must be made in England before we return to America, we think we can safely hope to spend six weeks in Wales. The principal part of Wales that we are most interested in is that in which we were both of us born and bred, known as the peninsula of Gower. Gower has been called "Wales in miniature," and so by travelling about twenty miles east and west and an average of ten miles north and south one can view a picture of Wales. The fact that "it fondly reminds us of childhood's dear home" may give it an exaggerated aspect to our vision, but we are reminded that the pens of writers have taken wings when describing Gower. We are tempted to quote from the author of "Wanderings in Gower," C. D. Morgan, a gentleman, by the way, with whom we were quite well acquainted in our boyhood days. No doubt imagination was highly developed in him, and the reader may take what he gives with a little salt as he likes, but here it is:

There is a sweet little spot around which the wild waves of the ocean unceasingly roll—sometimes rearing their snowy crests, huge as mountains, against the iron rocks that stand like guardians defying their fury. Grand, indeed, is the scene when the white clouds of silvery foam are flung wildly in the air,—strange weird sounds are heard, as cavern after cavern echoes the wild and deafening chaunt—when the storm fiends flap their pinions in the gale. Beautiful, again, is it when the little undulating billows curl witchingly over the golden sand with a little string of silver, tipping the blue tiny swell that creeps gracefully over the shingly beach. Here we find sweet and lovely nooks where fairies would love to gambol beneath Cynthia's pale and mellow rays. Behind those towering cliffs are hid flowery valleys and smiling dells, mountain and woodland, where the throstle sings its love-fraught song, and the lark warbles sweetly, up, far up, in the golden sunlight, where the rays fail to mark its dazzling way. This little spot, gentle reader, is Gower, the land of the setting sun. Have you ever wandered through its beauties? If not, follow me (in imagination), and I'll lead you over mountain and moorland, where the heather blooms so brightly, and where the eye

can gaze entranced on the beauteous scenes that lie spread out on every hand. I'll tell, too, of its castles, hoary with age, of the stories and legends that are twined with the dear old land. We'll wander through all the groves and vallies; we'll stray beside the rippling rivulets that go babbling through the emerald meads, and be with nature, with flora, in her gorgeous flowery home. Wales has soaring mountains, sunny slopes, sequestered glades, murmuring rivulets, sparkling cascades, and beautiful streams and much gorgeous scenery in this land of the mountain and the flood. Gower is Wales in miniature.

Well, Sister Williams and I traversed Gower nearly all over, and that, too, mostly on foot, without getting very tired, even when one day we walked about fifteen miles, and part of it through bogs on the side of the mountain called Cefn Bryn, fetching up at the village of Old Walls with wet feet and Sister Williams minus of her rubber overshoes, but feeling thankful to have her feet literally taken out of the mirely clay and set upon solid ground. In Old Walls I had an uncle and cousin and in their little cottage in the lane we soon dried our clothes by a cheerful old fashion fireplace. Alas! Since then death has claimed Uncle John Jones; and so they go, one after another; and our time will come—unless our Lord shall appear to stay the ruthless hand of death and to exemplify His words: "He that liveth and believeth in me shall never die." God grant it; but "Thy will be done."

"Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine one hand;
Choose out the path for me."

About the center of Cefn Bryn stands a large stone, widely famous, and as mysterious as it is famous. Its mystery has given flight to wild imaginations, and many are the traditions concerning its origin and purpose. It stands upon pillars, inclining to one side; and one of the traditions is that originally it was so poised upon two of the pillars as to be capable of being easily rocked from one side to the other, though its weight is immense. In any event the question is how it was lifted on to the pillars, whether it was movable there or immovable. Some of the mysteries of the pyramids surround Arthur Stone in this obscure part of the world. Mr. Morgan, in his "Wanderings in Gower," has associated its history with some interesting facts of Scripture, and soaring upon the wings of his verbal eloquence he becomes quite enthusiastic in presenting matters that are true mixed with some that are fanciful:

"Here, on the hill of the winds, we stand musing and contemplating on the grand panorama spread out before us. We are alone on the noble old mountain, communing with our thoughts. There is nothing to disturb our meditations, and fancy can soar to that mysterious land spanning the gulf of ages; and before us, flitting like pictures in a summer night's dream, one by one the varied phases and wondrous scenes pass vividly over the soul. We look on this old altar—this unhewn stone on the lonely mountain top—and

feel a certain reverence and awe when gazing on this rude temple where, in the primitive ages, men worshipped their God. The mighty buildings of more refined nations have crumbled into dust, and their courts and pillars have moulded to earth. Not so this huge stone. Here it stands as firm and strong as the day (long ages back) when it was erected and dedicated to Jehovah. Various are the conjectures respecting this stone. Some will have it to be sepulchral; others say it is a Druidical temple. I myself agree with the latter, although I give it a date anterior to Druidism, yet used by Druids as a place of worship. I believe it not to be a place of sepulture, for always, on the sides of mountains and hills we find the Cairns and Kist Vaens. When the descendants of Noah were dispersed abroad over the earth they bore with them the usages and customs of their times. We know that Noah's first act was to erect an altar to the Lord, after he escaped the fury of the deluge; and the cause of separation and confusion of tongues arose from the building of the mighty monument of Babel. Again, we know that in Palestine stones of memorial are found corresponding with our Druidical monuments. The word Cromlech is modern. It is not found in the writings of Taliesin, Aneurin, or Llywarch Hen. I think it probable that the first colonists, when wandering through the land, erected those pillars, perhaps to chronicle some remarkable event or rather for a place of worship. 'Thou shalt build an altar of unhewn stone;' and in Exodus xx:25, we have the command, "Thou shalt not have an altar of hewn stone." Our Cromlechs are the remaining effects of that ancient law and custom of *not striking a tool* upon the stone of their altars; but to build them of the rudest ones they could find. This stone (King Arthur's) bears a striking resemblance to the pillar erected by Jacob when Laban overtook him in Gilead. After they became reconciled Jacob set up a stone, and also directed his people to form a heap of small stones. Laban, in his Syrian dialect, imposed the name of Jegar-Sahadutha, and Jacob called it Galeed, both of which have the same meaning, viz., 'the witness heap;' and to the erect stone the name of Mizpeh, the watch or watch tower, was given. "This heap is witness," he said, "between me and thee this day;" and with reference to the erected stone, "Jehovah watch between me and thee. Behold this heap," continued Laban, "and behold this pillar, which thou hast set up between me and thee," as witnesses they would not pass over to harm each other. Now when the descendants of Noah, the sons of Gomer, began to colonize Britain, it is evident they at a very early age found "Gower." We suppose them scaling Cefn Bryn, and gazing from the summit on their new positions—the land broad and fair; and it is but natural to conjecture that they partitioned the county, setting this huge stone up, and on the Karnedde (or heap) near, feasting and entering into a compact similar to that entered into between Laban and Jacob. It also would serve as an altar where they could worship, for we find in the sacred writings that "high places" are often spoken of. This stone could

not have been erected by the Druids, for we are told they never celebrated any of their sacred functions without the mistletoe or oak, and in a grove; and on account of the idolatrous abuse of those pillar-stones and the groves about them, God said, "Thou shalt not plant a grove of any trees near unto the altar of thy God, which thou shalt make thee." Here then, on this mountain top, the first colonies of the land built their altar of memorial, not setting it on one end, as Jacob did, but clearing the earth from beneath it, and supporting it with pillars, far from any groves, where they could offer their sacrifices and pour incense towards heaven; and when one party took the west of Gower, and the other the east, this stone stood as a boundary mark, which none would pass for evil. We know that great events were commemorated by pillars of stone--places of sepulchre were excavations in the sides of hills. Joshua was buried in the side of the hill Gaash; Eleazer, the high priest, in a hill of Mount Ephraim. Even at the present day the cemeteries in the East are upon the slopes of hills. Jacob buried his beloved Rachel on the side of a hill at Bethlehem, and set a pillar over her grave. We find through Gower many pillars. One near Old Walls; another on the road leading from Mansel's Fold to Webley; and two on the "Sheep Place," in the parish of Knelston, called Arthur's Quoits; and one again in the Arboratum near Stouthall. Some of these are magnificent and of great size. They were evidently carried and placed in their upright positions. They are all of the Lapis Molaris, or mountain limestone formation, and are now rounded, appearing to have never been in action. Those *Meini Gwyr*, or stones of heroes, are also of the primitive ages, rude and unlettered, yet lasting and chronicling some remarkable events. No letters, no inscriptions to lead us to form any opinion or elucidate the mystery, so we conclude that they must be of very great antiquity. Men in those days wished to perpetuate their names. Absalom built himself a pillar; and Jacob set up a stone when he awoke from his vision; and what appeared more durable than a huge mass of stones, or strong pillars which would last forever? As the first settlers roamed through the land, they may have had several causes for raising those mementoes in a wild and unknown land.

But to return to Arthur's Stone, the wonder of Gower. The storms of centuries have raged over it, but it has defied all. How impressive must have been the scene when, in those dark ages, hosts of men toiled and struggled to place yon huge stone on its pillars, around them a strange uncultivated wilderness, wild beasts howling in the forests and roaming at will over the plains. But they built an altar to their God, a memorial to their nation or clan; and here in the quietude of a summer's eve have they often gathered together to worship on the grand old mountain. How imposing the scene--the whole clan assembling to pay homage to their Creator! The memory of the judgment inflicted on disobedient man lived, it had not entirely passed away; but soon, alas, the true worship became idolatrous, and

men erred again. We cannot help thinking of those primitive times as we gaze on this living monument of antiquity. We see and know that it is in a solitary spot, near no human habitation, and strange thoughts and reflections creep over our brain. Before us, stretched out peacefully and calmly, we see the wide peninsula of Gower, and we call to mind the days, when on the very spot where we now stand, the wanderers looked on their newly acquired possessions and adored their God, paying to him that adoration which they considered His due. But ages pass on, and in the revolution of time, idolatry usurped the place where the true rites of religion were once performed and now the Druid leads the benighted over that (to them) incomprehensible path. We fancy we see the chief Druid in his waving robes standing near the massive pillar, performing his sacerdotal ritual; we see the smoke ascending heaven-ward, we hear the cries of the victims sacrificed; and before us on the table land, the assembled multitude gazing with reverence and awe. What decrees may have passed here, what sentences may have been pronounced (for I believe that great assemblies have been convened here), perhaps a king proclaimed, as we know several instances where those monuments have been used as places where the kings have been crowned and anointed—for on this high land, Cefn Bryn, all in the country of Gower could see what took place. The Druid in his robes, the victim bared for the knife, the terrified people clustered near, and the fire blazing on the mountain's height, must have been enough to strike mysterious terror into the souls of the unlearned and illiterate, enabling their priests to hold their sway, until Christianity flung its mantle over the earth. I said this Cromlech was not erected by the Druids, and I believe it was not; but I do not hesitate to say that they used it when they found it built for them. It stands on just the spot—in view of the whole country, or at least a great part of it. Village after village would see the smoke of the sacrifice rising up, and the people would gather together to witness it. What scenes have been enacted here we know not; all is now over—the lark sings over the weather-beaten rocks, and the summer sun shines bright and fair—the plover builds its nest on the mossy bank, and the lapwing screams overhead, trying to lure us away from its young. All is changed—the deep silence of nature's solitude broods over the place, and we leave it with strange fancies in our minds. Let it stand, we say, for generations yet unborn to wonder at. It is now erect and Time can scarcely mark it with anything like ruin; it has stood, and it will again stand, the fury of the elements and the storms of ages "alone in its glory"—alone beneath the blue canopy when countless stars gem the empyrean vault—and alone when the whirlwind curls over the mountain, and the thunder shakes the valley, and the lightning tears the hill. Ages have passed, and the hands that placed the old stones beneath the huge monument are less than dust—their beating hearts are silent forever! they are forgotten as if they had never been, and have flitted like a shadow, evanes-

cent, indeed, and are now numbered with the things that are no more; but the old temple is still firm and secure, and we hope it will remain on its firm bed until we shall have vanished like a dream, for Gower would almost cease to be Gower if it lost this great lion of the past. So much for its history and antiquity, now let us have what tradition relates. There are so many legends about the old stone that I cannot enumerate them all."

Here we stop, for the traditions are too fabulous to record here. After spending the night in Old Walls, we walked to Llanmadock, a village near the little farm where I was raised called Llagadranta. In Llanmadock resides a lonely sister, one of the acquaintances of our youth. She has been in the Truth, and held firmly to it in complete isolation for about thirty-five years. She has charge of the village post office and accommodates summer lodgers. With her we put up for a few days, while we daily wandered over hills and through fields, and devoted a little time to remembering "the happy days of yore, gathering up the shells on the shore." Here is the place for quietness for you, a stillness that may paradoxically be termed deafening. But we can take real rest here, undisturbed by the rush and noise of city and town life; and then, too, it is a most healthful spot. On the north is the Burry River, and on the south the Bristol Channel; and it is only about eight miles across Gower from the one to the other. One day we walked about five miles to Rhossily, to take a look at the Worm's Head, and back to Llanmadock. Worm's head is the western extremity of Gower. It is a narrow neck of land running out into the sea about a mile. There are to be found the Smuggler's Cave, Devil's Bridge, the Blow Hole, etc. It is a very bleak and stormy place, about which much has been written by travellers, but not of interest to record here.

Having feasted upon the scenery and atmosphere around the home of my childhood days, we returned to Mumbles, the home of Sister Williams' youthful days, where I first met her and took her "for better and for worse," which has proven to be for "the better" minus "the worse." And now we are again to visit with our folks to our hearts' content, while matters are being shaped for to start on another tour.

We ought not to pass Mumbles without saying something about the Truth's affairs there, and still it is difficult to know what to say, and perhaps more difficult to say anything without giving offense. Mumbles is the place from which started the work of the Truth nearly forty years ago that effected what in the "Ambassador" was termed "The Revolution in South Wales;" and, by the way, our poor Bro. Goldie was the man to first introduce it to Bro. W. Clement, sister Williams' father. Bro. Goldie, it will be remembered, is the one in whose behalf we appealed in January, 1902, to which there was a hearty response. When we were in Mumbles the news came from Liverpool of his death. As soon as we received the contributions in Bro. Goldie's behalf we requested Brethren John Matthews and J. K. Clement, of Mumbles,

to act as trustees in the monthly payment of such a sum as they thought needful for the support of Bro. and Sister Goldie, this being a better way for them to benefit by it than if we handed it all over in bulk—this on account of circumstances we need not explain. A little while before the news of Bro. Goldie's death came to Mumbles we had handed over the last installment, making in all £48 .. 1 .. 3. The balance is being sent to Sister Goldie monthly. She is living with one of her four sons. It is hoped that when the fund is exhausted they will be able to provide the little their mother may need. Those who so readily responded to the appeal may feel gratified in having helped in a most worthy and distressing case of real necessity.

Yes, it was Bro. Goldie that spoke the first words on the Truth to Bro. W. Clement in Wales; and Bro. C. was just the fearless sort of a man to send it going, and he had the platform power to put to flight opposers. Both he and Bro. Goldie are now numbered with the dead.

But we started to say something about the present status of the Truth in Mumbles. Well, it is very different from what it was when it commenced its "revolution in South Wales." There were three small bodies there when we arrived, and we can hardly say the number has been reduced now. There has been a nominal union of two, but it was considered an amalgamation without unity. This dual body is under the dominion of the "Temperance Hall Party," and, of course, must, outwardly, refuse fellowship to all who cannot subscribe to the Birmingham "amended statement" on the responsibility question, though inwardly, no doubt, the absurdity of the innovation is felt—and the injustice of it ought to be felt, and felt strongly enough to protest from the house-top as loudly and earnestly as Luther ever cried out against Rome. But the real situation was aptly expressed by another South Wales ecclesia, when asked by a brother to consider the justice of the Rallying Movement: "When Birmingham moves we will move." That expresses the general attitude of the Amendmentists; but the confession is as frank and foolish as the position is false and unjust.

This dual ecclesia consists of about, perhaps, twenty members, and during their division half of them have been meeting in the village of Norton and the other half in Mumbles, about half a mile apart. Before we left they had compromised sufficiently to meet together sometimes in the one place and at other times in the other. The fact is, such a spirit of division has got hold of the brethren since that caused by the "amendment" innovation, that the most trivial dispute sends one part here and the other there. Is it to be wondered at when leaders will compass land and sea to divide ecclesias because some cannot see any scripture evidence for enlightened, unbaptized Gentiles appearing for judgment with the saints "to receive in body according to what they have done, whether good or bad?" and this, too, after brethren had dwelt together in unity for forty years without ever making such a side

question a test of fellowship. But it is an inflexible law that "like begets its like," and so discord advocated in what is regarded as headquarters begets discord among all who are susceptible of being subservient to human leaders under the fear of being excluded from Intelligence columns and of being deprived of visits of special lecturers—the intimidating means employed of late in England.

In Mount Zion Chapel, the place where the work of the Truth commenced in South Wales, and where there has in times past been an ecclesia of about a hundred members, there is a small body of about twenty. This was our old ecclesial home, and here there are some who entered the race when we did, and here our relatives meet. Their principal man for the public work of the truth is Bro. J. K. Clement. Old associations made Mt. Zion seem like home to us, and so there we went, and, by request, delivered a number of lectures and addressed the brethren in the week-night Bible class. But the door to fellowship here was barred. Not that the ecclesia refused fellowship to us; but the position it occupied in relation to fellowship on the Inspiration question stood in our way. We hoped (and still hope) that they would see the necessity of protecting themselves from compromise with the blighting theory that Inspiration may be responsible for errors in the original Scriptures. This ecclesia had the boldness several years since to send a protest to the *Visitor* against the editor's errors on sin in the flesh and the relation of Christ thereto. But notwithstanding that those errors are still held along with that of possible erring inspiration, they inconsistently remain in their compromising position, and so in their Sunday morning meetings we were like strangers in our old home.

We were blamed, it seems, for consenting to deliver lectures under their auspices; but so long as true fellowship is not compromised, it is a duty to be as friendly as possible with those you regard as standing in a wrong position, especially when you do so with a hope that they will eventually take a consistent position.

When we visited Mumbles in the year 1900, we attended one of the meetings of the "Walker Party," as they are called by some, and found that they were not disposed to meet us and reason upon the situation, but preferred to air some local complaints they had which did not concern us and which they had no right to gossip about. So this time we did not visit them at all. While we were in Mumbles, Sister Roberts and her daughter, Sister Sarah Jane, came there; and, of course, they met with the "Walker Party," and a very sad spectacle it must have been to Sister Roberts when she would compare the meeting she was now attending with that of thirty-five years ago in Mt. Zion chapel. We met the two sisters in the street and exchanged friendly greetings. Sister Roberts said she deplored the fact that we were separated; and I answered that perhaps a frank and friendly treatment of the matter might show that the separation was unnecessary. That if she was

willing I would like to talk with her quietly over the matter for a short time when convenient. No; she thought that nothing more could be said or done; but she was good enough, and confident enough in her own esteem, to say: "I will pray for you." In a general way we all need to pray for one another, but if I thought for a moment that we are wrong in standing upon the old foundation upon which the Truth stood, and upon which its best work was done for nearly forty years, I would soon change my position without the prayers of any one. It is quite possible for one to become a victim of self-righteousness and imagine that one's prayers have special privileges over those of others. The sin of casting out of fellowship those who have stood in the ranks for forty years because they cannot subscribe to a technical innovation which is confessedly not a fundamental principle, is not to be wiped out by prayer only. Let those who have caused the division on a side issue throw down their artificial legislative barriers and cease to shut the door of fellowship against true brethren and then their prayers will avail for themselves and for others who may need them. These divisions have proven very detrimental to the Truth in Mumbles, it being impossible to get the people to listen to it.

Swansea is a seaport town of nearly one hundred thousand inhabitants. At one time it was the great tin mart of the world, and to it have been brought the precious metals from all parts of the world. It is five miles from Mumbles, and in the days of the Truth's infancy there we often interchanged visits. For some time there has been two meetings there, both identified with the Temperance Hall, Birmingham, but divided by local quarrels. There, too, there has been a patching up recently which is called amalgamation without unity. To those who held what was the old meeting place before their separation, we wrote, asking them if they did not think it to be their duty to give the Rallying Movement a hearing. We did not know who the secretary was, and therefore sent our letter to one of the leading brethren whose address we had. He replied that he had passed in our letter to the secretary. That was the last we heard of that. Talking to some of the members we saw that they wondered that division should exist upon such a question as that of Gentile resurrection; but there again, it is the officialism of a few that runs the whole institution—by political methods and not in accordance with the principles of fraternity and love and truth which characterizes the true ecclesia of Christ.

Well, we had now nearly passed through a winter in England and Wales. It had been cold, chilly cold, but not frosty and not of that kind of cold that we have in America that reaches into the very marrow of our bones. American houses are kept much more comfortable by the many warming devices which the severity of our winters have caused to be invented. The old fire places are still the only means of warming many of the houses in England, and they fall short in that there is no radiation of the heat—indeed

much of it goes up large open-mouthed insatiable chimneys. We were often cold, but we did not "catch cold," and we entirely escaped the "chills" which we are often the suffering victim of in America. Taking all things into consideration, we would much prefer old England's winters to those of North America. Some say you can get any sort of climate you like in America. True, but there are few who have the means and the domestic and commercial conveniences to run about after various sorts of climate. The only final and complete cure for these evils is the coming day when adaptability and equilibrium will be perfect in all the universe.

Bro. Hall, the Secretary of the Up and-Be-Doing Movement, now informs us that all is ready for us to start on our second tour, which is to include Northampton, Barnsbury and Camberwell, London, New Romney, Kent, Leeds, Sowerby Bridge, Huddersfield, Elland, Heckmondwike and Blackpool, and it is to occupy about nine weeks.

(To be continued.)

The Christadelphian Advocate.

SEPTEMBER, 1904.

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DISCONTINUANCES.—A large majority of our subscribers prefer not to have their paper discontinued in case they fail to remit before expiration. It is therefore assumed that unless notification to discontinue is received, the subscriber wishes a continuance.

Amid deafening noise of cannon and blinding smoke of battle, with thousands of men falling in cruel war and other thousands groaning in pain from wounds received from their fellow men, Russia has broken out in songs of gladness because an heir to the Russian throne is born. But what is it to be an heir to the Russian throne? It is to be an heir to a life that must hang in doubt daily, a tar-

get for the assassin's bullet or the victim of the dagger of the avenger. This, so far as individual life goes; but more than this, it is to be an heir of political trouble, war, and perhaps a final war that shall wipe the empire off the earth and give place to one who alone can cause peace to bring repose to a troubled, warring, wicked world.

Russia is still losing ground before the victorious Japanese; and daily she is getting into trouble with Britain and other nations on account of the impudence of her raiding war ships. Whether Britain can put up with such insults and wait till Japan shall conquer sometimes appears very doubtful. From the signs of the times point of view we are left to wonder what the out-come of this unlooked for cloud will be. Will it prolong the end hoped for, or has Providence a surprise for us that will cause "the vision to speak" in a manner not yet discovered? Though

mist and darkness may obscure the prophetic horizon for a moment or two, faith and hope falter not; for the promises of God are sure and certain, and ere long they will find their fulfillment in filling the earth with the glory of the Lord as the waters cover the sea.

A little relief goes out to the suffering thousands of Russians as the result of the birth of a son to the Emperor. They will be thankful for this crumb of liberty thus granted; but the world will never know what liberty is till the Prince of Peace shall teach it the lesson—that liberty is the right to do the right; and the right is whatever God commands. To Him from whom all blessings flow must the groaning and oppressed world look for life and liberty.

“When will this cruel war be over?” is a question which comes from many a languishing heart. What a slaughter house the world is! All hail the day of peace! A Prof. Chas. Richet says that 14,000,000 human beings died in consequence of war during the nineteenth century. “Napoleon,” he said, “is usually credited with having caused the death of 2,000,000 men. As a matter of fact 8,000,000 died for his glory. The war of the Crimea cost 300,000 lives, the American civil war 500,000. Prussia doomed 800,000 men to death between 1860 and 1871, the Russo-Turkish war 400,000. “The wars in the South American republics are generally laughed at,” continued the professor, “but as a matter of fact they

are far from ridiculous. In the nineteenth century they cost, all told, 500,000 lives, and the South American republics are not overburdened with citizens, are they?”

“I am sorry to say that the twentieth century bids fair to rival the nineteenth century in the killing line.”

We have had to disappoint some, not being able to respond to their invitations to help them in heralding the Truth. We are busy yet in the office; but we expect to be able to run here and there again in October—to Henderson, Ky., and to the State of Nebraska—points widely apart, but we will try to meet the demands.

A sister wrote wondering, with some others, why we did not answer a “serious charge” made by the editor of the *Christadelphian* in the May number of that paper—that we had “manufactured” a quotation from Dr. Thomas. So we have answered, it is type, but has been crowded out this month.

A shipment of “The Great Salvation” and “The Truth” has gone out St. Louis, and Bro. Teas is there in charge to distribute. The other literature allotted for the purpose is nearly all ready, and will go forward as fast as Bro. Teas can handle it. The first shipment weighed over 500 pounds. Altogether there will be about a ton of literature distributed at the Fair. This ought to bring some good results, but whether it does, visibly, or not, those who have so liberally contributed will not lose their reward; for it is the work done, and the motives actuating that treasure up “where neither moth nor rust doth corrupt.”

INTELLIGENCE.

BURNLEY (Lancs). We have little to report in the way of change, only we have been pleased with a visit from Bro. Bibbs of Blackburn, who on Sunday, July 31st, gave us an exhortation and lecture, the subject of lecture being, "The four states of the human race," both addresses being very interesting. We were pleased to have a few strangers at our meeting and hope that the seed sown will bring forth fruit to the honor and glory of our Heavenly Father.

A. BARLOW.

HAMILTON, ONT.—Dear Bro. Williams, can you please find space for this apology and explanation for a neglect of duty on my part. The matter is in regard to the death of our sister Clara Williams, wife of our Bro. A. E. Williams, and sister in the flesh of our Bro. E. H. Chart of Toronto. Now I had great respect for Sister Williams and such a thing as a slight never entered my mind. I was simply waiting awhile until the smart of the blow should be passed from our brother so that I could speak to him as to the particulars of the funeral before writing. I was taken sick and had to go to the hospital. Bro. Williams then very kindly looked after me and acted as the secretary in my place, during which time I saw the matter was reported from Doon by Bro. Cole, at which place Sister Williams was buried, so I did not think it necessary to report it again, so that is the reason why I omitted it from my last letter. I have since heard that some have considered it as a slight, so I now humbly apologize and ask forgiveness from all concerned. I am very sorry that it should have so occurred and I will try to be more careful in the future. Believe me your brother in hope of life more abundant at the return of Christ.

JOHN W. HANNAFORD, Sec.

HENDERSON CO., KY.—Since our last report we have been cheered by the addition of one more to our number. On the 30th day of March, Mrs. Laura Davis passed through the waters of baptism, having given a good and intelligent confession of her belief in the things concerning the kingdom and name of Jesus. Sister Davis was formerly neutral and

came to a knowledge of the Truth by study of the Word together with the Truth's literature and association with those of like precious faith.

W. J. GREEN.

HERIOT BAY, VALDEZ ISLAND, B. C.—July 19, 1904. Dear Brother and Sister in Christ: The ever welcome *ADVOCATE* just received and read. I felt that I could not refrain from expressing my thankfulness and gratitude to our ever Merciful Father in permitting you to again reach your home in health and strength, ready to take up the "labor of love" which you have so earnestly pursued in the past. We hope and pray, dear brother, that you will be enabled to continue the good work, and obtain the "promised rest," which all of God's faithful ones will receive at His own appointed time. I little thought, at your departure, what a trying ordeal I would have to undergo before your return, it has indeed been a severe trial at times. I almost feel ready to sink beneath the burden, but I daily pray for health and strength to bear with patience and meekness all the trials that a just and merciful Father may see fit to put upon me. Surely we are to be tried "as by fire," and "whom the Lord loveth He chasteneth." Oh, what comfort we get from such assuring words. If it were not so, we would but feel ready to despair. I have had such encouraging and comforting letters from the dear brethren and sisters, far and near. I hoped to receive a word of cheer and comfort from you, but you were so far away. I have well nigh given up all hope of seeing our beloved brother Yeatman this side of the Kingdom.

The most careful and untiring search has been made, but not a trace of his whereabouts could be obtained. Oh, if we only knew of his resting place it would somewhat lighten the burden. But we have every assurance that he, like Daniel, will "stand in his lot at the end of the days," for even the sea must give up its dead. I find that to care for a family of seven little ones is no light task; but I hope with the aid of our merciful Heavenly Father to try and keep my little ones together, and bring them up in the nurture and admonition of the

Lord, and run with patience the race that is before me. My strength seems renewed each week on receiving words of encouragement from my brother (Bro. James Cook). I feel my isolation keenly, there are no brethren nearer than Vancouver, about 100 miles away; and I know not of but one on the Island that is interested in the Truth. He has many of our books and reads the *ADVOCATE* regularly. I believe he understands and loves the Truth. I hope yet that he will see the necessity of going a step further. I fear I will tire you with my woes and heart's aches, but, dear brother and sister, are we not always ready to "bear each other's burdens." Will you kindly express my thankfulness and gratitude to the brethren far and near who have done so much in helping bear each other's burdens through the *ADVOCATE*. May the grace of our Lord Jesus Christ be with you all. Hoping and praying that the days of our mourning will soon be ended and the Son of Righteousness shall arise with healing in His beams, I remain, your faithful sister, patiently waiting for the manifestation of God's glory through our Lord Jesus.

E. YEATMAN.

[Dear Sister: Be assured our deep sympathy was with you in your great trouble; but we were taxed to the full at that time. Your troubles came up in our mind when we passed your old home in Newton, Wales.—EDITOR].

LEEDS (St. George St.) We have to report the addition to our ecclesia of Bro. and Sister P. Bartram, from Manchester, where they were in connection with an ecclesia in sympathy and co-operation with the Fraternal Visitor. Our position upon the Inspiration Question (and others) was laid before them which they accepted.

Since our last report we have been visited by the following, who united with us in fellowship at the Lord's table: Bro. and Sister Lord of Lumb, Bro. Cook (who was in Leeds for a few weeks) and Sister L. Cook, of London; Bro. Barlow and Sister E. Barlow, of Burnley; Sister Crabtree, of New Zealand, and Bro. Overton of London. Bro. Lord gave us a word of exhortation, basing his remarks upon the life of Paul, who also exhorted us to "put on the whole armor of the Lord." Bro.

Cook lectured upon "The House of God," and on July 10th Bro. Overton spoke both morning and evening, subject of lecture being "From Artizan to Emperor," when many interesting features of the private and public life of Jesus were dealt with. On May 17th, Bro. Albert Hall and Sister Emily Lomas were united in marriage. Our Secretary, Bro. A. J. Dudding, is now in Hull, where he may be for some time; being a willing and earnest worker for the Truth, we miss him. Bro. Alf. Burnell has been appointed to take his place.

LOWELL, MASS.—The Lowell Ecclesia decided to hold, God willing, a fraternal gathering, Sunday, October 2nd, to be held in Pilgrim Hall, 694 Washington St., Boston, and invites all the surrounding ecclesias. All brethren and sisters of like precious faith are cordially invited to join us and enjoy the sweet fellowship of those who will assemble on the occasion. We are still endeavoring to make the Truth known to the alien world around us, always contending earnestly for the true apostolic faith. May our heavenly Father bless our efforts and grant unto us a crown of immortality at the second appearing of the Lord from heaven.

Your brother in hope of eternal life.

R. F. EVISON.

MALONE, VA.—My Dear Brother Williams: I am glad to hear of your return to America again, for we need your instructions where they are appreciated. I did not think you could change all the brethren over there, for we are told "there needs be divisions among us, but woe unto them by whom they come." The twelve tribes of Israel divided and made war against each other. Paul and Barnabas separated. So we need not be surprised in these latter days to have divisions, but let us press on towards the mark of the calling in Christ Jesus, when all disputes will be settled at the judgment seat of Christ. I for one am willing to wait patiently until we stand before Him for I do not desire to set in judgment against any brother. I am reading the Scriptures and putting the best constructions on them for my own good. I must think Christ died for all of our sins,

Adamic and personal, for if it were not for our Adamic sin in our nature we would not be prone to sin personally. So I think Jesus died to remove the cause and the disease will be cured. Now as I am over four score years old, Jacob said to the King of Egypt he was one hundred and thirty-three years old and his days were few and full of trouble, and this seems to be my case. This may be the last letter I will write to you on account of my age and feebleness, but I hope to meet you in the Kingdom of God and receive the promise of the Holy Spirit and be among them that the Lord our God shall call, as Peter tells us.

Your brother in the one hope.

J. F. EDWARDS.

[Bro. Edwards is one whom Dr. Thomas brought into the Truth.—EDITOR.]

NEW KENSINGTON, PA.—We are very glad to learn through the *ADVOCATE* that you and Sister Williams have arrived home safe after your visit to England, and we are very glad to learn that your labor in behalf of the Truth was not in vain. It did us good to learn that there were warm hearts to give you such a hearty welcome upon your arrival there; but oh, how sorry I felt when I read in the August number of the *ADVOCATE* of brethren that have been champions for the Truth, refusing to meet you with a view to removing the present misunderstanding in connection with the condemnation question, also to try to agree upon the responsibility question, and come back where the body had always stood, until the late controversy arose.

Some years ago I used to think what brave and bold man we had to stand up in defense of the Truth, and who would meet anyone—ministers, infidels, or false teachers of any description; but alas! I am so sorry to have to think different now. Dear Brother, if you are in error and teaching heresy is it not any brother's duty to meet you and try to convince you of it, and show you the truth?

Most assuredly it is.

We highly commend you for the noble work you have been engaged in for the last nine months while in England, and hope you will hear of good results for some time to come; and may God spare

you for the truth's sake to continue your noble work.

We have not any encouraging news to send from here. Our Ecclesia is decreasing in numbers of late, the work being so poor that brethren working in the tin mills have to seek employment elsewhere for they have closed two new Kensington plants indefinitely. So we first lost, by removal to Chicago, Brother and Sister E. J. Woolliscroft, Sen., now we have lost Brother and Sister Edward Woolliscroft, Jr. by removal to Canton, O.

But we are getting along very harmoniously in the Truth, no crotchets or any schismatical questions of any description to mar our peace and unity. We still have our Sunday School in our hall every Sunday morning at 9:45, breaking of bread at 11 o'clock, and Bible Class on Wednesday evenings; and we still mean to continue our exhorting one another, so we will be ready for a joyful meeting of our Lord the Christ.

Yours fraternally,

A. COOKE.

TORONTO, CANADA.—Greeting in the Lord. I am pleased to announce the immersion of Mrs. Geo. Reed, wife of Bro. Geo. Reed, on April 24th, after a good confession of faith in the first principles. She was baptized into the name of Jesus anointed, the only name given among men whereby we can be saved." I would also like you to announce that our place of meeting after September 1st will be Occident Hall, southeast corner of Bathurst and Green streets, room 3, first floor, where we will be pleased to meet with any of like faith who come our way. We are pleased to hear of your safe arrival home and hope that you may be permitted to continue your good work for many years to come, if our Lord delay his coming; for I know of none who have the courage and ability and zeal for Truth you have just manifested in your touring of England, and also your willingness to enter into debate with any who have the courage to attack our stronghold. It would please us to hear of someone who has the courage to defend their doctrines in a public discussion, as this always helps the Truth.

With best wishes for yourself and Sister Williams.

I remain your brother in Christ.

GEORGE MOAT,
Toronto Ecclesia.

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THE CHRISTADELPHIAN
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

*The Promulgation and Defense of "The Things Concerning
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TABLE OF CONTENTS.

THE POWER OF FAITH - - - - -	553
A SERIOUS CHARGE—TRUE OR FALSE - - - - -	558
THE UP-AND-BE-DOING TOUR IN ENGLAND—HS IT BEEN A SUCCESS? -	567
RETROGRESSION DEPLORED - - - - -	569
EDITOR'S TOUR IN ENGLAND. - - - - -	571
THE PRESENT SITUATION IN ENGLAND - - - - -	572
EDITORIAL - - - - -	578
INTELLIGENCE - - - - -	580

LETTERS.

T. E. Boddington, J. J. Heckman 2. D. Lemon 2, T. Cronkhite, J. W. Teas 9, E. Barlow, T. C. Warwick, D. Tolton, E. B. Phillips, E. Jones, M. Hewitt, J. A. Eldred, A. W. Linnecar 2. E. B. Sanders, M. F. Pilkington, A. W. Smith, S. Busby, M. E. Greenlie, L. Morris, C. C. Vredenburgh 2, H. G. Bishop, R. T. Williams, C. J. Edwards, J. Hirst, D. Soothill. A. W. Linnecar, Albert Hall, E. Hemingray, J. Johnson, F. Chester, A. C. Edwards, L. Wortham, Della Holtsclow, W. R. Landrum.

RECEIPTS.

G. Mouat, N. H. Edwards, P. Wale, W. R. Lundrum, G. H. Sunley, George Moat, V. A. Fuller, A. C. Edwards, N. B. Blanton, B. F. Mickley, L. F. Riggs, A. Bruce, C. W. Hardy, W. I. Warner, S. T. Linton, W. J. Green, A. G. W. Sherman, W. H. Halls, J. A. Eldred, Bro North, J. B. Releigh, J. Eastwood, J. L. Presley, J. W. Teas.

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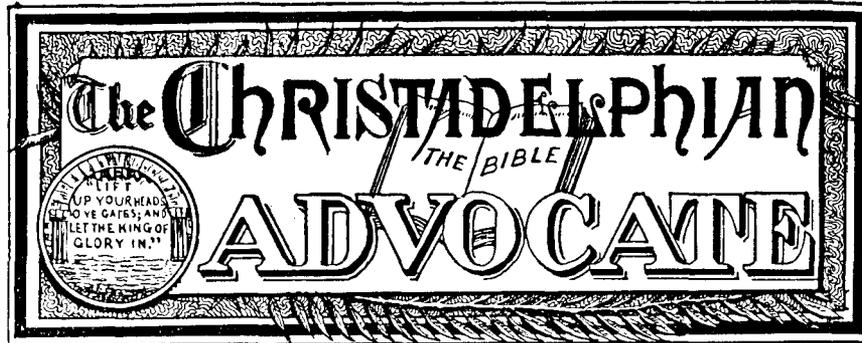
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THE POWER OF FAITH.

II Cor. v: 7—"WE WALK BY FAITH AND NOT BY SIGHT."

Much is said concerning faith in the Holy Scriptures, especially in the New Testament, and great stress is laid upon it, especially by the author of the Epistle to the Hebrews. This is not very difficult to be accounted for. Ever since the fall of man, we have been entirely dependent on the mercy of God through a Mediator. The Mediator provided in the mind and forethought of the Deity was not manifest in plain sight to our first parents, but was made known in promise and taken hold of by the eye of faith by Abel, who associated with it a lamb, for a sacrificial offering; whereas Cain, his elder brother, not seeing anything farther than by natural sight, omitted that which would be an evidence of faith in God's promise. These two sons of Adam represent the contrast between "walking by faith" and "walking by sight." Their history being the tragical death of the first martyr, "who being dead, yet speaketh," and the crime of slaying him, being the result of Cain's walking by sight, which in his case was highly displeasing to the Deity.

In the call of Abraham to leave his father's house, and his father's religion, for Terah, the father of Abraham and the father of Nahor, they served other gods; for in Chaldea, where they lived, was an idolatrous nation. So Abraham being called to renounce idol worshipping, in order to do so effectually was required to separate himself from the land of his nativity, from Ur, the beautiful second city "of the Chaldees excellency," and to "go into a land, which he should afterwards receive for an everlasting possession." The Deity implicated to him that if he complied with the terms of this promise, he would be assured an exemption from the common lot of humanity, which is death. The terms of the contract were an everlasting possession of the inheritance of the land of Canaan. Canaan was not a wilderness, uncultivated and uninhabited, but "a land of brooks and water, of fountains, and depths that springs out of valleys, and hills; and a land of wheat and barley, and vines, and fig-trees, and pomegranets, a land of oil, olive and honey, a land wherein thou shalt eat without scarceness, thou

shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Such is the glowing description which Moses gave to the children of Israel, when they neared the time of their entering into the land, 470 years after the Covenant was made and confirmed to Abraham. The Covenant-promise made to our father Abraham is still a valid contract, made sure to him, although 3,800 years have passed away, and Abraham has laid in the tomb of Macpelah the greater part of the time, never yet having possessed even the breadth of his foot of the land. He died in faith that he would rise again, and enter upon his possession. The Deity has put himself on record as the "God of Abraham," which term explained by the Lord Jesus means, that Abraham will not be abandoned, for those of whom God is their God shall not perish forever, shall be raised from the dead, and enjoy that eternal life, which the everlasting possession of the land means. He was not required to travel by his own sight alone, he was guided, no doubt, by angelic agency. He traveled by faith, being assured that God was able to make good his promise. Again it is written in Heb. xi: 8, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he 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." God constituted Abraham a father of many nations, when as yet he had no offspring in the presence of that God whom he believed, who makes alive the dead, and calls things not in being as though existing; who, contrary to hope, believed with hope, that he should become a father of many nations, according to that which had been spoken, "Thus shall thy seed be." The father of the faithful has set a good example for all his sons and daughters to follow; for we are also taught by the Spirit of God through the Apostle Paul that we "Walk by faith and not by sight."

The Lord Jesus the Christ, after he rose from the death state, appeared unto his disciples, not in Jerusalem, but in Galilee. For he had distinctly informed them at the time, when they were eating the Pascal supper, that "all ye shall be offended because of me this night, for it is written, 'I will smite the shepherd and the sheep shall be scattered.'" "But after that I am risen I will go before you into Galilee." In furtherance of this arrangement, the angel that spake to Mary Magdalene and the other Mary, when they were looking into the tomb, and they not seeing the body of Jesus, were perplexed and affrighted; and he saith unto them, Be not affrighted, ye seek Jesus of Nazareth which was crucified, he is risen, he is not here. Behold the place where they laid him; but go your way, tell his disciples and Peter that he goeth before you into Galilee, there ye shall see him, as he said unto you." "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me, and see, for a spirit (or more probably a *phantasma*, see Griesback Marginal reading.) hath not flesh and bones as ye see me have; and when he had thus spoken, he showed them his hands and his feet. Then were the disciples glad when they saw the Lord." It appears that from the Crucifix-

ion to this time the disciples had all given up that Jesus was the Christ. The reports which the women had circulated that he was risen from the dead, seemed to them as idle tales and they believed them not. See Luke xxiv:11. The people had testified that he was alive, that he had risen from the dead, Jesus had foretold of his death and resurrection after three days. Jesus had said to them, when coming down from the Mount of Transfiguration, "Tell the vision to no man, until the son of man be risen from the dead; and they kept that saying with themselves questioning one with another, what the rising of the dead should mean." They could not understand it. When Jesus had previously drawn their attention to the subject of his death, as a matter of persecution for to submit to, and as a necessity to bring in the everlasting righteousness of the ages, they opposed it in such strong terms that they failed to comprehend the meaning. Although the twelve Apostles and the seventy disciples had already finished a mission to the cities of Israel in preaching the Gospel of the Kingdom, they healed the sick, and they found by their experience that even the devils were subject unto them. When they gave in their report, Jesus replied, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." To the twelve Apostles distinct mention is made of their appointment to occupy twelve thrones in the time of the regeneration, judging or ruling the twelve tribes of Israel. These testimonies show that the death of Christ, at that period of time, was not considered a part of the Gospel. The Gospel of the Kingdom of God was preached and no mention made of the death of Christ. And after the death of Christ took place, all were offended. The Shepherd was smitten and the sheep were all scattered. And when they were informed of his resurrection they would not believe the report. They were not walking by faith, but were attempting to walk by sight. One of their number, named Thomas called Didymus, was not with them when Jesus came. "The other disciples therefore said unto him, We have seen the Lord; but he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

Thomas was probably more outspoken than the rest of the disciples; but practically they were all in the same dilemma; they had been disappointed in Jesus submitting to crucifixion. They thought he was about to deliver Israel from the Roman Power, to set them free, and restore the Kingdom of Israel. So they preferred to walk by sight, lest the second mistake be worse than the first. But while in this mood, while some were thinking of returning to their fishing occupation, another week rolled around, and the disciples met again, on another first day of the week, and Thomas was with them. "Then came Jesus, the doors being shut, and stood in the midst, and said: Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." We see in this record the great magnanimity of the Deity, in allowing those marks in the hands and feet and side of Messiah to remain, whereas if he had put forth miraculous power and removed those marks, these poor unlearned Galileans could not have recognized their Lord and Master, whereas by complying with their mistake in walking by sight, they received the well deserved rebuke,

"O inconsiderate, and slow of heart to believe all which the prophets have spoken, was it not necessary for the Messiah to have suffered these things and to enter into his glory? And beginning from Moses, and through all the Prophets, he explained to them, in all the scriptures, the things concerning himself."

This period of time seems to be unique; it seems to have been a peculiar epoch. It was the closing of the Mosaic system, and the unfolding of the new Order, and the sacrificial character of the name of Jesus Christ; which had first to be enacted before their eyes, in a tragic death, before it could be incorporated into the new system. It was one of those things that "waited for the time of emendation"—Heb. ix:10—when the Mosaic Law was subject to revision, when the priesthood should be changed. Consequently, the laws would be changed, by the offering up of the "Lamb of God that taketh away the sin of the world," which was attended by the wonderful phenomena of the rending of the veil of the temple from the top to the bottom, of the great darkness, which obscured the land from the sixth to the ninth hour. This darkness reminds us of the darkness of Egypt, and with this thought we are confirmed by the testimony, in Apocalypse xi:8, which says that our Lord was crucified in Egypt: "and the earth trembled, and the rocks were rent, and the tombs were opened, and many bodies of the sleeping saints were raised; and coming forth from the tombs, after his resurrection, went into the Holy City and appeared unto many."

These wonderful attendant circumstances gave solemnity to the passing away of the Mosaic system, which was a "schoolmaster to lead unto the Christ."

Up to this time the priests lips were the guardians of knowledge and Jesus had scrupulously avoided interfering with any of their rights and honors. When he cleansed the lepers, he directed them to go and show themselves unto the Priests (for a testimony unto them that he respected the Law, as long as it was in force). He took pains not to provoke a controversy with the rulers, for when he opened the eyes of the blind, he would warn them, not to make him known. But after his sacrificial death on Calvary, and his resurrection, and before his ascension from the Mount of Olives, "he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, beginning at Jerusalem; and ye are witnesses of these things, and behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." The opening of the understanding of the disciples, including Peter, who was foremost to be offended at Christ for his willingness to suffer death, resulted in a wonderful change. Peter mentions it in his first Epistle i: 3 saying, "Blessed be that God and Father of our Lord Jesus Christ who according to his great mercy has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled and unfading, preserved in the heavens for you." Jesus occupied forty days, in which he shewed himself alive after his passion, and communicated with his disciples, perfecting their understanding in the things of the kingdom of God, and adding thereto the things of the name of Jesus Christ.

These teachings were confined to the disciples. There was no public proclamation of the Gospel in its entirety, until the day of Pentecost, which was seven days after his ascension to heaven. So when the Day of the Pentecost was fully come, the Holy Spirit descended, and abode upon each of the one hundred and twenty disciples that were assembled in that upper room in Jerusalem; and so being empowered by the descent of the Holy Spirit, Peter rose up with the eleven Apostles, and testified to the congregation concerning the character of Jesus of Nazareth, whom the Jewish nation had been guilty of putting to death; but which at the same time was in accordance "with the determinate counsel, and foreknowledge of God." Hence God had required of Jesus to become a sin offering, for the nation, and not for that nation only; and his obedience was the crowning test of his character, for he was made perfect through his sufferings. From this time forth the Cross of Christ holds a proper place in connection with the Truth. Paul the Apostle, in Gal. vi:14 says, "But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. I must now mention very briefly that the sufferings of Christ for his people, are never to be forgotten, for when the restoration of Israel shall take place, and Christ comes to claim Jerusalem, as the Metropolis of his authority, and the question is asked, "Who is the King of Glory, who?" "One shall say, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Then shall they look upon him whom their forefathers had pierced. Then shall they be in heaviness and regret. But a fountain shall be opened for them in the house of David for the inhabitants of Jerusalem.

So it is that whom not having seen we love, on whom, not now looking, but believing, we rejoice with joy irrepressible and glorious." So it appears that the great essential in our walk is to be guided by faith, and not by the natural sight. I will now offer one more scripture to impress this thought upon our minds; I refer to Mark's account of the barren fig tree in the 11th chapter. It appears that Jesus was hungry, and seeing a fig tree afar off having leaves, he came if haply he might find anything thereon, and when he came to it he found nothing but leaves. "And Jesus answered and said unto it, No man shall eat fruit of thee, hereafter forever. And the disciples heard it. And when the evening was come he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up by the roots. And Peter calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus, answering, saith unto them, "Have faith in God," or as the marginal reading renders it, "*Have the Faith of God.*" With these words I conclude for this time, recommending all to search and know what God has promised, and then to exercise faith, and confidence, for "he will perform the truth unto Jacob and his mercy to Abraham, which he has sworn unto our fathers, from the days of old."

JAMES WOOD.

Sincerity in truth and righteousness is a beautiful thing; but ignorant sincerity—deplorable, yet often beyond help.

A SERIOUS CHARGE—TRUE OR FALSE?

JULY 22, 1904.

DEAR BROTHER WILLIAMS:

In the May *Christadelphian* Bro. Walker makes a serious charge against you on page 230 in article entitled, "Souls Under the Altar." I watched for your answer in both June and July *ADVOCATES*, but as no answer has appeared, I think either you have not seen or heard of the charge, or the overtax on your time consequent on your arrival home has not left you an opportunity. Now if you have not seen the article and have no access to copies of the *Christadelphian*, I will try to send you my May number.

We, and many others, I think, would be glad to have you tell us in the *ADVOCATE* for August on what page of "Eureka," Vol. 2, can be found this quotation: "No body of life will come forth from the grave for judgment except such as have formed an identity and developed a character since immersion, such as Paul and Judas."

No offense intended by the request. With Christian love to yourself and, Sister Williams, I remain

Yours in the Faith of Abraham.

[This is written by a worthy sister, and we are not sure that she would care to have her name published.—EDITOR.]

Following is what the sister refers to in the *Christadelphian*:

There will be a great difference in the day of resurrection and judgment between these righteous "souls" and those wicked souls who would not worship at the altar at all. The wicked who have disgraced the profession of faith, and the wicked who have wilfully and deliberately refused the profession of the faith, alike "reap corruption" in that day; but the slain "souls" who have lost their lives for Christ's sake, in that day "reap life everlasting" according to His promise.

In a recent circular by the editor of the *ADVOCATE*, it is complained that the editor of the *Christadelphian* "excuses his work . . . by frequently referring to a few statements of Dr. Thomas which assert resurrectional responsibility of enlightened Gentiles. But he never says a word about Dr. Thomas plainly stating and reasoning in "Eureka" vol. ii, that "no body of life will come forth from the grave for judgment except such as have formed an identity and developed a character since immersion, such as Paul and Judas' (both probationers)."

We will say a word about this now. It is true that Dr. Thomas *asserts* the resurrectional responsibility of enlightened Gentiles. But it is not true that he point blank contradicts himself by saying '*No body* of life will come forth, etc.," *except* previously *immersed* bodies.

"What?" says someone, "Is not that what the above quotation says? The answer is that the above is not a "quotation" at all, although placed between quotation marks. No page is given, it will be noticed, but the page of volume ii, from which this entirely misleading paraphrase is manufactured, is page 240. We quote the passage *verb. et. lit.*, merely remarking that it is a

part of an exposition of Rev. vi: 9, and is therefore dealing with 'souls under the altar,' and not with rejecters of the gospel. Dr. Thomas deals with these in another exposition, viz, *Anastasis*; a treatise on Resurrection and Judgment."

Following this is given an extract from "Eureka" Vol. ii, pages 240-1:

ANSWER.

Now here is an effort to prove that we "manufactured" a pretended "quotation" which "is not a quotation at all;" and that we did not give the page and volume from which we "manufactured" an "entirely misleading paraphrase." Then the one thus endeavoring to indite us assumes to be the one who discovers and reveals the pages and Volume which we, it is intimated, had concealed.

We agree with the sister who asks us to answer this, that it is "a serious charge." But the facts will show where the misrepresentation lies; and, unpleasant as it is to be constantly refuting false charges, we are in duty bound to answer and put the responsibility upon the shoulders of him to whom it belongs.

This "serious charge" is a compound one, consisting of the following questions:

1. Did we give the pages and Volume and did we quite fully give *verb. et. lit.*, what Dr. Thomas wrote on the matter in question?
2. Is that a quotation which is here said not to be "though placed between quotation marks?"
3. Did we say that Dr. Thomas "point blank contradicted himself?"

4. Is it true that in the passage in question Dr. Thomas said what our assailed "quotation" declares he said? To the first question our answer is that we had twice published the passage more fully than our assailant does and that we gave the volume and the pages. We first published it in the *ADVOCATE* in the year 1898, page 41, followed by a list of questions to which the answers are given in words of the doctor found in the passage. Then we published it in our "Open Letter" to Bro. Moore in answer to his "Where Art Thou?" and it has been sent out broadcast ever since then, which was in February, 1900. Bro. Moore referred to its appearance in the *ADVOCATE* in "Where Art Thou," a book which the editor of the C. must have read, for he indorsed it, and at the time it first appeared in the *ADVOCATE*, in 1898, he was receiving the *ADVOCATE* monthly. He must therefore have known that our reference in the indirect quotation as "paraphrase" related to a well-known full quotation from Dr. Thomas, which had been kept public for about six years, repeated and circulated, some of the pamphlets containing it given out at the door of Temperance Hall in 1900, under the title: "The Chicago Ecclesia to the Christadelphians Throughout the World. In Self-Defense." Why did the editor of the C. conceal all these facts, and represent us to his readers as having concealed the real passage from the doctor, and "manufactured" a false quotation? Let him answer.

To the second question our answer is that it is properly a quotation. Our assulant admits it is a "paraphrase," and it is customary to place paraphrases between quotation marks. The important question is, Did our "paraphrase" or "indirect quotation" give the truth of what Dr. Thomas says in the passage and which we had previously published in full? Let any unbiased reader compare and he will see that it is precisely in accord with the entire passage. To the third question our answer is that we did not say, nor intimate, that Dr. Thomas "point blankly contradicted himself." Bro. Walker puts it in this offensive way; and he knows that to represent us as doing so provokes the prejudice of many of his readers who only see one side of the discussion. In our answer to Bro. Moore we showed that in 1857 Dr. Thomas asserted that a Baptist who is immersed in ignorance "professing a sectarian creed is immersed to join a church, that man is still in his sins of the past, and *will certainly be brought to Judgment on account of them.*" This was resurrection without enlightenment. Now by afterwards limiting resurrection as he did it is not necessary to say frowardly that he "point blank contradicted himself." His mind became more mature on the subject, and he was not the man to hesitate to advance because he had previously committed himself to an erroneous position. Now apply this to the quotation from "Eureka" and observe the careful reasoning there, and it will show that the doctor says exactly what our assailed quotation paraphrases, basing it upon sound and mature reasoning from well-established premises.

But "Anastasis" is referred to as a later production than "Eureka." This, too, we dealt with in the pamphlet replying to Bro. Moore, and we showed that there is a passage on "Anastasis" that must have been written previous to "Eureka," which may have been hurriedly transferred. It is where He says that the worthy will come from the grave in bodies like Adam's before he sinned. He says that the worthy will have "three bodies, more or less intimately connected—the first, the body of sin; the second, a body like Adam's before he sinned; and third, this second new body changed."—"Anastasis" p. 35, last par. In "Eureka" iii: pp. 585-9 he shows that the bodies of the raised ones are not like Adam's before he sinned. Please read the pages. Now I do not call this "a point blank contradiction," as the editor of the C. puts it; but I know that what the doctor says in "Eureka" was his final belief. So I make the same choice between "Anastasis" and "Eureka" on the matter in dispute. The fourth question is the most important one because upon it depends the right or wrong of the "serious charge." It must be evident that if I had intended to misrepresent the doctor I would not have published in full what he said and given volume and pages. Why the editor of the C. concealed the fact that I had given the volume and pages and published and repeated in full is for him to say. If he had forgotten it, which is to be hoped, then let him confess his lack of memory and remove his "serious charge" by a frank confession in the paper in which he made the charge. The question of whether we should have inclosed our

“paraphrase” between quotation marks of what had twice been given in full is simply a matter of choice with a writer. It is often the case that writers use quotation marks when they give only the substance of a passage from an author, especially when the passage is well known, as this was, or ought to have been before such imputations were risked. This is professionally called “indirect quotation.” The omission of the quotation marks is the exception, not the rule. Wilson, in his “Treatise on Punctuation,” than whom there is no better authority, says: “Marks of quotations may be omitted where the matter taken is not given in the exact words of the author.” From which it follows that the omission is only a permission; and therefore even technically my “paraphrase” was not deserving of the evil imputations it received from the editor of the C.

I think it will do good to publish, the third time, what we published from “Eureka.” And before we do so we must expose the excuse the editor of the C. makes. He says the doctor when he said “No body of life is resurrected except such an one, whose organization will give expression to a character extant before death” was writing of the “souls under the altar and not of rejecters of the gospel.” According to this the doctor should have said that “No body of life of the souls under the altar is resurrected,” except such (of the souls under the altar) an one whose organization will give expression to a character extant before death. This would make the doctor imply that there were some “souls under the altar” who had not “given expression to a character extant before death. Does the editor of the C. believe there were? Then the doctor says that they will not be resurrected *because* they have not “given expression to a character extant before death; and if this is a reason why some souls under the altar will not be resurrected, is it not a reason why souls not there will not be resurrected?

The fact is that the editor of the C. must know that all “souls under the altar” have “given expression to a character extant before death,” and that the doctor here says that “No body of life will be resurrected” except such, and this excludes “rejecters” from being resurrected, at any rate, to be judged as to “good or bad” in relation to a character they never “gave expression to” under the law that is to judge the “souls under the altar” at the judgment seat.

But the editor of the C. endeavors to leave the impression that the doctor was writing only of the good souls “under the altar.” Again he is wrong, for the doctor says, “Paul informs the saints of *both classes*—of that class who have ‘walked worthy of their vocation,’ and of that who have ‘walked after the flesh,’ *“since their immersion”*—he says of *“both these*, ‘Every one of us shall give account of himself to the Deity;’ ‘for we must all appear before the judgment seat of Christ; that everyone,’ etc. ‘Hence Paul and Judas will both be there to tell the story of their lives in a previous state of existence.’”

Is not this plain enough? Does the doctor limit his observations to the righteous here? But the editor of the C. says that he writes elsewhere of re-

jecters appearing at the judgment seat. Yes, and so he writes elsewhere of unenlightened Baptists appearing there; but does he not correct what he says of both and does he not renounce it all by saying here, when dealing specially with the judgment seat of Christ, that only two classes, represented by Paul as the "good" and Judas as the "bad," will appear there? How could the doctor have in his mind when writing this that Gentiles who have never been on probation will be resurrected to the Judgment Seat of Christ, when he emphatically declares that "NO BODY OF LIFE IS RESURRECTED EXCEPT SUCH an one, whose organization will give expression to a character extant before death?" That he means "a character" of baptized believers is evident from his words: "who have walked after the flesh since their immersion."

Would it not be the part of honor for the editor of the C. to admit what the doctor says here, and if he believes he erred, say so, and not try to prejudice his readers against a brother by what is to those who examine the facts a palpable misrepresentation that imputes dishonesty? Honor bright—if there is any honor left in this unreasonable, unscriptural, unbrotherly, reckless divisional stampede.

The editor of the C. says, "The wicked who have disgraced the profession of faith, and the wicked who have wilfully and deliberately refused the profession of the faith, alike 'reap corruption' in that day." Where does it say that both will reap corruption "*in that day*?" Will any intelligent man say Gentiles are included in the words, "We must all appear before the judgment seat of Christ; that every one may receive in body according to that he hath done, whether good or bad"? The fault of the "orthodox" world is in applying this and other similar texts to all men; but was it not the first lesson of the Truth, which all the brethren learned, that such passages did not belong to those of the outside world? The late innovation on the Adamic Condemnation and Responsibility question has caused its supporters to largely return to the mistakes which the first lessons of the Truth corrected.

But what about the words "reap corruption?" Does the editor of the C. properly apply these when he says that both Gentile rejecters and unworthy saints will "alike 'reap corruption' *in that day*?" Examine the verse (Gal. vi:7, 8) and it will be seen that the words apply to those on probation and not to Gentiles. It cannot be made to apply to Gentiles, because the "reaping corruption" is conditional, while all Gentiles will reap corruption whether they "sow to the flesh" or not; and thousands of them do "reap corruption" who never "sow to the flesh"—infants, idiots, and those who are "like the beasts that perish" in the wilds of uncivilized parts of the world, who are no more responsible than the beasts of the field. With those to whom Paul wrote the words in question, the matter of whether they should "reap corruption," on the one hand, or "life everlasting" on the other, was in the balance because they were citizens of the commonwealth of Israel and on probation for "good or bad."

Why does the editor of the C. say that "the wicked who have *wilfully and deliberately refused*" will appear at the judgment seat? Does he limit resurrectional responsibility out of Christ to these only? Or is he introducing these to arouse indignant prejudice, like the eternal torment advocate when he says that the wilfull and deliberate blasphemer ought to be tormented eternally? The editor is evidently apologizing for his theory here by singling out the "wilful and deliberate," seeming to be conscious of the injustice of resurrectional judgment for the enlightened unbaptized who do not "wilfully and deliberately refuse the profession of the faith," but who die unbaptized. It is begging the question to introduce the "wilfull and deliberate" refusers, for the claim contended for is not that wilfull and deliberate refusal is the basis of resurrectional punishment; but it is that "*enlightenment* is the basis of resurrectional punishment." It appears from observation that very few who are supposed to be enlightened and who die without baptism are "wilfull and deliberate" rejecters. Many of the children of Christadelphian parents grow up enlightened in and friendly towards the Truth; but die without baptism. We think it was the consciousness of the injustice and inconsistency of a theory that would raise all these for punishment with those who "disgrace the profession of faith" that caused the editor of the C. to ignore his real position and switch off to the "wilfull and deliberate who refuse the profession of the faith." Better abandon a theory that requires such a begging of the question—at least it would be better to cease cutting off from fellowship earnest and faithful and intelligent brethren on the grounds of a theory that impels its champion to so appeal to impulse and indignation rather than to stick to the real basis upon which the theory is built. When Bro. Roberts was asked in a meeting in Boston, by Bro. Thompson, would the children of Christadelphian parents who had died enlightened without baptism be raised; and if so would those of good intentions be rewarded upon the same principle that those of bad intentions would be punished, his answer was that they will remain in the grave. Hence, this again shows that the oft repeated motto of late invention, that "Enlightenment is the ground of resurrectional punishment" will not harmonize with consistency and truth, and its own inventors evade it and hide the facts with the dust of "wilfull and deliberate refusal."

Now, as we intend, the Lord willing, that this answer to the "serious charge" shall go to the brethren in England, by means of the *Christadelphian Defender*, we will here publish for the third time the full quotation from "Eureka" and let the readers judge of the real facts, and then account for the "serious charge" of the editor of the C. upon the basis of honor and fairness if they can. I will copy from the pamphlet entitled "The Chicago Ecclesia to the Christadelphians throughout the world. In self-defense," whose motto is, "Let not your good be evil spoken of."—PAUL. The pamphlet appeared as a "Supplement to THE CHRISTADELPHIAN ADVOCATE

for February 1900; and it is the one that was distributed at the door of the Temperance Hall, Birmingham, in that year. We have a good supply still on hand and they can be had for 5c per copy, or in England for one penny, post free. The pamphlet is 36 pages. English postage stamps accepted. We begin to quote under the heading,

DR. THOMAS' LATER AND EARLIER WRITINGS.

Now as to what you say about Dr. Thomas. You begin in the *Herald*, 1861. If you go back to the *Herald* of 1857, just four years, you will find the doctor teaching the same thing for unenlightened men. He says: "To speak literally, if a vicious man became moral by leaving off his vices, and professing a sectarian creed is immersed to join a church, that man is still in his sins of the past, and will certainly be brought to judgment on account of them." This you will refuse, and claim the right to go to more recent writings of the doctor; and that is just what I have done.

You refer to page 38 of "The Book Unsealed" as a quotation from the doctor in 1869. Now I was present when the doctor gave his lecture, "The Book Unsealed," from the charts, in Mumbles, South Wales, and brother Roberts took it in short-hand; and the doctor did not utter the words you quote, neither are they printed in the pamphlet as part of his lecture. You might as well have quoted, as part of his lecture, the list of books given on the last page of the cover. The lecture ends on p. 37; and the publishers added a few pages of other matter to fill out the odd pages in the fold of the sheet.

You refer to "Anastasis" in 1869. But here, too, you have not carefully observed what you were doing. Without boasting, I think I have kept in touch with the workings of the Truth for thirty-five years as closely as you, and know of some facts that you seem not to know. But let me call your attention to a few things in "Anastasis" that you seem not to have observed. Read second paragraph, p. 1, and you will see that the doctor shows that the words of Jesus to the Sadducees prove resurrection upon the basis of the fact that God had become the God of those who are to be raised, and that only those who had come into covenant relation to the extent that God had become their God—only these "live unto him" and therefore only such will be the subjects of anastasis—standing again. All the others are by Jesus called "the dead," whom "God is not the God" of ("Without God" Eph. ii.) and therefore they do not "live unto him"—in His purpose and will not be the subjects of anastasis. You spoil the doctor's argument here, and Christ's argument with the Sadducees by saying that the fact that God is the God of Abraham, etc., cannot be used to prove Abraham's anastasis, because some will be raised whom God never became the God of. Stick to the doctor closely, brother, right here, and you will then be able to stand by Jesus' argument with the Sadducees and not place yourself with them by retorting. The words of Moses that God is the God of those named do not prove their resurrection, because some will have a resurrection who never came out of that state in which they were "without hope and without God in the world."

If this is kept in mind the doctor's writings in general will be better understood. I have not space to go through "Anastasis," but the principle upon which resurrection is based will be easily seen by the discerning reader. Just as I turn over the leaves my eye now accidentally strikes the second paragraph, p. 16 beginning with the words, "The consummation of the judgment of Christ's house-

hold indicates," etc., showing that it was the "household" the doctor had in mind and not Gentiles "without Christ" and "without God."

Now the quotation I gave from "Eureka," against which you, brother Moore, set more remote, isolated statements, is one that reasons out the case. It matters not really whether it was the doctor's first or last writings, it stands upon its own merits supported by the proof given by the doctor himself; and the fact that you admit its force and can only try to get rid of it by setting other affirmations (some of them misapplied) against it, shows that in this reasoned-out argument you know the doctor is against you and with me. Therefore if you must make it a test of fellowship you must withdraw from the doctor when you withdraw from the "whole ADVOCATE fraternity."

Now I am going to throw that argument of the doctor's right under your eyes again, brother Moore, and though my case does not depend upon whether it was written earlier or later, yet I think I can prove it was his latest direct statement upon that subject. Examine it carefully. I reproduce it from the ADVOCATE, with my own remarks. Get rid of it if you can. But you had better lay down your weapons of rebellion, unless you feel that you cannot get along without a remnant of Roman relics of hell fire to frighten creatures into the water who have not spirit-kindled love enough to take them there. Here it is. ADVOCATE, 1898, p. 41.

Eureka, Vol. II, pages 239, 240: "To obey these commandments is to wash the robes white in the blood of Christ, and to obtain a right to life when he shall appear in glory (Col. iii: 4). * * * But the right obtained may be forfeited by misconduct. Hence Paul says to *certain who had obtained the right* (italics ours: "If ye walk after the flesh ye shall die;" that is, if ye obey the instincts and lusts of the natural man ye shall die, or forfeit your right. * * * From this condensed view of the subject it will then be perceived that according to Scripture teaching there are in the arrangements of Deity *two bodies of life*: that is, two kinds of body through which life is manifested; the one body in its organization is essentially perishable; the other essentially imperishable. Each body is formed or organized before it is made the medium of the life peculiar to it. At this crisis they are simply *nephesh psyche* or soul; but when the mechanism of each body is put in motion, the one becomes *nephesh khayyah*, *psyche tysa*, living soul or natural body; and the other *soma pneumaticon*, a spiritual body, "spirit," or holy spirit nature. But these bodies of life are not absolutely independent of one another. Their relation is similar to that between the wheat standing in the field in winter time and the same plant in harvest. The perishable body is projected from the earth in the resurrection period, when it stands a body of life, waiting for the Deity to give it a body according to His own good pleasure (I. Cor. xv:30; Jno. v: 21)—to give it a white robe of approval."

Now here the doctor is dealing with those who are to stand at the judgment seat of Christ in perishable bodies to receive reward or punishment, and now here is the place to ask him to tell us who will stand there. Will there be a third class there? Will unbaptized Gentiles be there? Shall we let the doctor answer? Will those who claim to follow the doctor and who falsely charge others with forsaking him receive his answer? Here it is, and let this settle it and stop all this *talk* about sticking to the doctor and stick to him. He answers:

"No *body of life* is resurrected except such an one, whose organization will give expression to a *character extant before death*. Such a corporeally expressed character is the restoration of personal identity. The resurrected body of life thinks, remembers, feels and acts like Paul, or it may be, Judas; therefore it is Paul or Judas to all intents and purposes. But in this stage of the affair, the resurrected body of life, so named because of identity, is a body capable of perishing

again, if left to itself; or of becoming imperishable eternally if acted upon by the power of Deity. This alternative, then, has to be determined by the Judge. Paul informs the *saints of BOTH classes* (emphasis ours)—of that class who have 'walked worthy of their high vocation,' and of that who have 'walked after the flesh,' *since their immersion* (emphasis ours)—he says to *both these*, 'Every one of *us* (emphasis ours) shall give account of himself to the Deity;' 'for we must all appear before the judgment seat of Christ; that every one may receive, *dia ton somatis*, through the body the things according to that he hath done, whether good or bad' (Rom. xvi: 12; II. Cor. v: 10). Hence Paul and Judas [two classes of baptized ones—ED.] will both be there to tell the story of their lives in a previous state of existence ['since their immersion'—see above—ED.]. While they are giving account of themselves they are *both* (italics ours) of them *bodies of life*, like two plants of the same species in a field, the one may perish by frost or other cause; the other may be unaffected by evil, and yield fruit in harvest. The fate of Paul and Judas will depend upon the nature of account given by each. The rule by which the causes will be adjudicated is laid down by Paul in Gal. vi: 7, 8: 'Whosoever a man soweth, that shall he also reap.' [This is applied only to those who had obtained a right to the tree of life by washed robes—see beginning of the quotation—ED.] 'A man sows before death' ['since immersion—see above ED.]; he reaps after rising from death.' 'He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.' This is the rule, which is also illustrated by Paul himself and Judas. The last 'sowed to his flesh;' and in his account he will abundantly show it. The sentence upon him in the resurrection period will therefore doom him to 'reap corruption of the flesh'—to 'receive through the body according to what he had done;' and as this was bad he will, through the body he acquires in the future, receive 'bad,' or corruption. The body of life, then, named Judas, as a type of his class, remains perishable, and when 'cast into outer darkness' reap all the evil of which it is susceptible. But Paul's case is differently disposed of. He also may represent a class. In his previous state of being, instead of betraying the truth, or perverting it to his own fleshy purposes, he 'sowed to the spirit.' By reading the New Testament it is easy to see how he did this. He will give account of himself in accordance with what is written of him; and he had great confidence that he will be accepted. Being accepted then he will "of the spirit reap everlasting life."

Now that this quotation might be seen in its true sense, and that no room be left for perversion of it, let us reduce the matter to questions, and let the answers be quoted in the doctor's own words:

1.—To whom belong the words "if ye walk after the flesh ye shall die"?

Ans.—"Paul says to *certain ones* who had obtained the right to life when he shall appear in glory, 'If ye walk after the flesh ye shall die.'"

2.—In what kind of a "body of life" are they to stand before the judgment seat of Christ?

Ans.—"The resurrected body of life, so named because of identity, is a body *capable of perishing again*, if left to itself, or of becoming imperishable eternally."

3.—How many classes will stand for judgment in such "bodies of life"?

Ans.—"Paul informs the *saints of both classes*—of that class who have 'walked worthy of their vocation,' and of that who have 'walked after the flesh' *since their immersion*—he says to *both these*, 'Every one of *us* shall give account of himself to Deity; for *we* must all appear before the judgment seat of Christ.'"

4.—By what two men might these *two classes* be represented?

Ans.—"Paul and Judas will *both* be there to tell the story of their lives in a previous state of existence."

5.—Do you mean the story of their lives before probation or during probation—or rather, before immersion or after immersion?

Ans.—"Paul says to *certain ones* who had obtained the right "to the tree of life: 'If ye walk,' etc. Paul inform the *saints of both classes* who have walked (after the

- flesh and after the spirit: *since their immersion* * * * 'Every one of us shall give account.'
- 6.—Whom will Christ raise to appear at this judgment?
 Ans.—“*No body of life is resurrected except such an one whose organization will give expression to a character extant before death.*”
- 7.—Are you speaking of “character” before immersion or after?
 Ans.—“Paul informs *saints who have walked* * * * *since their immersion.*’ ‘Every one of us,’” etc.
- 8.—Will men be judged there for anything they have done or left undone *before immersion*?
 Ans.—“Paul informs *saints of both classes who have ‘walked’ since immersion* * * * ‘Every one of us,’” etc.
- 9.—Since you say that the character by which these *saints* are to be judged is character formed “since immersion,” how about enlightened Gentiles who have not been immersed and have not formed such a character—will they be there?
 Ans.—“*No body of life is resurrected except such an one, whose organization will give expression to a character extant before death, like Paul and Judas, saints of both classes, who have ‘walked’* * * * **SINCE THEIR IMMERSION.**”
- 10.—But some of your friends are claiming that you agree with them in teaching that aliens who have no “characters” are to be resurrected to that judgment because they have light?
 Ans.—“No body of life is resurrected except such an one whose organization will give expression to a character extant before death * * * since immersion.”
- 11.—But some of these professed friends of yours are withdrawing from us for saying what you are now saying and if you persist in saying it they will withdraw from you?
 Ans.—“No body of life is resurrected except such an one, whose organization will give expression to a character extant before death * * * since immersion.”

Now, brethren, will you withdraw from Dr. Thomas in order to get rid of others? Are you willing that he should wake up and find himself withdrawn from? Cool down your divisional fretting fever, and give this responsibility question and divisions on it a rest. Devote your time to saving the lost and to building yourselves up in spiritual things. When you get along to where Dr. Thomas left off you will be able to see as he saw, and you will cease then to misuse his name in furthering your schemes for divisions, more of which have their root in jealousy than in loving zeal for the Truth, though you may not be conscious of it. “*Awake to righteousness and sin not.*”—EDITOR.

THE UP AND BE DOING TOUR IN ENGLAND HAS IT BEEN A SUCCESS?

“You might as well have saved yourself the trouble and not wasted your time, for what good has it done?” Such was a remark passed after Bro. Williams had completed his tour amongst the English Ecclesias and had returned to America. Doubtless many of our readers, especially those in sympathy with the movement, will be interested to know what answer we can give to the question above. Let us therefore briefly review the work of Bro. Williams whilst he sojourned amongst us in England.

Perceiving the deplorable state in the House of God, as it was to be found in the British Isles, and realizing that much unnecessary havoc was being wrought by the latest innovation against the simplicity of the Truth,—even by the inconsistent work of certain leading brethren who had taken it upon themselves to

"add to" the word of salvation, by propounding as essential for fellowship matters which they dare not say are essential for salvation, so that, according to their own admission, one can be "baptized for the remission of sins" without believing *their* new theory (and yet they think 'tis well to reject whom God approves); and in consequence of this new teaching and of these "leading" brethren refusing to co-operate with others, until they should go and do likewise, ecclesias were being divided, comrades torn asunder, and hearty co-operation in the Truth, to save the perishing, — by proclaiming the words of Him, who "came not to condemn but to save"—was becoming an impossibility—perceiving all this it was then, we say, that Bro. Williams with love for his brethren, set his face toward the battered wall, with determination, having faith that "our God would fight for us," to heal the breeches thereof. It was then that some of our brethren across the Atlantic showed their practical love for the Truth, by suggesting that Bro. Williams should come over to help what few faithful and struggling saints should be found clinging to the old foundations and refusing to relinquish their hold for man-made devices. Practical love, we say, for they at once offered to bear part of the expenses which would necessarily be incurred. This they willingly did, for Christ and His brethren. God bless them for their noble hearts. Prior to this there had been a division among the Yorkshire brethren. For a long time a number of ecclesias in Yorkshire were united by means of "The Yorkshire Lecturing Plan," which served well for hearty co-operation in the Truth. But the time came when the "wiles of the adversary" were too much for some and they fell victims to the inundation, which for some years now has been swamping ecclesias, creating turmoil and working general havoc in the House of God. Divisions took place, and the result was that only four of the ecclesias stood firmly to maintain that which was being ruthlessly discarded, but which had well and truly served as a Basis of Fellowship during the latter-day revival of the Truth and which, being Scriptural, was not destined to complete extinction; for a remnant was preserved to hold forth the glorious light, undimmed by man's inventions.

When, therefore, the suggestion was made that Bro. Williams should visit England, the project was carefully considered by the four Yorkshire ecclesias, delegates were appointed to consider details and to act as a Visit Committee. This resulted in an invitation being sent to Bro. Williams from the "four" ecclesias, for him to visit them in connection with the Up and Be Doing Movement and for him to fellowship and co-operate with them. The four felt prepared to stand alone, for they had no *official* connection with any other ecclesias in the country. But they commenced to cast about in hope of finding some with whom they could strike a chord of harmony. Some were found who had sympathy with the project, but who, for local reasons, could not straightway extend the hand of fellowship, but they would join in the invitation, and, come what may, they would help to meet the expense. They were men of the right type, their heart was good and the mind willing. So this was not a bad start. (As the "tour" is being fully reported in the *ADVOCATE* we shall merely refer to the main features of it in this article.) The necessary arrangements having been made Bro. Williams arrived in England. He was fellowshipped at the Lord's Table by the "four." One of the first things for him to do was to meet those in sympathy, but who could not strike the "full chord of harmony." This meeting was fairly satisfac-

tory, though matters were not squared all at once: the result, however, was good, for eventually, two ecclesias in London—Barnsbury Hall and Camberwell—found themselves in harmony with the movement and extended the hand of fellowship, but some few of its members, adopting an extreme attitude, withdrew. Thus the “four” now are six. Then we have an ecclesia in Northampton—hitherto in connection with the above mentioned London ecclesias—which makes seven; and two more small ecclesias in Bristol and Brighton, which brings the number up to nine. Then there are two ecclesias in Lancashire, Burnley and Lumb, which we knew to be in harmony but with whom we had no co-operation at that time. These also were allied to our ranks, which addition shows eleven instead of “four.” And coming nearer home we have cause to rejoice, for there was one ecclesia which, at the time of the division in Yorkshire, refrained from co-operation with the “four,” but did not go astray like the others: this ecclesia was willing for Bro. Williams to pay them a visit, and to give a public lecture, since which they have again co-operated with the “four.” Thus Heckmondwike makes twelve. Whilst these things were being accomplished, there was trouble in Blackpool, and it was thought that a division in the ecclesia there might be prevented, if Bro. Williams should be able to visit them. So the delegates arranged that, with the ecclesias’ consent, he should do so. This having been obtained, he went, but the prejudice was too strong against him by a section of the ecclesia, and it was impossible to avert the threatened division, which soon after occurred. Only a minority stood faithful to the Truth, but these are united to the “four,” thus a small ecclesia in Blackpool makes our number thirteen. And, as recorded elsewhere (sec’y’s report), we now have the Blackburn ecclesia, which gives fourteen. There are also brethren and sisters (who are in co-operation with the movement) residing in New Romney, Keighley, Nottingham and Garforth (Yorks). So, whereas twelve months ago there were “four,” now the movement is represented in eighteen places, and yet “it has done no good!” Sufficient, however, has been done to consolidate the few who were left to maintain the “Old Basis,” and who were determined to walk in the old paths, even though old comrades did forsake them. Others have rallied to this “better way”, and thus encouragement is found, and though our representatives may appear to be few, yet they form a nucleus—of what, who shall tell? Some even in our ranks have felt disappointed and discouraged, feeling that little really has been accomplished and that much has been spent in vain. But it is not so; they who have worked most are satisfied and thankful, and are ready to continue the work begun. If we do not realize all we may wish, let us not “weary in well-doing,” but ever remember that “in due season we shall reap if we faint not.”

A. HALL.

RETROGRESSION DEPLORED.

INNERKIP, August, 1904

DEAR BROTHER WILLIAMS:

Once more my oft occurring thoughts seem to call for expression. These thoughts come without order or continuity. To extricate them from this chaotic condition and clothe them in fitting apparel is what makes letter writing a task

Yet the doing of all we do, whether great or small, is only rightly valued in proportion to the labor involved. The hand that grasps the plough shrinks from the pen, and a day's hard work in the harvest field is less dreaded than the simple writing of a brief letter. Thus I excuse myself for being the last to welcome your safe return from the land of your nativity.

It was our prayer, and the prayer of many true brethren and sisters, scattered far and wide from the far east and the farther west, from the gulf of Mexico to Canada's northern boundary, that in the good providence of God, you would be permitted in health and strength to return to our midst. You have returned; the desire of our hearts has been granted unto us, and we join in sincere thanksgiving with all who recognize the sore evil of the times in which we live, and who sympathize with the mission in which you were engaged.

Judged as the worldling judges your mission was not successful. Those who held high responsible positions stood afar off as from a moral or spiritual leper. From a self-created pedestal of pharasical righteousness they were satisfied to see your ineffectual efforts to reach the rank and file or individual candor and intelligence of the brotherhood. Individual integrity, intelligence and independence are the bulwark and safeguard of the truth.

When these are lacking, the moral grandeur, the essential vitality, of the christian life has fled, and the people are an easy prey to the leaders who cause to err.

Alas for the intelligence and independence of brethren who say, "When Birmingham moves we will move." Oh what a fall is there, my brother! How it indicates the feebleness of the babe and the craven spirit of the slave.

Were it not for the solemn issue involved it would as richly merit the stinging scorn as it does the everlasting reprobation of every free man in Christ.

Where is the fearless, stalwart spirit of forty years ago, when men forsook church and chapel, minister and friend, politics and all worldly associations, and stanchly stood forth for Christ? It is being supplanted by the spirit of the time-server and the opportunist. Oh for the memory of Dr. Thomas to think to see, to know that in one generation his followers could have exchanged the liberty wherewith Christ hath made them free to become the slaves, the tools, the playthings of men. Your mission to England, which brought to light the woeful condition expressed in the statement, "When Birmingham moves we will move," marks an era in the latter day history of the truth. The statement will surely pass into a proverb and become historic. It is the blackest cloud upon an horizon already dark enough. What with endless petty bickerings, fancy slights or offences, jealousies, vain-glorious ambitions, evil speakings, strifes and divisions, too many of the present day professors of the truth are missing the mark which alone insures the privilege of the High Calling of God in Christ.

It is evident that the enobling precepts of the New Testament, instead of being sedulously cultivated in daily life, have been neglected. Moral power in the ecclesia and out of it decreasing, and once more the true brethren of Christ are found without the camp bearing His reproach.

It is the truth which makes us free from pope and preacher, it is the truth which makes us bold with a courage that fears no foe, it is the truth that causes us to court investigation of what we believe. It is the truth that unites us to Christ and forbids us to acknowledge or obey any other Spiritual Master. Little

did we dream we would ever live to see the shackles of Rome or Canterbury exchanged for those of Birmingham. To our shame as a body be it said that a brother who traveled thousands of miles on a mission of healing and peace, pleading only for a calm and impartial investigation of the word of the living God, was treated with greater contumely than an outcast or an alien.

Of Christ it was said, "Have any of the rulers of the people believed on Him?"

Of Dr. Thomas it was said:

"Have any of the churches of this Reformation accepted him?"

To Bro. Williams it is said:

"When Birmingham moves we will move."

Judge ye which of the three objectors stands lowest in the scale of moral courage and integrity.

Oh ye trans-atlantic brethren, who have fallen from your high estate, is your fear toward God taught by the precept of men? Is the Christ in heaven your Master, or the men of Birmingham? At whose judgment seat will you finally appear and from whom do you expect to receive the crown of life?

"When Birmingham moves we will move." Who would dare assume such an attitude in the presence of Christ? And if not in his presence why assume it in the presence of the humblest of His true servants. Has He not said, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me."

There are not wanting indications that "Birmingham" itself is moved by influences of a similarly unworthy nature.

"Like priest, like people" is a proverb old and of unchallenged wisdom. Know we not that "Birmingham" itself shall be tried so as by fire. When the fire burns the dross away how much pure gold, think you, will then be found unto the praise and honor and the glory of the Anointed Jesus in a community which esteems mutual favor and friendship of more value than the commands of Jesus?

In former years our brethren viewed with mingled pity and disgust the anxious sectarian who resolved to "ask the minister" when silenced by the testimony of the truth. But oh the irony of the thing, the burning disgrace of the situation is ours, for our own brethren cannot "move" when God commands until "Birmingham moves."

Oh for the voice of the prophet to cry aloud and spare not to awaken the individual mind and conscience to a solemn sense of its individual responsibility; to sweep away with whirlwind power that feeling of false security and helpless servile dependence on Birmingham which has already blunted the moral sense of many, extinguished the heritage of freedom bequeathed by Christ and bids fair to leave a skeleton where once stood a man.

"Birmingham" power to "move" men and ecclesias is very great. "Birmingham" itself "moved" a few years ago. It moved away from the original standards of the Christadelphian Body, and forthwith excommunicated all who did not move with it. There and then arose the necessity of the Brotherhood to teach it a salutary and much needed lesson. But alas, the trial was too great, the Brethren had learned to love "Birmingham" too much and to dread its displeasure still more. Brethren, with whom we took sweet counsel for years, as hand in hand we walked towards the Kingdom, have abandoned the convictions and conduct of a life time, their chief anxiety being to "move" when "Birmingham" "moves." Oh that they could but see the perilous folly of their course and

retrace their steps ere they turn the closing page of the volume of life. But if your mission was not a success much more was it not a failure. Every hand that was strengthened, every heart that was cheered, however few or many, is an evidence of good accomplished; always bearing in mind that it is *quality* and not *quantity* that will remain unconsumed when the fire burns.

Our love and esteem is very warm towards those noble British brethren who received you with so cordial welcome, and who stand steadfast and immovable for the original principles of our Most Holy faith. Amid much that might well discourage and depress they, for Christ's sake, are enduring the isolation and dis-fellowship of the majority. We are glad to know that the "movement" is to continue. We hope and pray that now, since you have been with them all, we may all feel more closely drawn together, and also that the comfort and consolation of the Holy Scriptures may furnish us all with more peace and joy than we ever knew before.

We congratulate you on the enlargement of the *ADVOCATE* and wish it were twice as large. It comes to us as a most welcome friend and counsellor, we read both covers and all that lies between. We heartily desire to see at least one article a month from our British brethren. Let us hear from them as often as you can.

There are many other things I would like to write about, but as I view the written pages strewn around the table, I feel that I have occupied too much of your time, and so conclude with much esteem and unchanging brotherly love.

JAMES LAIRD.

THE PRESENT SITUATION IN ENGLAND.

We have already given an account of the Elland meeting, and published the Declaration we, by request, had printed and placed in the hands of those in attendance at that meeting. Many of those who have read the Declaration outside the ranks of those called "Partialists," and some in their ranks, have freely expressed their satisfaction with it, and wondered why it was not accepted by the Elland meeting. It simply asked the meeting to declare its belief in the Divine inspiration of the original Scriptures, and that because Divinely inspired, they were free from error and mistake; and this Declaration was not intended to cause division, as the editor of the "Visitor" wrongly insinuates in his play upon the feelings of his readers, but as a ground of union between those who had called the meetings and all others who were prepared to stand upon the impregnable rock of truth, that no errors could possibly have existed in the Divinely inspired original Scriptures.

In the January number of the "Visitor" the editor seeks to draw his readers away from the real issue by saying that he, in our

interview in Birmingham, "pressed upon Bro. Williams, and we continue to do so, that since it is from the Bible we have that we derive all attainable information about its inspiration, the most that should be required is such affirmation as can be made about the Bible we possess, that is to say, a substantial acceptance of the Book as the sole oracle of God in the present dispensation, and the only guide to eternal life."

This is foreign to the point. There is no one claiming that there is any other guide besides the Bible; and while it goes without saying that we depend upon the Scriptures as we now have them, there is much evidence that they are not substantially different from the original documents. The trouble is that the editor of the "Visitor" says we cannot prove that there were not some errors in the originals, which means that it is only a question of the number of errors as between the originals and the copies. In other words, his statement, which we have quoted so many times (and quoted correctly, too, his statement to the contrary notwithstanding) claims that the Divinely inspired original Scriptures may have contained some of the errors of copies. This is the point. We cannot countenance a position which will not acquit Di-

vinity of "some errors." It is a pure fountain, springing from Divinity, we are contending for, while Bro. Hadley declares that the fact of the fountain being Divinity is no proof of its absolute purity. From this vital question, in which the veracity of God is involved, we cannot allow Bro. Hadley to divert the issue by saying of the Bible as we now have it what is not in dispute.

Now if it is "from the Bible we have that we derive all attainable information about its inspiration," why will Bro. Hadley not accept that information? He admits the proper rendering of Paul's words—"All Scripture is given by inspiration of God." Now is this not a declaration that covers "all the Holy SCRIPTURES? The Holy Scriptures record truths and they record things that some have said which were not truths; but the record of either truths or untruths was a record of Divine inspiration. Therefore we have a truthful record of truth and a truthful record of untruth, for illustration of which we may take, first: "The Lord God formed man;" second, "Ye shall not surely die." We know that the serpent did lie by the truthful record of God-inspired Scriptures; and we know what the lie was by the same record.

In the January number of the "Visitor," the editor says:

"During the week after Christmas Bro. Williams was in Birmingham and in company with Bro. Jones we had the opportunity of having an afternoon's talk with him, and of pressing upon him an invitation to come and make himself better acquainted with the Masonic Hall meeting which he had proposed to the Yorkshire Ecclesias that they should break off from."

Now we made no such proposition to the Yorkshire Ecclesias. We simply asked them to take the stand against a claim that the original Scripture may have contained some errors. If after they had taken the stand the Masonic Hall Ecclesia had declined to accept the same stand, that would have been a result; but that is a different thing from our alleged "proposition" that they should "break off from them." It was not a break-

ing off that we sought for, but a reunion; a union, however, on the original Scriptures as an impregnable rock of truth, and not a union upon the rotten basis that they may have contained some errors.

From the foregoing quotation, the readers of the "Visitor" will be led to believe that we were invited by Bro. Hadley to the Masonic Hall, and they will wonder why we did not accept the invitation in our mission of peace. As soon as he saw what Bro. Hadley had written, we wrote him as follows:

DEAR BRO. HADLEY:

In your "Editorial Notes" January, you say you pressed upon me an invitation to come and make myself better acquainted with the Masonic Hall meeting, etc. I have no recollection of anything you said in the nature of an "invitation," but it will be a pleasure for me to accept your words in that light if the Masonic Hall meeting will hear me on what I believe to be the obstacles in the way of union between them and those represented by the Rallying Movement. We are expecting to visit Birmingham again soon and if the Masonic Hall brethren will arrange for a meeting, I will state the case as I see it, and answer any relevant questions that may be asked. To do this would require about an hour and one-half, when I would like to hear what response the meeting may desire to make.

Should such a meeting be held, be assured that I shall have no hard words to utter, and shall endeavor to so conduct myself that should we fail of the desired end, a bad situation shall be none the worse for the effort.

Faithfully yours, longing for peace upon permitted grounds.

THOS. WILLIAMS.

In answer to this Bro. Hadley wrote that he had sent the letter to the Secretary of the Masonic Hall Ecclesia, and that was the last of it. We have heard nothing from the Secretary or Bro. Hadley since. Now, after several months have passed, Bro. Hadley publishes a letter in the "Visitor" for June, from Bro. D. Laverock, of Vancouver, a man we never saw, which is a plea for partial in-

spiration and the fallacy and danger of which we will expose farther on. This is how he indulges in writing about the editor of the *ADVOCATE* and with which Bro. Hadley saw fit to embellish his paper:

"Do not wince under the cold douche of Bro. Williams. I have always regarded him in the light of a straight laced Welsh Calvinist Baptist, with more zeal than enlightenment. I would say to him, 'Physician heal thyself.' It is sad to see a brother capable of doing much good advocating division and fostering wreckage in the Ecclesias; it is evident he has not got in his medicine chest the balm of Gilead or the eye salve of the Spirit. He is in league with Bro. J. J. Andrew, who is an extremist, and I regard them as flying doubtful colors."

This has been protested against by some in England and the following letter will show the sentiment that exists:

June 27, 1904.

DEAR BRO. HADLEY:

Even as Paul, in duty bound, "withstood Peter to the face," so I am constrained to address you, "because you are to be blamed." Did you not act unwisely, if not unjustly, in publishing that portion of Bro. D Lavercock's letter (last "F. Visitor," p. 185) which practically amounts to a slander against Bro. Williams of Chicago. As to why Bro. Lavercock should write such words, I judge not. It is probable that he has never met Bro. Williams, but if he has, one thing is very evident, he does not know the man he has so foolishly written against. I am more concerned as to why you should have made public those words which would have been best never written, but which, if kept private, might have been excusable, in view of the strife going on, which, alas! has become very "political" in its character, and when the heart of the Truth, as manifested in its present day representatives seem almost turned to a stone.

And why you should have published it, of course we cannot say—for unless we "judge all deeds by motives," we may soon go astray. But I can call attention to what appears to be a reason for you having so done,

and to what effect the same will probably have upon your readers—or a portion of them. We cannot for a moment think you would have published the like, written against, say, Bro Bland (of Kidderminster), without an editorial comment being added. The damaging effect of such, to Bro Bland's standing in ecclesial life, would have risen before your eyes so that you, doubtless, would have refrained from publishing it, until you had ascertained whether such could be verified; and then perhaps you would have considered as to whether it was worthy of print and paper. What effect could be expected from the publishing of that statement, but that of blinding the eyes of the brethren against Bro. Williams and the "Up-and-be-doing" work which has commenced in England?

Similar assaults (from Birmingham) have come from various quarters, but none have been manly enough to come to the front and meet Bro. Williams face to face before the brotherhood. Such ways are unworthy of even those who know not God, much less these who claim to be "children of light!" Shall I tell you that Bro. Williams has been closely watched, whilst he sojourned amongst us, both by friends and opponents. None have had any reason to speak against his character, arising out of their personal acquaintance. One brother who strongly resented the pleading of Bro. Williams, so far as doctrinal difference was concerned, was bound to say of the "man," "Bro. Williams has plenty of 'John' about him; he would be better off if he had a bit of 'Peter,'" and thinks that even Peter would have been manifest, if some of those who felt bold enough to slap in the dark had but come forth like men.

What was "the cold douche of Bro. Williams" under which you are asked "not to wince?" Was it to discard some of the first principles of the oracles of God, or did he seek to impose some new thing upon you, which is not to be found in Holy Writ? Or was it a case of "screw tightening" that he sought to make even one unessential or uncertain detail of the truth a test of fellowship? If it was not one of the foregoing,

please say what it was, and if you say it was, please prove it. Whatever it was, one thing is before us, and that is that you and he are not in agreement. Whatever you may have said or written (some of which has caused many to believe that your position upon "Inspiration" is identical with ours) the fact remains that there is a difference! This you admitted in a private letter to Bro. J. Hirst (Huddersfield) last January. What is that difference? Is it that Bro. Williams wishes you to say that every word which appears in "our Bible" has been inspired of God? or that every word recorded there, is 'inspired,' in the sense of being expressive of the mind of God? Is it not rather that Bro. Williams affirms that "our Bible" is a translation of, and from certain manuscripts, which owe their existence primarily to 'original scriptures' which were written by Holy Men who wrote as they were moved by the Holy Spirit, and that therefore they are true records and altogether reliable, and whilst Bro. Williams affirms the foregoing, you will not? And because you will not, but rather allow for some to believe that the Bible is not a true record, and more also, because you extend your fellowship to some who pervert other vital points of the Truth—I say because of this, Bro. Williams conscientiously refrains from co-operating with you in the Truth; but inasmuch as he heartily desires the co-operation and fellowship of all brethren—upon a sound basis, he crossed the Atlantic to plead with you and others who have come to be out of fellowship with him. He desired that you should produce your strong reasons, and asked nothing he was not prepared to give and in this noble work he stood not merely as Thomas Williams, but representing many worthy and earnest saints whose hearts' desire is to do their Father's will, and that seems to be his "cold douche!"

I have never met "a straight-laced Welsh Calvinist Baptist," but if Bro. Williams is a type thereof, I would to God there were thousands more of them. From the description given, one would think Bro. Williams a man to be abhorred! How then can Bro. L.

face about and say he is "a brother capable of doing much good?"

"Advocating division and fostering wreckage in the Ecclesias" does not in any way describe the work of the "Up-and-be doing Movement," of the four Yorkshire Ecclesias, with which Bro. Williams co-operated when in England. The description given is a mistake on the part of Bro. L., who fails to perceive the truth of the matter. More might be said of these "croakings," but enough. I am not writing to defend men merely, but to vindicate the cause of Truth, as embraced in the efforts recently put forth among the English Ecclesias.

Hoping for the day when unitedly we can serve and praise the God of Heaven and earth, I am

Fraternally yours,

ALBERT HALL.

We need add nothing further in vindication of our mission of peace and union in England; but a little attention must be given to the Laverock letter in what it says on inspiration. This is not the first time Bro. L. has been allowed to air his partial inspiration theory in the pages of the "Visitor." Some time ago he raised the question why there were four Gospels if all were wholly inspired; and intimated that the four were needful as a means of containing what would have been said in one wholly inspired Gospel. In other words, the four Gospels are the containers, and those parts of them which are inspired are the contents. But he left the readers of the "Visitor" in the dark (and the editor did not help him) as to which part and how much is the human "container," and which, and how much is the Divine "contents."

Now, in the letter we are considering, which appears in the "Visitor" for June with out a word of objection from its editor, partial inspiration finds in Bro. Laverock still a bold champion; and yet the cry we hear from many of those called Partialists is that they do not know of a partial inspirationist among them. In Bro. Laverock they have a partial inspirationist, and in the editor of the "Visitor" they have a fallible inspirationist.

With these two where is "the impregnable rock of truth" as a foundation of the one faith? What sort of a spectacle is this to present to an infidel, sceptical world? Well might the infidel say, "If your Scriptures when first produced were only partly inspired and there was no inspiration to tell which part; and if, according to one of your editors, that which was inspired may have contained some errors, why do you insult common sense by asking us to accept such writings as 'the impregnable rock of Divine truth?' The fact is, we are put to shame by having the pages of Christadelphian books blackened with such God-dishonoring, man-deceiving reckless statements, and all faithful brethren who, perhaps by force of circumstances, find themselves identified with those who persist in advocating partial and fallible inspiration should make haste to wash their hands of such a dangerous infection. It is one of the by-ways of the highway of German so-called "Higher Criticism," which has become rampant in the theological schools of the world, and which is relegating the Bible into obscurity and secularizing the world.

Bro. Laverock does not do justice to his intelligence when he pens the following

"Has not one a warrant to convert the whole of Scripture and call it the word of God? Can we call the serpent's lie the word of God, or the untruth told by Rachab about the spies, or the unguarded words of Job's wife or Job's would-be comforters, or the blasphemous words of Rabshekah? Certainly not. To do so would be to obscure the precious word flowing from the fountain of all wisdom and profusely found in the writings of Moses and the prophets. How striking the statements, 'The Lord said unto Moses,' 'the word of the Lord came unto me, saying,' 'Thus saith the Lord;'" 'The word which God sent unto Israel preaching peace by Jesus Christ? The latter represents the pure word of God, and cannot be confounded with the word of the fleshy mind."

Now here is an attempt to prove that in some parts of the Scriptures only do we have the word of God; and that others are of the fleshy mind." Does he suppose that we be-

lieve that the telling of the lies was inspired of God? He cannot, surely, suppose it? Now the question still remains, did Divine Inspiration have anything to do with the lies referred to? Did the word of God have anything to do with them? Let me ask Bro. L., How do you know that the lies were told? How do you know what the lies were? Upon whose word do you base the belief that they were told, and that they were what they are said to be? Are you not compelled to answer that the only authority, the only word, you have for this is the word of God?

Is the word of God any the less reliable for truthfulness in stating that the serpent, etc. said so and so than it is in stating that "the Lord said unto Moses?" Do you think that because the words "The Lord said unto Moses" do not precede what is recorded of the serpent, etc., the Lord did not inspire Moses to write what the serpent and others had falsely said? Come, Bro. L., never mind whether it is a Welshman or a Scotchman, who is advocating the entire inspiration of the original scriptures, do you not know that what the serpent and others said falsely and what God and others said truthfully have been written in the Holy Scriptures and that all these Scriptures (not all that they record as having been said) were inspired of God and that therefore you depend upon God's word for your knowledge of all—what was said truthfully and what was said falsely.

Now the matter resolves itself into one of two things—that you have lacked the discernment to see that Inspiration is as much a necessity when it tells us what a serpent said as when it tells us what an angel said? Now admit this evident fact and stop that quibbling that sounds so much like the effusions of those who talk so much about the Bible only containing within it some things that are Divinely inspired.

But you go from bad to worse. Look at this:

"The phraseology of the New Testament is the view we must take of the Old Testament writings. Do we, then, ever find the Scripture and the Word of God used interchangeably? Not that I can find."

What can this mean except that you do not believe that all the SCRIPTURES are the Word of God? Again I ask, whose word have you to rely upon for the truthfulness of all that the Scriptures record? But you have forgotten that it was of all the Scriptures then in the possession of the Jews that Paul said that they (originally) were given by inspiration of God. Will you assume that there is a difference between the word of God and the inspiration of God? Taking the case you cite, and over which you have so awkwardly stumbled, do you not depend upon Divine inspiration for the knowledge of the serpent's lie? And is not this the same as to say that you depend upon the word of God for a knowledge of the same thing?

But "Scripture" and God are used interchangeably: "The Scripture foreseeing that God would justify the heathen," etc., is the same as if it had been said, "God foreseeing," etc. In this case God foretold; in recording the serpent's lie He told after the event; but both had to be revealed—the fact of the one and the truth of the other.

Now we come to what I referred to as clear evidence of Bro. L's partial inspiration theory:

"But further, here is a notable illustration: I Pet. ii:6. Do we read—'Wherefore also it is contained in the Word of God. Behold I lay in Zion a chief corner stone?' No; we read—'Wherefore also it is contained in the Scriptures.' The inference is, then, that which contains is greater than the contained, therefore there is a difference."

Now here is an argument to prove

1.—That the Scripture cannot be called the Word of God.

2.—That the Scripture is the container and the word of God is contained.

3.—That the container (the Scripture) is larger than the contained (the word of God).

If this proves anything it proves that the original Scriptures were not divinely inspired, only some parts of them that may be called the word of God, which are parts contained, smaller than the larger container. Now if Bro. L's intelligence, unshackled by "Welsh Calvinistic straight-lacing," which seems to

prefer crooked-lacing, if his assumed superior enlightenment will run through the—not the Word of God; well, through the Scriptures, then, and mark off that which is the greater, the "Container," from the smaller, the "Contained," then we shall know what parts of the Bible to rely upon, and what parts are *not to be relied upon*; but he cannot do this; and therefore he offers us a Bible that cannot be said to be the impregnable rock of Divine truth; and these words are meaningless in the pages of a paper that allows partial and erring inspiration to be freely asserted.

Bro. L. thinks that because I Pet. ii:6 says, "Wherefore it is contained in the Scripture," the particular passage quoted about the Stone in Zion, therefore everything that is the word of God in the Scripture is the contained, and therefore the inference is that which contained (the Scripture) is greater than the contained." Of course the entire Scripture, which contains the text quoted by Peter is larger than the passage quoted, which is contained; but this does not prove that the word of God is a "contained" smaller thing than the "container," the Scripture. It is not always true that the container is larger than the contained. Books of human authors contain truths and errors. Would Bro. L. therefore conclude that these books are larger than their contents? The house of David contained so many people, let Bro. L. try to divide this "house" from the people it contained, or who constituted it, and what will he mark off as the container as distinct from and larger than the contained? He confounds the aggregation of the constituents with the isolation of some of them, and here is where his "enlightenment," that looks down with such contempt upon mine, shows itself to be crooked laced instead of straight-laced. Truth is always straight-laced, Bro. L.

Now, so long as such glaring, partial and fallible inspiration is found ventilated in the pages of the "Visitor," so long there is an undermining of the very foundation truth of all the truths of salvation. We have reasoned with and beseeched these brethren to wipe off their pages these truth-nullifying teachings and stand for an impregnable rock of Divine truth—for an Inspiration that could not err and did not err. Then there can be union; and so long as disunion continues on account of these false and dangerous teachings, so long the upholders of them stand in a position that the Truth cannot compromise with. Let all who have the courage of their convictions think seriously and act consistently.—EDITOR.

The Christadelphian Advocate.

OCTOBER, 1904.

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DISCONTINUANCES.—A large majority of our subscribers prefer not to have their paper discontinued in case they fail to remit before expiration. It is therefore assumed that unless notification to discontinue is received, the subscriber wishes a continuance.

THE peace-by Arbitration Societies perceive that this is an opportune time for them to put forth their well-meant efforts, in view of the fact that the horrors of war are daily kept before the people. As a theory their view is praiseworthy; but there are many good theories, which appear excellent on paper, but they will not work—not now. A right thing is of little use without a right place; and a world of jealous, selfish, hostile nations is not the right place for the practical working of the "Peace and safety" cry.

The dreadful ravages of war which we read of daily make one's heart sick; but there is no help to be hoped for till the "set time" in God's purpose, when war will be no more to the ends of the earth. After such a weary life as this is, with all its woes and wants, who that has an opportunity to share in the blessings of the coming day of peace would fail of striving for their realization? The only reasonable view to take of the reign of evil is that which would regard it as a means to a better end; and by comparison of the promised brightness of the future, with the darkness and distress of the present our faith is quickened into a real life of spiritual exercise that hastens on

to the realization of its hope and strong desire.

It is not improbable that the present war between Russia and Japan will cause a halt in actual war among the nations, but the preparations will go on apace, for the theory is that preparation for war is the way to secure peace. It is then that we may hear the prophetic cry of "Peace and safety;" and then look out for the "sudden destruction" that will clear the way for the glad-some day.

Britain has succeeded again in bringing Tibet to her own terms. The bear grunts a warning; but he has all he can do to keep out of the way of the yellow hornets, and so the lion proceeds without taking the time to even growl. Thus the greed and grab for gain goes on, and how can it long escape a universal conflict? "Be patient, therefore, brethren unto the coming of the Lord." After the storm, the "early and the latter rain" will quicken the "mown grass" into an exhilarating life and a delightful verdure, and paradise in Eden will bloom on earth again.

BRO. TEAS reports from St. Louis that he is progressing well with the distribution of the books. He made a trip to Springfield, Mo., over one Sunday, and found the train a good place to distribute books among passengers returning from the fair. He says one man came and asked for two more copies of "The Great Salvation" to "give to a Campellite friend." One letter has come to the office from a man in Cincinnati who found a copy of "The Great Salvation" in the railroad yards there. What some one thought deserved to be thrown away, another was glad to receive. We have nearly completed the printing of all that the committee arranged for, and the rush in our office is over, and now things glide along, and we are glad.

THE editor and wife visited Waldron, Ill. for five days, and we gave four lectures there in a Methodist church, through the friendliness of the pastor and others towards Bro. and Sister Lemon, who reside there. Brethren and sisters came to the meetings from Kankakee and Sheldon, Ind. On Oct. 8th we go to Henderson county, Ky. to give lectures in the old meeting house on "The Barrens," where Dr. Thomas did much of his early-day work. We have scarcely missed an annual visit there for nineteen years. Our visit to England prevented it last year.

As announced two months ago, the leather-bound supply of "The World's Redemption" was exhausted very quickly, and yet demands kept coming in. The only alternative was to substitute the cloth-bound. We have now printed twenty-four pages to make complete a new lot, which we have just sent to the binder and they will soon be ready. We have ordered them bound exactly like the first lot—leather, gilt letters and gilt tops—what is called the "Twentieth Century style." The price will be the same—\$1.75, 17 cents extra for postage.

MANY matters have caused delay in sending the box of books to London, as announced in August, but we shall soon be able to dispatch it now—after a little more printing is done specially for the convenience of the brethren in England. This consists of a new price list with prices in English money and a supply of tracts.

ONE thousand copies of the British Supplement for August, which we have named *The Christadelphian Defender*, were sent to Bro. A. Hall, the secretary of the Up-and-Be-Doing Movement in England, for general free distribution. September number will go soon.

INTELLIGENCE.

BLACKPOOL. ENGLAND.—Among those who have become captives to the *Christadelphian* are some who cry out, "One paper! One paper!" and those in charge of that would-be "one paper" seem to encourage the idea that any other paper published in the interests of the Truth is an intruder; as well as any author who independently publishes books on the Truth. Many brethren who love true liberty and fairness have had a taste of what would be the evil results of "one paper," in their experience with the methods of the paper which champions the "one paper" out-cry. The principle of that paper being that "all is fair in war," experience has made it bitterly evident to many that only the "party" that will submit to its dictates can hope to have an impartial publication of the two sides of a question in dispute, if, indeed, they can have a correct publication of either. The Chicago Ecclesia knows how futile it was for them to ask for a fair presentation of facts, in reply to misrepresentations from most questionable sources in the pages of the would-be "one paper." And now, added to others that have been kept in the dark, Blackpool has come in for a share of the evils. If these were private matters only, it would be better to leave them unpublished; but when they are evils emanating from a professed center of the Truth's affairs, and are an abuse of an accidentally inherited influence, to allow the light of truth to be shut out could only serve the wishes of those who, under the banner of "One Paper," would rather have such matters in darkness, instead of exposed to light. In measure, the circumstances of our times are the history of the first century repeated. Evil doctrines and practices were then supported by the dominant parties; but Jesus and his apostles were persistent in turning on the search-light of truth without favor of friend or fear of foe. In publishing this lengthy account of matters in Blackpool, we good we hope to see helped along by it is the awakening of the British brotherhood to a sense of their rights as custodians of the Truth's interests; and that they may realize that protest, loud, fearless and persistent, is

now an imperative duty against high-handed and underhanded divisional depredations among God's people.—EDITOR.

DOINGS IN BLACKPOOL.

In the July *Christadelphian* p.327 there is published "Intelligence" from Bro. Heath, who writes on behalf of some brethren and sisters who have withdrawn from a minority of the Blackpool Ecclesia because the minority were determined to maintain their former attitude upon the Responsibility Question, while Bro. Heath and those with him have condemned their own attitude of the past, by seeking pastures new, in a basis of fellowship; and by denouncing what, but a little while ago, they declared to be THE TRUTH.

Following this "Intelligence" Bro. C. C. Walker writes: "We have received a communication from the minority above named, declaring that their attitude is the same as before, but that they refuse to make the question a test of fellowship. We have written asking if they are determined to fellowship those who deny resurrectional responsibility of the wilfully disobedient so long as they are not baptized, and whether they are in harmony with the London and Yorkshire ecclesias who work on this basis. No reply is yet to hand. The division comes about through a visit of Bro. Thos. Williams.—ED."

That the true state of affairs may be known we give the following particulars and produce the correspondence which has passed between Bro. Dobbing and the *Christadelphian* editor.

87 Waterloo Road, S. S.
Blackpool.
June 11th, 1904.

DEAR BROTHER WALKER:

As you are aware from the correspondence of the last few months, we, the Blackpool Ecclesia, have had the matter of the Resurrectional Responsibility Question before us. As already stated in Intelligence in the *Christadelphian*, April, 1904, we, as an ecclesia, declared our position; but now the majority of the brethren have withdrawn from us upon this matter, and we the following who are in the minority, were left in charge of the meeting room, owing to the financial liabilities devolving upon the writer

as Trustee and Treasurer. However, the other brethren have had the opportunity given them of taking the room, which they have accepted, and are bearing their share of the liabilities. We now affirm our position as stated before in the *Christadelphian*, April, 1904, and we have not altered in any way from that statement. We are not making the Resurrectional Responsibility Question a test of fellowship.

Signed on behalf of Brothers Sykes and Allam, Sisters Dobbing, Dodgson and Ada Dodgson, and including myself.

Yours fraternally,
THOS. J. DOBBING.

Bro. Walker replied as follows:
21 Hendon Road, Birmingham.
June 14, 1904.

DEAR BRO. DOBBING:

I understand from your letter that you and the minority you speak for will fellowship those who deny the resurrectional responsibility of the wilfully disobedient, so long as they are not baptized. I believe you are in harmony with the London and Yorkshire ecclesias with which Bro. T. Williams has been working. Is this so? With greeting in the Lord,

Your brother and fellow servant,
CHAS. C. WALKER.

6th July, 1904.

DEAR BRO. WALKER:

Your letter of 14th June was not answered as we wished to see if you would insert the statement of our position, as faithful as you would do, if one was sent from those brethren who make the Resurrectional Responsibility Question a test of fellowship. As evidenced in the July *Christadelphian* you have not rendered our statement in full, altho' you have done so in the case of the brethren who have withdrawn from us. Now for reply to your letter: Before answering the first question, please state your position at Birmingham, and affirm what you believe regarding the Resurrectional Responsibility Question, and if you do this, we will assent or dissent.

Second Question: We are in harmony with the London and Yorkshire Ecclesias, who hold to the Old Birmingham Statement of Faith, and that outside the covenant relationship in Christ, God can

raise whom he chooses for judgment or any other purpose.

Referring to your closing remarks in Blackpool Intelligence, the division would have taken place whether Bro. Williams had come or not come; and he is not the cause of this division as you allege.

Yours fraternally in the one hope,

THOS. J. DOBBING.

As yet, I have not heard that this last letter has been acknowledged; perhaps it will be referred to in the next issue of the *Christadelphian*. Meanwhile the following may help to disabuse the minds of some.

"Was the division at Blackpool caused by the visit of Bro. Williams as alleged by the *Christadelphian*, July, 1904? If the editor thereof will look back to the July number, 1901, he will find that Blackpool had under consideration the Resurrectional Responsibility Question and the result was thus stated: "That to cut off from fellowship, those of like faith as ourselves, who had not made a declaration on the matter, was an act of which Blackpool dare not at this time take the responsibility." To this Bro. Walker objected, and the result was that in August number, 1901, Blackpool submitted the resolution "that light was the ground of resurrectional responsibility (irrespective of baptism) etc. and that Blackpool refused to fellowship any who deny his doctrine." Now at that time the writer would not vote in this matter and remained neutral, as he did not agree with cutting off the brethren in fellowship on the Resurrectional Question, and all the members were agreed that there should be no cutting off. Later on, the writer saw the inconsistency of various ecclesias, including Birmingham, touching the Resurrectional Responsibility Question, and how the question was causing confusion, so, therefore, could not any longer see brethren thrown out of fellowship because of this question (which is only regarded by those who believe it as inferential), and this year, 1904, in January, he brought the matter before all the brethren here, and as a result the brethren were unanimous in not making the Resurrectional Responsibility Question a test of fellowship. The intelligence in April *Christadelphian* this year

confirms this. After this, various brethren in fellowship with Birmingham, refused to fellowship Blackpool and influenced the minds of some of the brethren here, insomuch that they wished to keep in the Birmingham fellowship. This unrest among the brethren who have withdrawn from us, began before Bro. Williams visited us; but because the division occurred at the time of his visit, Bro. Williams is blamed for it. Let it be clearly understood that if he had not come, this division would have occurred later, because some of the brethren who have withdrawn had determined to keep in fellowship with Birmingham whilst the writer and others had decided not to make the Resurrectional Responsibility Question a test of fellowship. All the time that this matter has been under the writer's humble consideration, the only idea he wished to carry out, which he has done conscientiously from conviction, was and is, an earnest contention for the Faith according to the Word of Truth. The responsibility for this division rests with the brethren here, and not with Bro. Williams, as alleged,—this division has been effected by the Responsibility Question being forced upon our ecclesia in 1901, when it was then in its development as the cause here. Those who have forced the Responsibility Question regardless of the Truth's principles, are answerable for this and other divisions on the same question.

Yours fraternally in Christ's name,

THOS. J. DOBBING.

From the foregoing it is quite clear that Bro. C. C. Walker makes a mistake when he says that the division was caused by Bro. Williams having visited Blackpool. Perhaps he has been the recipient of false statements, such as have been circulated in other quarters, by one whose works will not bear the light of truth being cast upon them; but if not, then it would seem that the allegation without evidence is but another slap added to those already given, for the purpose of blinding the eyes of the *Christadelphian* readers against the "Up and Be Doing Movement," which speaks of peace and seeks for unity. The false "statements" above referred to are that the visit of Bro. Williams to Blackpool, was forced upon that ecclesia by the Yorkshire ecclesias,

and that Brethren Hull and Albert Hall were the cause of the trouble. Such statements were sent by Bro. Heath (Blackpool) to the Secretary of the Leeds St. James' hall Ecclesia (allied to Birmingham). The writer must have known that such was not a true record. The following, however, will help to show the true state of affairs.

During January of the present year, the writer, along with others of our ecclesia, was somewhat surprised to hear from a brother who had been visiting Blackpool, that the Resurrectional Responsibility Question was again troubling the ecclesia in that town. We were told that a brother (a member of the ecclesia) had addressed the ecclesia concerning their "business meeting" which was to be held shortly, stating that before any other business was dealt with he requested that the Resurrectional Responsibility Question should be again considered, as he was persuaded it should not be made a test of fellowship. We awaited the result with interest. The writer was requested not to address the Blackpool ecclesia, in any way, until they came to a decision, lest it afterward be said that they were influenced by the "Up and Be Doing" brethren. This injunction was carried out, especially as we heard of one brother from the Birmingham side having written to Blackpool, only to receive a retort that he should clear the dirt from their own door before interfering with another ecclesia!

On January 25, 1904, Bro. Heath wrote as follows: "We have made very important changes in our basis at Blackpool. *We have decided not to make the Resurrectional Responsibility Question a test of fellowship.*" A number of questions were asked with regard to Bro. Williams and his teaching, which were apparently answered in a satisfactory manner, as no further enquiries came to hand. We heard indirectly that the Blackpool ecclesia were almost unanimous in desiring a visit of Bro. Williams; whereupon in connection with the above decision "officially" sent from the Blackpool ecclesia, the "Visit Committee" arranged that Bro. Williams should visit Blackpool for Whit Sunday. This decision was communicated to the Blackpool

Ecclesia through Bro. Heath, along with which we expressed a desire to know their mind, and also what arrangements they could make. To this moment, no acknowledgement to that letter has been received! Then did Bro. Williams go without the Blackpool Ecclesia being agreeable to the visit? By no means. Two weeks before Whit-Suntide, one of the "Visit Committee," Bro. D. Hall, was in Blackpool. On the Saturday he had an interview with Bro. Heath, when the bitterness toward Bro. Williams, of the latter, was so warmly manifest, that at the close of the interview, none expected that Bro. Heath would fellowship the Yorkshire delegate on the following day. It was, however, a pleasant surprise, when on the following morning Bro. Heath sent a message to Bro. Hall, saying he would be expected to give the "exhortation" and also to lecture in the evening. Thus Bro. Heath willingly fellowshiped the Yorkshire Ecclesias and also the much abused Bro. Williams. Bro. Hall urged the ecclesia to decide something in relating to Bro. Williams' paying them a visit. After discussion, it was agreed by them all to give Bro. Williams a hearing,—if my memory serves me faithfully it was Bro. Heath who proposed that they give Bro. Williams a hearing on Wait-Saturday, prior to expressing whether they would fellowship him on the Sunday at the Lord's table. It was upon that decision of the Blackpool ecclesia that we arranged finally for Bro. Williams to visit them, and the foregoing describes how much "Bro. Hall was the cause of the Blackpool division." The fact of the matter is, Bro. Heath was opposed to Bro. Williams addressing the meeting, as evidenced for instance by the fact that when he could not by apparently "fair means" persuade the brethren not to hear Bro. Williams, he sought other means to-wit: by a pretence he sought to obtain the meeting room door key from Bro. Dobbins, so that he might prevent the meeting being held, but in this he also failed. We refrain from writing more, regretting the necessity of having had to write of such personal matters which, however, has not been written against Bro. Heath personally; but to vindicate the cause of Truth, and to remove, if possible, the

false impressions, which exist against Bro. Williams and others.

But just a word, ere we close, upon the Intelligence, sent by Bro. Heath to the *Christadelphian* (July, '91) in which he unsuccessfully endeavors to show a dreadful difference between Bro. Williams and himself upon certain doctrinal matters. When he asserts that he has no sympathy with the wild freaks, or whims, taught by given terms, let him remember that when Bro. Williams addressed the Blackpool ecclesia and spoke of those very matters he (Bro. H.) had little or nothing to say against them, and when on the following Tuesday two of the Visit Committee discussed the same with him, in his own house for more than one hour, he found himself in agreement with them, as another brother said, "You have told us nothing but what we have believed since our baptism." "And you agreed with all that Bro. Williams said?" was asked this brother. To which he answered, yes! "Then why," I asked, "did you refuse to fellowship him," and the question still remains—why?

In the "Intelligence" Bro. Heath says, "The amended statement of the Birmingham Basis of Faith is a form of expression in harmony with the teachings of Brethren Thomas and Roberts in all their writings and speakings on this subject." But unfortunately for Bro. Heath when he informed the writer of their decision to leave the Resurrectional Responsibility Question open for fellowship, he then wrote: "We take our stand upon what *Bro. Roberts wrote* in May *Christadelphian*, 1898."

In conclusion, we would plead with our seceding brethren and sisters to beware of the attitude into which they have been led. Let them endeavor to realize the full import of their new attitude. If it be according to the Truth, then hundreds of those with whom they have formerly co-operated, as with fellow saints, are neither "rejecters" nor "servants," and many who "sleep in the dust," having died in hope of resurrection through the Lord Jesus, cannot be the recipients thereof, but if they still recognize us as their "brethren in the Lord" (and who among them dares to say we are not?) then surely they must perceive the truth—that it is possible to be sons of God

without accepting their new departure from the old paths, and if Heaven's love, in mercy for Christ's sake, will bestow "remission of sins" to those who endorse not the Amended Statement, is it not a SIN against Almighty God for brethren to refuse and withdraw their fellowship from those whom God approves?

A. HALL,

Secretary of the Up-and-Be-Doing Movement in England.

CHICAGO.—Since the last intelligence the following brethren have met with us at the Lord's table; Sisters Terry, Spring Valley, Ill., Bro. Grove, Springfield, Ohio; Bro. and Sister Zander and Sister Franklin, Elgin, Ill., Sister Woodford, Springfield, Ill., Bro. and Sister Reid, Columbus, Ohio, Sister Knelge, Wauconda, Ill., Bro. Reid gave us two stirring exhortations while he was with us. We are also pleased to have with us again Bros. Carl Cecil and Robert Bickley from Waterloo, Ia., who have returned to this city to attend college for the winter and spring months. Recent subjects of lectures have been, "The reign of sin unto death," "Who is the heir?" "The death of Christ in the light of justice" by Bro. T. Williams; "The dark ages" by Bro. S. Roche.

J. LEASK, Sec'y.

HUDDERSFIELD, ENG.—It is with sorrow that I report the death of our brother, Wm. Sill, on Aug. 30th after a short illness. Our Bro. Sill has been an earnest worker in the Truth by lecturing, presiding, exhorting etc. and he will be greatly missed by the ecclesia. He strongly supported the position taken in the Up-and-Be-Doing Movement on the Responsibility Question. Though death has triumphed for the time being, we hope that he will finally rise victorious through our Lord and Saviour Jesus Christ. So recently as July 31 our brother lectured on "Resurrection Necessary for salvation." "Today" is but a brief period of time at the longest. None of us knows when it will end in our own case. Let us learn wisdom's lesson at the house of mourning, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

We continue to hold forth the word of

life to those who are disposed to come and hear us. The speakers and subjects for a few weeks passed have been as follows:

- Aug. 7. "When is Christ Coming?" Bro. J. Hirst.
 Aug. 14. "The Unknown God." Bro. Egerton of Halifax.
 Aug. 21. "After Death, What?" Bro. Brown.
 Aug. 28. "Many or Few, or the Broad and Narrow Way." Bro. J. W. Halstead of Sowerby Bridge.
 Sept. 4. "The Purpose of God on the Pages of History." Bro. Jenkinson.

JOHN HIRST.

McCOOK, NEB.—Sister C. E. Eldred in writing from this place reports a visit from Bro. Utter, Long Island, Kan., who cheered the few believers there and assisted two more to put on the sin covering name after making the good confession. They were Mrs. E. J. Utter and Mrs. Mary Polk. May they so run as to attain the prize of eternal life. Others are interested and it is hoped before long some of them will become obedient to the Truth.

TORONTO.—It becomes our painful duty to report that we have again been visited by that great enemy that knows no mercy, and shows no pity, again breaking our family circle, making desolate a happy home. On April 19th, Sister Williams of the Hamilton Ecclesia, beloved wife of Bro. A. E. Williams, and Sister in the flesh to the writer, fell asleep in Jesus at the age of thirty-three years. Our deeply lamented sister gave birth to a daughter early in April, and while for a few days showed signs of a good recovery, our fond hopes were disappointed by the development of alarming symptoms; for nearly two weeks a temperature hovering around 106, the best medical skill brought no relief, our prayers went up to that God of love to spare her, to the little ones, but Heaven decided otherwise. In the righteous judgment of God the time of her departure had come, she returned to God the life He gave her, her light going out while it was yet day. Under the influence of a christian mother and the tuition of those noble men of Jesus Christ, Joshua Peddar,

David Cole and Thomas Hardy, she came to see the utter vanity of human life and the futility of mere human endeavor, she learned the Holy Scriptures as a child, rendering a cheerful obedience to their commandments at the age of fifteen, thus remembering her Creator in the days of her youth. For eighteen years, as far as the eye can see, she lived a consistent life; as far as the mind can judge her service in the Master's vineyard afforded no cause for her to feel ashamed, her life was consecrated to the service of Christ, and with a faith that knew no wavering, she looked beyond Zion's vine-clad hills and saw the Sun of Righteousness arise with healing in his beams, and was glad. Death as death had no terrors for her, the last conscious hours were only darkened by the prospect of being separated from a devoted husband and leaving in a cold world bereft of a mother's love three little children, the youngest a few weeks old. Clara is dead, her eyes are closed; but they will open again, open for to see the bright sunlight of heaven and a lifetime of earnest endeavor will reap that rich reward, a crown of glory an inheritance undefiled that fadeth not away. In the midst of overwhelming sorrow and the weakness of our constitution by nature the human mind fails to discern why one so much needed is taken, while others who could well be spared are left. In the presence of this motherless home, the natural eye looks in vain to see the wisdom of God, but standing erect upon the promises of God, doubt gives place to confidence and with the prophet of old we exclaim, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." On April the 21st, the body was removed from her late residence, Hamilton, to the Chart residence, Doon, where the days of our youth were spent; and on Saturday afternoon, April the 23d, was carried to its last resting place in the Doon cemetery to await the resurrection of the dead, followed by a large number of friends. Bro. James Laird, of Innerkip, conducted the service at the house and our blessed hope so eloquently, yea, sublimely presented, did much to soothe our bleeding hearts, causing us to wipe the burning tears away. At the graveside Bro. Jas. Craigmyle, of Toronto, spoke words of comfort and cheer. Brethren and Sisters were present from Doon, Blair, Southend, Hamilton, Toronto, Galt, Berlin, Innerkip, Waterloo, Preston, Guelph. In behalf of Bro. Williams and myself we take this opportunity of extending our hearty thanks to the brethren and sisters for their many kind expressions of sympathy and unite with them in hailing the dawn of that glad morning when death will be swallowed up in victory and when Christ will heal all our diseases.

Faithfully in Christ,
 E. H. CHART.

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AUBURN, N. Y.—No. 9 Exchange St., at 10:00 A. M. Sunday-school after breaking of bread.

BOSTON, MASS.—Changes place at present. BALTIMORE, MD.—Vernant Hall, No. 1204 W. Baltimore St. Sunday morning 10:30.

BERLIN, ONT.—Berlin and Waterloo Ecclesia. Corner of King and Queen Streets, Berlin Every Sunday at 10:30 A. M.

CAMPELO, MASS.—Mystic Hall, Franklin bldg., 1106 So. Main St., Brookton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

CHICAGO.—Oriental Hall, 17th Floor, Masonic Temple. Every Sunday at 10:30 A. M.

CLEVELAND, O.—Visitors may inquire at 1200 W. Madison Ave., W. Cleveland.

DENVER, COLO.—No. 216 Charles Building, 15th and Curtis Streets. Every Sunday at 11 A. M.

ELMIRA, N. Y.—114 Lake Street, third floor. Every Sunday, 10:30 a. m.

PITTSFIELD, MASS.—At residence of J. Morrison. Breaking of Bread Sundays, at 10:30 A. M.

GUELPH, ONT.—Corner of St. George's Square and Quebec St., East (over Kelly's music store). Sunday School at 9:45 A. M. Breaking of Bread, 11 A. M. Lectures, 7 P. M.

HAMILTON, ONT.—Canadian Order of Odd Fellows, all 87 James Street N., 10 A. M. Sunday School, 11 A. M. Breaking of Bread, 7 P. M. Bible Proofs.

HAWLEY, PA.—Lehman Hall, every Sunday. Bible School at 2 P. M. Breaking of bread at 3 p. m.

JERSEY CITY, N. J.—Fisher Hall, Gor, Bay and Erie Sts. Every Sunday at 10:30 a. m.

LOUISVILLE, KY.—Liberty Hall, between 2nd and 3rd Sts., Sunday, 10:30 a. m.

LOWELL, MASS.—Odd Fellows' Hall, Middlesex St. Every Sunday. Lecture at 10:30. Memorial service at 12 noon.

MILWAUKEE, WIS.—413 Homer street. At 10:30 a. m.

NEW KENSINGTON, PA.—Kable's Hall, corner 4th avenue and 9th street. Every Sunday at 10:30 a. m. for Breaking of Bread.

NORFOLK, VA. Corner of Brambleton and Maltby Avenues. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

Newport News, Va.—At residence of D. F. Beale, Cottonwood Ave. and old carline. Every Sunday 3:30 p. m.

PROVIDENCE, R. I.—Independent Hall, Thurbers Ave., South Providence. Sunday School, 9:30 a. m.; Breaking of Bread 11 a. m.

QUINCY, MASS.—Keating's Hall, 136 1/2 Washington St. Sunday School at 10:30 A. M. breaking of bread at 11:30 A. M., lecture at 7:30 P. M.

RICHMOND, VA.—Lee Camp Hall, Broad St., between 5th and 6th Sts. Meets at 11 a. m. every first day.

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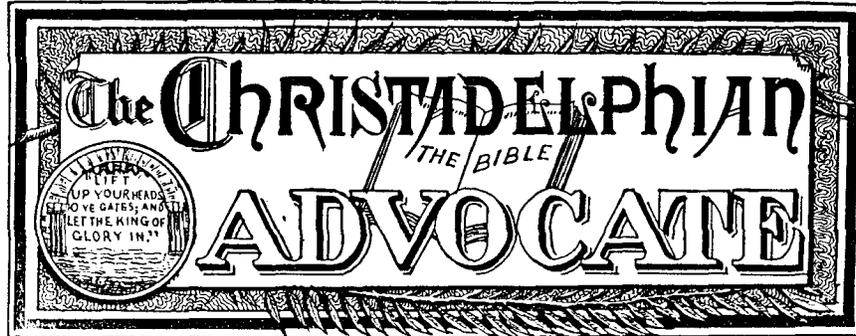
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WINNIPEG, MAN.—Breaking of bread, 11 A. M., at 751 Alexander ave. Lecture 7 P. M. at Small Forester's Hall, opposite City Hall.



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PAPAL APOSTASY.

ADDRESS BY BRO. JOHN HIRST, HUDDERSFIELD, ENGLAND.

THOSE who are in a right attitude towards God in believing and practicing the things which were written for our learning, have their conviction strengthened in the right doctrines and ways of God, in considering the departures from the faith which was once for all delivered to the saints. It would appear from the chapter read that there was a possibility of the brethren at Thessalonica, being unnecessarily alarmed by false teachers, concerning the immediate presence of Christ with them. The Apostle Paul warns the Thessalonians against deception on this matter. He says, "Now we beseech you, brethren, concerning the presence of our Lord Jesus Christ, and 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." The reading of these verses suggests that there were some who were teaching contrary to Paul. The apostle had much contention with false brethren. Being divinely gifted, he foretold to the Ephesian brethren, that after his departure grievous wolves should arise among them, not sparing the flock, and of their own selves men should arise, speaking perverse things to draw away disciples after them. Paul, in II Cor. xi:13, mentions certain who were false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel, says he, for Satan himself is transformed into an angel of light. The word spirit in the second verse, I apprehend is not meant for a divine angel, but for a person who acts, or professes to act or speak under a divine influence, authority, or inspiration. Two passages may

be brought to show the use of the word spirit in this way. I John iv:1, 3; I Tim. iv:1 (to straying spirits). The real teaching of Paul then was, that by whatsoever means they were taught that the presence of Christ was to be speedily manifested in their midst, they were not to believe it. There was to come a falling away, or apostasy, first, and the man of sin be revealed. This man of sin is undoubtedly a symbolic man, representative of a class of men, or the papal priesthood. The pope or head of this system is styled the man of sin on account of sinfulness, which characterizes that system from that very commencement. The spirit of the anti-christian system, in its early developing state, was, as the apostle John styles it (I Jno. iv:3), the non-confession that Jesus Christ is come in the flesh. All will acknowledge the fact, that one of the great features of the Roman Catholic Church is that it rejects the doctrine that Christ came in the flesh, flesh like his brethren; and substitutes a spotless kind of flesh, immaculate; thus denying the truth. Another of its sinful characteristics developing in the fourth to the sixth centuries, A. C. was, that it was an act of virtue to deceive and lie, when by those means the interests of the church might be promoted. Another sinful feature was the adoption of tortures and civil penalties to punish heretics. (See Phillip Allwood's key to Revelation, page 521-527). In the sixth century the teaching was propagated among the people, "that the remission of their sins was to be purchased by their liberalities to the churches and monks, and that the prayers of dead saints for the people were to be bought by offerings presented to the temples." How fitly then could the Spirit in Daniel declare beforetime some of the blasphemous acts of this man of sin, this son of destruction! In Chap. vii:25, Daniel says of him: "And he shall speak great words against the most high, and shall wear out the saints of the most high, and shall think to change times and laws." Much might be said to show how opposed the teaching of the scriptures is to these false notions. Paul shows that evil has not to be done that good might come (Rom. iii:8), and also there is "one mediator between God and man, the man Christ Jesus," and not many mediators (I Tim. ii:5.) "A bishop must be blameless, the husband of one wife." Celibacy is not enjoined. It might perhaps be suggested by some as an unproved assumption, as begging the question, to saddle the papal system with the burden of this prophecy of II Thess., Chap ii. But in answer to this, let it be asked, Which other system answers to the requirements in the case, as foretold by Daniel and Paul? The Greek or Russian church does not answer near as fully as the Roman. I think that that is the only one which bears great similarity. The Greek church is not under the supremacy of the pope, does not allow images in the churches, nor enjoin single life of the clergy; and it gives both the bread and the wine of their sacraments to the people. The Roman system does the opposite of these, and never in the history of any church has such blasphemous titles been used as the pope has assumed, and been addressed with.

These are a few samples: "Our Lord God the Pope." (often used of him). Pope Martin was once addressed as "The lamb of God that taketh away the sin of the world." At the inauguration of the popes for centuries, the cardinals used to kiss his toe and one of the bishops recited: "We praise thee, O God, we acknowledge thee to be the Lord." The title of God has been given to him. (Gratian's decretals Newton Desertation, p. 246.) Some of these are titles which pertain to God alone.

Some of the prominent marks of this apostasy are mentioned in verses 8 and 9 in the chapter read. Paul says: "And then shall the lawless one be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness (or manifestation) of his presence. Even him whose presence is after the working of Satan, with all power and signs, and lying wonders."

The power to work miracles is held by the church of Rome as a mark of the true church (Keith on prophecy, p. 294). Hence there is no wonder that wonders of falsehood should be wrought, such as are known to have been wrought by the Romish church. The end justifies the means used toward that end, is a principle of the Romish church. If the pope is more glorified by lying, stealing or even murdering, it is right and just so to do. This is Jesuitism.

At the invasion of Italy in 1796 by Napoleon the first, the image of the virgin Mary performed the miraculous act of winking, and on the day after the final winking act of the image, a solemn procession was made in its honor, and the image did nothing but open and close, and turn her eyes on all sides, to the indescribable delight of the people, who absolutely, wept for joy (Allwood's key to the Revelations, page 732 and 408, and Alex. Keith on prophecy, page 394). At the time of this invasion of Italy and the pope's dominions by the French, a great number of these sacred images performed the operations of weeping and winking in Rome and Italy.

Sometime between 1823 and 1829, the king, queen and all the royal family and all the court of Portugal, went in solemn procession to "Our lady of the Cave," an image of the virgin, about four inches long, found a short time before in a hole near Lisbon, and this image is said to have performed miracles, which are recorded by authority.

In 1833, the practice of liquifying the blood of Saint Januaries was performed annually three times in a church in Naples, and this practice had been carried on then for some time, and perhaps is so now, if we only knew. What use, or what benefit to man was there in any such foolishness as this? They were designed by an artful priesthood, no doubt, and secret mechanism and art used to make ignorant multitudes believe that they were miraculous operations.

Such then is a sample of "Lying wonders," forged by wicked men, with all deceivableness of unrighteousness." Upon such tests as these false miracles

the church of Rome founded her claim to being exclusively the Church of Christ. They are, with her, irrefutable evidences of the solidity of her doctrines, her rites and institutions. Canonized saints have been wonder workers in their time, and are not entitled to that dignity unless miracles are proved to have been done by them.

This widespread departure from the true faith, as it was apostolically delivered, is in the seventh verse styled, "The mystery of lawlessness," and in the eighth verse it is called "The lawless one." We all know, I think, of *mysterious* doctrines which their creeds and councils have decided. The mysterious doctrine of the Trinity which neither priest nor people can understand, and which is admitted to be incomprehensible, is one of these doctrines. The mysterious change of the bread and wine of their sacrament, into the real body and blood of Christ, after the priest has uttered a few Latin words, is another of these mysteries. Dr. John Thomas in Eureka III, page 619 says, that "Mystery" was inscribed upon the pope's tiara or triple crown, but was removed by pope Julius III, because it attracted Protestant attention, as evidence that he was the antichrist.

The return of Christ from heaven was withholden by God until the full development of this wicked system of lawlessness and imposture. Paul says in verse seven, that he who letteth, or holdeth, will do so, until he be taken away and destroyed at the return of Christ. God withheld his punishment upon Israel till they had filled up the measure of their iniquity. And he withheld his punishments upon the inhabitants of Canaan until "the iniquity of the Amorites was full" and then God sent Moses and Joshua to destroy them.

So, in the case before us, the fullness of the times of their wickedness is not complete. We come to our own day and we find the same sad state of things; men disobedient to the truth, pursuing lies when their attention is called to religion. God is taking out from among the Gentiles a people for His name. Those people who had the offer of life, and who received not the love of the truth that they might be saved, but had pleasure in unrighteousness, he has sent them a strong delusion (or a working of deception) that they might believe in the lie.

Those who attain unto the kingdom of God, those who are elected, will be elected according to fitness. God foresees and foreordains according to, and in harmony with, his own will. If we are so controlled by the gospel as to be obedient to its requirements, we shall be fit for the kingdom. God's word will accomplish that whereto he sends it. The unrighteous and disbelieving class are a necessary element in the developing of fit characters. God is working all things for himself, and for his own use. The Psalmist, in the Psalm 1, says, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." What does this refer to but those who have presented their bodies a living sacrifice, holy and acceptable to God,

which is their reasonable service? The great falling away is no longer in the future, it has existed now for 1800 years. Christ may come any time, and seeing we look for him, let us try and give heed to the apostle Peter's advice, "Be diligent, that ye may be found of him in peace, without spot, and blameless."

WHAT IS MAN?

THIS is an important question for several reasons.

1. If we do not understand what we are, we cannot understand why we need salvation.
2. If we are in ignorance as to our nature, we are equally in ignorance concerning our destiny, and cannot understand from what Jesus redeems; or the position in which redemption places us.
3. If we do not know our nature, we cannot know that it was necessary for Jesus to die upon the Roman cross, and the necessity of his death.
4. Mormonism is founded on the statement that the spirit of one Maroni appeared to Joseph Smith, and told him of the golden plates. A proper understanding of what we are proves their claim false.
5. Spiritualism is builded upon the assumption that immortal disembodied spirits can and do converse with its mediums. It, too, would soon be a thing of the past if we all understood our make-up.
6. The Protestant, Roman, and Heathen Hells are kindled by an improper understanding of our constitution.
7. Purgatory is also built upon the same false idea, that man is partly immortal. And we could show that Mohammedanism, Christian Science and all the dark religions are supported by the same falacious proposition.

If our souls, or spirits, are immortal and capable of conversing with, and singing praise to, God why may they not converse with a Smith, or a medium in this mundane sphere? If the generally accepted interpretation of the parable of the rich man and Lazarus is true, why do we not hear the conversation between the damned in hades and the saved in heaven, as one is Biblically represented as being above and the other below, placing us between the two places?

I wonder if they have wireless telegraphs across the great gulf; and receivers and transmitters at each end. But to the question, "*What is man?*" A being of flesh.—"That which is born of flesh *is flesh.*" (John iii:6). "I know that in me, that is in my flesh, dwelleth no good thing."—Rom. vii:18. Here the ego, "Me," and "my flesh" are explanatory the one of the other, and no room is left for the spook of Mormonism, or the Ghost of popular christianity. Moses in explaining the creation of man states—"Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii:7. Is it

true? If not we know nothing of the formation of man, and if so the spark of modern christianity is left out, which shall we believe? "Let God be true," and spookology go to its originator—the serpent. Again, we are told after the man whom the Elohim had created had become a transgressor—"In the sweat of thy brow 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:19. Actually, was man taken out of the ground, and is he a creature of dust formation, and does he in death return unto dust? Inspiration answers affirmatively, and he who contradicts it makes God out a liar; for "He that believeth not God hath made him a liar." I Jno. v:10. Surely none will contend for a theory that holds the God of the Bible in such light before a perishing world, after a thorough investigation. After man had become quite numerous and sinful, God said: "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."—Gen. vi:3. Did God here mean what he said, and say what he meant? If so, man is a being of flesh, and he is mortal; for his days were not eternity; but only one hundred and twenty years. "And Abraham answered and said, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes."—Gen. xviii: 27. Did Abraham here speak the truth when he confessed he was but "dust and ashes?" If not then he should have been corrected. Had one of our modern divines been there, he would have been almost certain to exclaim, No, no, father Abraham, you are immortal in soul or spirit, and the "dust and ashes," are what compose the body, the house in which you live. But not so with Abraham, he had no such faith and it should be the same with us; for, "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham; who is the father of us all."—Rom. ix:16. "He (God) remembered that they were but flesh."—Psa. lxxviii:39. God could not remember a falsehood as true, hence man is but flesh, and not an immortal entity inhabiting a body of flesh for a short period.

But does man actually die and become unconscious in death? We read of Adam (Gen. v:5), Seth (Gen. v:5:8), Enoch (Gen. v:5-11), Canaan (Gen. v:14), Jared (Gen. v:20), Methuselah (Gen v:27), and Lameth (Gen v:31), that they each "lived" a certain number of years, and then "died." The record is so plain here that I can see no room for cavil. "All the days that Adam lived." What is meant by this statement? Does it mean that 930 years were only the commencement of his life and that he still lives as an immortal entity? If so, of what use is language? God says, "All the days that Adam lived were 930 years" and adds, "and he died," showing that man is not alive while dead; and so in each other case cited. Job Chap. xiv:1 says, "Man that is born of woman is of few days, and full of trouble." Preachers say man that is born of woman is as enduring as God himself.

Which is right? I must believe Job. Don't you? "He (man) cometh forth a flower, and is cut down; he fleeth also as a shadow and continueth not"—Job xiv:2. If Job is correct here, man is cut down like a flower and fails to continue, which would not be true if he continues to all eternity. "Man dieth and wasteth away; yea man giveth up the ghost and where is he?" "Man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."—Chap. xiv: 10-12. Here we are plainly told that after man dies he "lieth down," and sleeps, instead of emigrating to some other country or state to live; verse 21 declares of the man who is in death, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them;" showing how false modern spiritualism is, and overthrowing many modern sermons, which tell us of loved ones beckoning us on. But perhaps dead folks are in heaven, and are singing praise to God and don't have time to look back to mother earth and their sons; what saith the scripture? "For in death there is no remembrance of thee (God); in the grave who shall give the thanks."—Psa. vi:5. Shall I believe it? But don't dead people know some things? "For the living know that they shall die; but the dead know not anything." Eccl. ix:5. We must believe this too, or we make God a liar.

But where do the dead sleep? Is it in a realm of spirits? "And many of them that sleep in the dust of the earth shall awake."—Dan. xii:2. Isaiah also assures us that God's "dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead."—Chap. xxvi:19. Do you want plainer language than this? But does not the Bible speak of immortality? Yes; we read, "Which in his times shall show who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto," etc. I Tim. vi:15, 16, "Now unto the king eternal, immortal, invisible the only wise God, be honor and glory forever."—I Tim. i:17. Then God is immortal according to Paul; but what of man? "And changed the glory of the incorruptible God into an image made like to corruptible man," etc. Rom. i:1-23. Here we are shown the contrast between God and man—one corruptible, the other incorruptible, or the one mortal and the other immortal.

Can man ever attain to immortality? Yes; God will render "unto them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. ii:7. When? "Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on corruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the say-

ing that is written, "Death is swallowed up in victory."—I Cor. xv:31-54 The Bible tells us nothing of anyone having an immortal soul or spirit, or of a separation of such from the body at death, as the clergy would have us believe; but that immortality is to be put on by this mortal. So man then is not immortal, but patiently must strive to gain a life eternal through Christ who makes alive.

JOHN J. HECKMAN.

UNFLINCHING FIDELITY FOR THE TRUTH OF THE ORIGINAL SCRIPTURES.

DEAR BRO. WILLIAMS:

The "Christadelphian Defender" came to hand yesterday. I perused it from beginning to end last evening before I slept. I must say I was pleased with it very much, chiefly because of its uncompromising attitude on the inspiration question.

I am surprised that John Joseph Hadley should refuse to accept the proposition you submitted to him on the inspiration of the originals. It looks to me as if he is simply stubborn. He is too smart a man to set forth the errancy of divine inspiration, and I am satisfied he is merely evading the point, or trying to. A man who would do such a thing must necessarily bring the Divine down to the human plane, which is fallibility incarnate. He knows better than to do this. My opinion is that taking the quotation on page 2, third paragraph from the bottom, 2d col., "The bible as we have it has errors in it, and part of these errors cannot be proved to be either (1) errors of transmission, (2) errors of translation, or (3) that part of the errors themselves were not translated from the original documents," he means to say that errors may have crept into the original documents, not from inspiration, but from human interference. It is for this reason I fancy that he urges that it is "arrant nonsense" to charge him with saying that "divine inspiration was liable to err, or erred intentionally." If errors *could have crept* into the originals it must have been through human instrumentality, not through divine. It is simply a question of what is possible. The above I believe is what he really holds at heart, but he is too stubborn to come out like a man and say it. [A confession of this sort would clear Divinity of possible error, and that would pave the way for to end the trouble.—EDITOR.]

As to the gentleman of Vancouver, it need only be said that if brethren care to be found in fellowship with such a person, they will find they are preparing themselves for something worse than "cold douches!"

Stand, Brother Williams, on a wholly-inspired Bible, whether "scripture" or "Word of God." (what a specious distinction?), being certain that *all that came from God*, was the result of the inspiration of God, and as such must have been without error of any sort. This must have been true of the originals, *as such*, in all their parts. If faith cannot take this in, then have we a most uncertain foundation.

It is a pity the "Responsibility Question" is taking up the time and attention of the brethren that it does. Of all the barren themes that ever troubled the brotherhood this is the most so of any I know of. In no way does the question concern insiders, and it ought to be left with Him who will take His own time and manner of judging both outsiders as well as insiders. All agree on this; and this is where the useless question ought to rest. [This is where the Rallying is trying to get it back to, but Birmingham hinders and insists on division. It is the evil effects of this that has forced us to give the subject so much attention.—EDITOR.]

Wishing the "Defender" success, I am its well-wisher.

C. C. VREDENBURGH.

EDITOR'S TOUR IN ENGLAND.

CONTINUED FROM PAGE 501.

On our second visit to Northampton, arrangements were made for our domestic comfort with Bro. and Sister Farney. The lectures were in the same hall as on our first visit. Again the "other party" was asked to consider the advisability of meeting to endeavor to clear the way to return to that united status which obtained before the late innovation divided them, but the answer was a demand that the "amended" statement be signed as a condition of reunion, and, of course, this ended the matter.

[Bro. Boddington writes us that there were some errors in our account of our first visit, which some think may give the "other party" cause to suspect that we were misinformed. He refers to Intelligence in the *ADVOCATE* for August, 1903, as giving the cause of the division. We stand corrected as to the original cause; but the fact that there is a division on the Responsibility Question, and that it is "the other party" that makes this question a cause of division is evident. It seems too that we were mistaken in saying that Charles Bradlaugh was a resident of Northampton and had his supporters there. Well, we stand corrected again, Bro. Boddington, and if any of the Northamptonians are offended because we associated them with the infidel, we ask their pardon. There is one fact, however, in this case, and that is, that Mr. Bradlaugh in cold, hard stone, stands in a conspicuous place in the city of Northampton; from which it would seem that his infidelity and blasphemy stood not in the way of perpetuating the name of one of the most blatant enemies of God and the Bible that ever lived.]

A week's work in Northampton brought us to April 15th when we moved on to London for the third time. Again we were entertained by Bro. and Sister Warwick while we filled our appointments in the Camberwell district, and again the attendance was good at the lectures, which finished up with a meeting in the building in which is the ecclesial hall. It seems that a few had objected to our return visit because we refused to go to the extreme of Bro. J. J. Andrew's new departure in saying that God cannot, in the future as in the past, raise a single soul out of Christ. But the opposition soon subsided and all seemed to be in peace during our visit, except that Bro. J. J. A. had a paper covertly going around endeavoring to proselyte to his new position. Bro. Foote, the secretary, kept his eye to business in advertising and arranging for the lectures; and Bro. Hookham had charge of most of the meetings as chairman, and manifested the needed tact; for it seemed that there was not a complete restful spirit prevailing in all quarters. This was the result of a few clinging to the technical, verbal character of the Barnsbury statement, without allowing for the interpretation put upon it by

the past attitude of both Barnsbury and Camberwell ecclesias, and by their recent acceptance of the rallying position as submitted by the Yorkshire ecclesias.

The time came for us to return to the Highbury district, north, where all arrangements were made for lectures in Barnsbury Hall. This time our home was with Bro. and Sister Ball, where we received the kindness we had become accustomed to throughout England. The meetings in Barnsbury were again quite successful in the matter of attendance, and more so among the brethren in an increased spirit of love and zeal—evidently the result of escaping the coldness of the attitude maintained by several whose influence had been now rendered powerless.

The managers of the Barnsbury meetings were very considerate in making provisions for our convenience and comfort. On the programme was an arrangement for a visit to Barnet, about twelve miles out of London, where we were very kindly entertained by Sister Gibson and her daughters. Barnet is an ancient town, and in addition to the interesting sights of antiquity are its healthful altitude and beautiful country walks, especially at a time when welcome spring was beginning to clothe nature in charming attire. When walking out one morning Sister Williams' eyes sparkled at the sight of a man coming in from the meadows with a basketful of cowslips. Youthful days were brought to mind and we almost forgot that we were on the down-hill side of life.

Arrangements were so made by the Barnsbury brethren as to allow of our long-hoped-for visit to Bro. and Sister Whitehead in New Romney Kent. There had been a standing invitation from Bro. and Sister Whitehead since our visit to England in 1900. At that time our appointments in America necessitated our return before we could respond. But the time had come at last when the way was clear for a three days' visit. It is about a three hours' run by railroad from London to New Romney, which is situated on the shore of the English Channel, the French coast being visible twenty miles across in clear weather. Ours was partly a pleasure-visit and partly for an interview with Bro. Whitehead on the present situation and the prospects of the Truth's affairs. Bro. Whitehead was with us on the platform when we gave our first address to the several ecclesias in Barnsbury hall, and was heartily in agreement with our position and with our plan for rallying. At the close of that address he gave the brethren some excellent advice, in which Bro. J. J. Andrews then seemed to concur, and Bro. Whitehead hardly expected that so soon a mutual companionship in the work of the Truth was destined to be severed by the importunities of fanaticism playing upon a condition of broken down health. Bro. Whitehead is able to do good work for the Truth on the platform, and will be of great help to the brethren in England in carrying forward the rallying work, though his responsible position under the government will not

admit of his doing as much as would be desirable. He has for some time contemplated a visit to America, and it is possible he may be able to come over for a two or three months' visit next summer. When he does come, he will be willing to spend part of his time in the lecture field, and it will be an excellent opportunity for the brethren to avail themselves of. *THE ADVOCATE* will keep them informed in the matter. There will be an added inducement for Bro. Whitehead to come, now that his son, Mr. F. Whitehead is here, he having come over with us and soon procured employment in Chicago.

Bro. Whitehead's government position necessitates his keeping a motor car, and in this Sister Williams and I in company with Bro. and Sister Whitehead were taken all over the country at a rapid speed. A most enjoyable trip was made one day to Folkstone, the famous fashionable summer resort, and a beautiful place it is, situated high above the channel, with a wide and enchanting view up and down and across to the shores of France. The ride between New Romney and Folkstone was along the shore, and the sea air under high pressure by the exhilarating rush of the motor car seemed to fill one with an abundance of life and vigor.

New Romney is a breathing place for the well-to-do of congested London, but our visit was soon enough to escape the crowded season. At Bro. Whitehead's, spending a few weeks, were a grandson and daughter of Bro. and Sister Roberts, the children of Dr. Augustus Roberts, who resides in London. The little boy was bigger than his father was when we first saw him. Indeed, he was only a babe when he was first brought to Mumbles. To see these little ones was to remind us of olden times long, long ago, and yet they seem not so long, after a busy life of running to and fro. Nothing but kindness fell to our lot at New Romney, and we returned to London with renewed strength for the work awaiting us.

This was our finishing-up visit in London, and the details are too many to relate here. A "send off" tea party was arranged as a means of social intercourse and of bidding farewell. At this, tokens of esteem and appreciation were presented to Sister Williams and myself that will always be prized for their value and (more so) for their meaning. The time to part had come; it was hard. It is frequently so; but the difficulties we had all shared in London in steering clear of rocks and reefs, and the (on the whole) happy results added to the usual regret of having to say farewell. But "farewell" it had to be, and with recollections of some bitterness, overwhelmed by sweetness, we bid adieu to London with all its wonders, and again, for I do not know how many times, we were making for the great city of Leeds, nearly two hundred miles north.

This is a long journey for England, but to us who are accustomed to the "immense distances" of America, it is a short run. We enjoy travel in England, because it is so agreeably punctuated, and nearly all in daylight.

The British Isles are a vast and mighty empire reduced to a scale that is convenient; and one feels that everything is within reach, snug and cozy. Its wonder is in its condensation of vastness, the focusing of a picture that is world wide down to the limits of limited vision.

Again we are met at the station by Sister Hall, and again Bro. and Sister Hall's home is to be ours, while in Leeds and when returning there now and then from other cities. One of our returns to Leeds was occasioned by Bro. A. Hall, secretary of the Committee of Delegates. Bro. Hall had resolved to take unto himself a wife, and the wedding was to be at the home of his father and mother—his own home hitherto though his business place is in Guiseley. At the wedding the house was well filled with brethren and sisters and friends of the family. We cannot recall the maiden name of the sister who has become now Sister A. Hall, but that name is gone and we hope the taking of the new one will be the commencing of a happy life here and a happier one hereafter. The Sisters Thorp, who by the way are fine artists, took a photograph of the wedding group outside Bro. Hall's house. Before this they had taken quite a number of Sister Williams and myself at their studio, and these seem to have got scattered about largely; for, on our second tour, we found them almost everywhere we went. This met a demand that would have been beyond our reach, gratuitously; and we fear we shall never be able to meet all such demands on either side of the Atlantic. The Sisters Thorp's address is Harehill's, corner Roundhay Road, Leeds, Eng. We are now among the "four Yorkshire Ecclesias," but find others heartily with us and appointments are made for Leeds, Sowerby Bridge, Huddersfield, Elland, Heckmondwike and places surrounding some of these cities, with arrangements pending for Blackpool—if Birmingham's efforts to keep us out shall fail. Our travels were similar to those of our first tour, and to repeat particulars of them all would be repetitious. In most of the places there were again good audiences and a finishing up with a Tea Meeting. The places being not many miles apart, and the railroad services very convenient, there was an interchange of visits among the ecclesias, and we had the pleasure of the same company every where we went—a company that had become even more appreciating than during our first tour, all of which was encouraging and very helpful in bearing the evil undercurrent opposition inspired by Birmingham.

While we were at work filling appointments in the various places, the struggle was going on in Blackpool, which has been described by Brethren A. Hall and Dobbin in our Intelligent columns.

It had been arranged that our last appointments should be at Sowerby Bridge where there would be a meeting of the Delegates of the Up-and-Be Doing Movement. It having become quite certain that we should visit Blackpool, the Sowerby Bridge brethren left a gap for that purpose. While the Blackpool ecclesia decided to extend an invitation to the committee for us

to go there to be heard in the matter that was threatening a division among them Bro. Hall kindly took us under his care and insisted that when we responded to the Blackpool invitation we should go there as his guest, and he and family would spend their holidays there at the same time. Having been at the meeting when the invitation resolution was passed by the Blackpool ecclesia, Bro. Hall at once notified us of the time when to go. We went, and Sister Dodgson's was our comfortable lodging place. Brethren came from Sowerby Bridge, Halifax, Elland, Lumb, Leeds and Guiseley. Soon after our arrival Bro. Dobbin called to talk matters over, then a brother whose name we have forgotten. They heard what we had to say, patiently, and could see no cause for division; and, if we mistake not, they were a little surprised to find that Bro. Williams was a human being. "Would you be willing to talk with Bro. Heath on these matters before the meeting is convened?" asked Bro. Dobbing, "he lives only three doors from here." "Certainly," I replied "that is just what I am anxious to do, since I hear he is so opposed to me and has misunderstood and misrepresented me." I suggested that perhaps an interview would pave the way for the coming meeting to be more likely to prevent division. The report Bro. Dobbin brought me was that Bro. Heath did not feel well enough to have the interview, and though another day passed, the first place I met him was at the meeting, where his conduct did not manifest the spirit of common fairness, to say nothing of the spirit of Christ. His first attempt was obstruction to my being heard, keeping the floor and reading from letters he had received from the editor of the *Christadelphian* in which, by garbled statements, I was misrepresented. The editor of the C. would not meet me face to face privately nor publicly; but he put forth secret efforts to influence brethren against me. Bro. Heath did not confess that the manuscript he read from was from the editor of the C.; but he held it under my eyes before the light so that I could not help seeing the heading and the handwriting; and it was evident that Bro. Heath was trying to fight with another man's hacked and bent and edgeless sword. At last he gave up and allowed me to have the floor, but not until he had asked by what "official invitation Bro. Williams had come to Blackpool." It seems that he as secretary had withheld the "official invitation" and then came to the meeting to ask what invitation brought Bro. Williams there. This brought an answer from Bro. Hall that would make any fair-minded man ashamed: "I was at the meeting when the resolution of invitation was 'officially' passed; and I therefore brought Bro. Williams here; and the fact that the official invitation was not sent to the secretary of the Up-and-Be-Doing Committee is due to you, as secretary of the Blackpool ecclesia, having failed to do your duty." It seems that the month before this Bro. Heath had sent Intelligence to the *Christadelphian* declaring incorrectly the position of the Blackpool ecclesia and without the official consent of the ecclesia; but when it became his duty to send the official invitation in question, he failed

to do it, and then, if you please, had the boldness to ask "what official invitation brought Bro. Williams to Blackpool. What think you of schismatics whose evil work of division requires such methods as these?"

Well, we were heard, and the following day the visiting brethren and part of the Blackpool ecclesias broke bread together; but Bro. Heath and some others did not put in an appearance, though, as Bro. Dobbin's has explained, there was an effort to keep all out of the hall by trying surreptitiously to get the key of the door.

The result of it all was that one part yielded to Birmingham power and the other now meets upon the old Birmingham Basis as they always did, and are fully in harmony with the Up-and-be-doing movement to rally to the old standard and refuse the new departure as represented by the so-called "amended" Birmingham statement.

[CONCLUDED NEXT MONTH.]

OUR BOOK DISTRIBUTION IN ST. LOUIS.

ST. LOUIS, MO., September, 1904.

Dear Brethren and Sisters in Christ, Greeting: You are all aware of the fact that I have had the work of distributing the literature provided for in the World's Fair Funds here in St. Louis. I reached the city to begin this great undertaking on the morning of August 25th, and after some delay I began the work. It was left to my best judgment as to how and where this should be done. I first visited halls and tents where meetings were held, and I soon saw this would prove a failure, because the congregations were so small that but few copies of "The Great Salvation," "From Darkness to Light" and "The Truth," and also "Glad Tidings" could be handed out. Then again at these places the orders were given in harsh tones to "get away and stay away with your trash." We then turned our attention to the rooming house districts, where the visitors were stopping in great numbers. I have found this the best place to reach people from a distance and I believe in this we partly realized the object of the distribution. I saw several times parties with "Glad Tidings" and "The Great Salvation" under their grip straps as they would be leaving the city. I tried to work in the Union Station, but this was objected to, and I found opposition on every hand. I was requested to find an opening and rent a hall and give some lectures and the expense would be paid out of the fund. I found it almost impossible to do this. Every hall was constantly engaged, and in all my attendance at these places, I found the audience in popular things very small. The Presbyterians are making a big effort in this matter. They rent the Y. M. C. A. halls and then get an Indian band of music, and some big doctor from the east to do the preaching. With the biggest efforts, only small crowds attended. The play houses are packed to their greatest capacity. on Sunday as well as during the week, so I am told; and this seems to be every one's desire, to have as good a time as his or her

money can buy them. As to the results I should not attempt to say, but one thing I can say, that a great effort has surely been made, and a faithful duty has been done. God alone can give the increase. We devoutly pray that some good will result from this large outlay, and that all will be blessed richly for their part in the work. I will have to close my part of it the first of October and return to our family at Conway. I heartily thank many for those words of cheer they sent me in letters, and I believe that they truly appreciate my hazardous undertaking, and I can assure you all that this was greatly appreciated by your humble servant and brother, and in the day of accounts may we all hear the welcome applaud, "Well done, thou good and faithful servant," and in the joys of our Lord may we enter. Yours fraternally,

JOHN W. TEAS.

Bro. Teas having to give up the work October 1, the committee secured the services of Bro. T. Roche of Chicago, who soon after his arrival in St. Louis wrote us the following letter, and has reported good progress since, indicating that he will complete the work before the end of October.

4418 EASTON AVE., ST. LOUIS, MO., OCT. 9, 1904.

MY DEAR BROTHER WILLIAMS:

I know you will be anxious to know how I am getting along with the distribution of the Truth's literature here, and so hasten to drop you a line which may ease your anxiety on that score.

I have been quite successful so far, in that I have received permission from the captain of police to distribute at the largest entrance to the Fair Grounds. In looking the ground over yesterday, I concluded that this way would be more effective than going from house to house, as I can place them directly in the hands of the throngs of visitors as they leave the grounds. This I could hardly expect to have done by the lodging-house keeper.

I distributed the bundle I brought with me, yesterday, and I feel confident that those who received them intend to give more than a passing glance to their contents. They looked at the title, "The Great Salvation," long and thoughtfully, remarking occasionally, "Well, we do get something for nothing!" I replied, "Yes, indeed. Take it home and read it at leisure;" and I was pleased to see them put them away carefully in their pockets or satchels for future use. Some dropped them after reading the remarks on the cover, but I expected that some would and am glad that it was comparatively few who did so. These I picked up at once and gave them to others who seemed to appreciate them. I went to the freight and express offices yesterday looking for those boxes you sent, but they had not arrived. I left my address at the freight depot and told them to notify me immediately on receiving it. I expect the box sent by express tomorrow. I will report to Bro. Leask on receiving them and order more as I require them.

I hope your efforts in Kentucky will be crowned with success, in bringing some of the perishing alien from "darkness to light and from the power of Satan unto God." I will be glad to hear any suggestions you might think of making.

Faithfully your brother in Israel's hope,

T. ROCHE.

We have heard from several already who had received our books in St. Louis,

from widely separated parts of the country—Ohio, Missouri and Texas. Following is one of the letters:

DEWITT, Mo., Oct. 20, 1904.

ADVOCATE PUBLISHING HOUSE:

On my way to Ohio a copy of "Darkness to Light" (letters from a son to his mother) was handed me in St. Louis. I gave it to a brother in Ohio. I think they are \$1.35 per doz. [\$1.00] postage repaid. I send you P. O. O. for \$1.35 for which send me "From Darkness to Light." I wish to give all of them away except one. Respectfully,

J. C. WILTNER.

We have now added two thousand copies more of "The Great Salvation"—twelve thousand in all, and Bro. Roche is succeeding so well that the work of distribution will soon be complete. Since we shall soon be squaring up accounts in the matter it will be necessary for the few contributors who are yet on the "Promised List" to remit. Bro. Roche writes under date of Oct. 21st that he is still progressing. Among other this he says, "I invaded the piazza of the Christian Endeavor Hotels the other evening, and set the ministers and laymen and women of various denominations who are staying there at work reading "The Great Salvation." Some of them who, judging from their "cloth," were ministers looked long and gravely at the heading of the different subjects treated in the book, and afterwards deposited them in their pockets presumably for future references."

A good work has been done that has cost considerable money and labor; but "God will give the increase" in His own good time, and those who have helped will, let us hope and pray, find that this work has been as "bread cast upon the waters." We shall hope next month to give the final report.—EDITOR.

REPLY TO BRO. HADLEY.

In the August "Fraternal Visitor," there is an acknowledgment of our letter addressed to Bro. Hadley, June 27, 1904, a copy of which appeared in No. 1 of the "Defender." In a vindication of Truth, there is neither room nor need for misrepresentation, but with which we are repeatedly charged. Probably many of our readers never see the "Visitor;" therefore we quote in full the acknowledgment:

"Bro. Albert Hall writes taking us to task for publishing the portion of Bro. Laverock's letter (June F. V.) which refers somewhat strongly to the Yorkshire enterprise of Bro. Williams, of Chicago. Bro. Hall does not appear to realize that the ground of our complaint was that without any notice to the Birmingham meeting, Bro. Williams went to work to get the Yorkshire ecclesias to dis-fellowship them. This was a proceeding which fully warranted the adverse comment of which complaint is made. Bro. Williams has a perfect right to his views upon the theory of inspiration, and if his arguments in favor of them are sound they will prevail. What he did was to misrepresent our position and to try and get us dis-fellowshipped behind our backs. We are thankful to God that the effort failed as it deserved."

Now Bro. Hadley don't you think it would have been better if you had answered my letter, instead of giving another slap at Bro. Williams? It is very easy for you to say now, that Bro. Williams misrepresented your position, and tried to do certain things behind your backs, but why did you not tell your readers that Bro. Williams had expressed a wish to do his work before your face as evidenced by his letter to yourself, which is published in No. 1 "Defender" p. 5. Why did you not tell them that Bro. Williams when in England was prepared to state his case before any of the ecclesias, and to substantiate his claim before any

of the leading brethren of all sections of the Christadelphian body, but that all of these honored our cause by refusing to face the situation and to "try the spirit" before their respected ecclesias? They would not even take pity upon us, (whom they had cast off), by performing their duty to expose the wily advances of the notorious ADVOCATE editor! Now to briefly notice your acknowledgment, you say: "Bro. Hall does not appear to realize that the ground of our complaint", etc. to which Bro. Hall replies, that had you dealt with his letter, as you ought to have done, perhaps you would have realized that he was not writing of "your complaint," but was complaining against you; but now that you have stated "the ground of your complaint" let us examine it. First you state, "that without any notice to the Birmingham meeting." By what statute is it decreed that notice shall be given, and that others shall not act independently, but wait for a decision from Birmingham? I do not say it would have been wise for the ecclesias to have instantly cut off association from those with whom they had been in co-operation had they decided to fall in with our plea for action; in such a case they would have been called upon to acquaint you with their decision. But surely your brethren in Elland, Halifax and Huddersfield, have sufficient samina and intelligence to attend a meeting and use their own common sense without there being given "notice to Birmingham." But suppose "notice" had been given, would you have visited Elland, to defend your position? Not a bit of it, for (through other sources) you knew that the meeting was to be held, and, moreover, had you been desirous of maintaining your position and exposing the "misrepresentations" and fallacies of Bro. Williams, you would have been only too pleased to have met him in Birmingham before the Masonic Hall Ecclesia; but no, to use the given excuse of another of our opposing brethren who refused to meet Bro. W. either publicly or privately,—you seemed afraid lest the "camel should take possession of the tent." You continue, "Bro. Williams went to work to get the Yorkshire ecclesias to disfellowship," the Birmingham meeting. This does not state the facts, and defense has already been given. Doubtless you refer to the meetings held in Elland last December, but let it be clearly understood that those meetings were not held with a design to act behind your backs, but were the outcome of circumstances. At a public lecture in Sowerby Bridge, Bro. Williams had spoken upon the authenticity of the Bible. Many of the audience were so-called "Partialists" but still these were highly delighted with what they considered to be a noble defense for the Word of God, and expressed themselves in entire agreement with what had been advanced, also stating that they saw no reason why they should not be in fellowship with us. But all things must be done "decently and in order;" therefore, to meet the desires of all immediately concerned, it was decided to hold a special meeting to consider the matter; but it never occurred to us that we ought to give "notice" or ask "Birmingham" if it was right to hold such a meeting!

Such are the facts, which of themselves destroy that which you claim as a warrant for "the adverse comment of which complaint is made." Now let us suppose you are correct when you say "What he did was to misrepresent our position." Of course, you do not mean he did this willingly? I do not think it was his wish, and I am certain it was not our wish, that you should be misrepresented therefore, my brother, would it not be better for you kindly to clear away misrepresentations, and so help us to see that we are agreed in things essential, if such you think we are; and if not, let us try to overcome the difference, that we may agree. We look upon you as our brethren, and we want to be by your side, but, there is that hinders. Will you help to take it away? We believe that the Bible represents the Word which came from God in "divers manners," and which, being from God, was essentially true, and altogether reliable. Whilst you refuse to affirm this—not the form of words, but the truth contained therein—you cannot complain if we conclude you do not believe it. That is the plight we are in. For the truth's sake, and the honor of our God, we ask you, brother, to help in our endeavor to wipe out the stain of "Partial Inspirationism."

ALBERT HALL.

HOW ROUMANIA TREATS HER JEWISH SUBJECTS.

The following table shows the principle laws at present in force against the Jews in Roumania:

1863. Law debarring Jews entering corporation of lawyers.

1866. Constitution making all Jews aliens by clause 7.

March 28, 1873. Law prohibiting Jews from selling spirituous liquor.

April 6, 1881. Law giving police rights of domiciliary visitation and expulsion (much used against Jews).

July 4, 1881. Law limiting money-brokering and commission merchant rights to Roumanians (excluding Jews).

January 18, 1883. Law prohibiting lotteries (deprived 1,000 Jewish families of livelihood).

March 17, 1884. Law prohibiting hawking (ruined 5,000 Jewish families)

June 8, 1884. Law prohibiting Jews from pleading before Justices of the Peace.

March 1, 1886. Law confining electoral and membership rights of Chambers of Commerce and Trade to naturalized Roumanians.

February 16, 1887. Ministerial circular prohibiting Jews from the tobacco trade, from the public service, public works, and penalizing Roumanians employing Jews in retail trade.

May 10, 1887. Law limiting Jewish managership in limited liability companies.

May 12, 1887. Law limiting Jewish workingmen to one-third of total employed in a factory under the act.

February 6, 1889. Law prohibiting Jews from being employed in important posts on railway works.

March 28, 1889. Law limiting Jewish workingmen to forty per cent of those employed in private railway works.

January 14, 1893. Law prohibiting Jews from being employed in any manner whatsoever in the public sanitary service and health department.

1894. Law prohibiting Jewish superintendents of estates from pleading before J. P.'s.

June 9, 1896. Law limiting free education to Roumanians, compelling Jews to pay, and to be admitted in schools only if there is room.

March 23, 1893. Law excluding Jews from secondary and upper schools.

March 31, 1899. Law excluding Jews from agricultural and professional schools.

December, 1901. Law prohibiting Jews keeping public houses, beer houses, grocery stores, coffee houses, bakery shops, etc., in the rural districts.

March, 1902. Law prohibiting employment of Jewish workingmen in any trade or calling.

Article 4. Foreigners (by which term Jews are implied) desiring to exercise a trade or handicraft must prove that similar rights are granted to Roumanians in their (the foreigner's) country.

Article 56. Law excluding Jews from special schools.

Article 64. Law prohibiting Jews from taking part in the meetings of trade or artisan societies.

Article 70. Law excluding Jews from the committees of trade or artisan societies or corporations.

The list could be easily extended, especially in regard to education, but the table makes clear the culminating effect of the Trades law. The laws to 1885 may be regarded as an attempt to force the Jews out of the professional ranks into the artisan class. The Jews accepted this position, and to-day represent proportionately the largest number of artisans in the Roumanian population. From 1885 to 1892 the laws aim at a further limitation of Jewish enterprise, and at the degeneration and degradation of the Jews, depriving them of middle class positions, and the children of education. Then having forced the bulk of the Jewish population into handicrafts the law of March, 1902, prohibits work. — *Jewish World*.

The Christadelphian Advocate.

NOVEMBER, 1904

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DISCONTINUANCES.—A large majority of our subscribers prefer not to have their paper discontinued in case they fail to remit before expiration. It is therefore assumed that unless notification to discontinue is received, the subscriber wishes a continuance.

THE world was thrown into a blaze of excitement on the 24th of this month by the terrible news that about midnight of Saturday, the 22d, part of the Russian Baltic fleet, on its way to China, opened fire on British trawling vessels in the north sea. They killed two innocent fishermen and wounded many others, sank one vessel and damaged several. Such an unprovoked, reckless, cruel thing could never have been thought of in these days of civilization. In a moment all England was crying for justice against a nation that had again added to the proof that it does not deserve to be classed among civilized nations. Peremptory demands for apology, reparation, punishment of the men responsible for the outrage and a guarantee that in the future British ships would not be molested were made. As usual, the czar was ready to apologize; but the war party began to evade and delay. Then it was reported that England gave Russia twenty-four hours to answer; and in the meantime ordered her fleets from three different parts to be ready and concen-

trate. While we are writing the time is nearly up, and the sky is black with the cloud of war. Who would have ever thought of such an outburst as this? In view of such unexpected happening, probabilities from data count for but little, and the uncertainty of the morrow is made more uncertain. Japan has so frightened Russia that her officers are as nervous as mice. The excuse given by the admiral only shows what hypocrites or fools men can become. But England is in earnest now, and facts are not to be hidden by fig-leaves. It really appears as if the officers of the Russian fleet desired to do something dreadful near home that would hinder them from going to meet the much-feared Japanese. If there is not an answer from the Russian war office soon, the British war ships may end this act in the dreadful drama by sending the already crippled Baltic fleet to the bottom of the sea, for at this moment British anger is at furnace heat. Then comes the question, where are we in relation to the coming of Him who will "smite the ships of Tarshish with an east wind?" One thing is evident as expressed by prominent Russians, namely: "War with Britain sooner or later is inevitable." The bitter spirit of envy is rampant between the two nations; and although the course of events in detail seem to be somewhat clouded by Russia's defeat and humiliation, the present situation seems to portend the war these two powers must engage in preparatory to the striking down of Gog by the sling stone of King David, the second.

THE editor and wife have visited Henderson county, Ky., during the month, spending a very pleasant time for ten days. There were two meetings nearly every day for eight days, morning and night; and the attendance was quite good. Two who had been for some time informed in the Truth were baptized, and there were indications of deep and serious thought generally. In Henderson, as usual, Bro. Blackwell, who is the oldest living Christadelphian in the west, if not on this continent, welcomed us to his home. In the country, the time was divided between Bro. and Sister Moss, Bro. and Sister Jones and Bro. and Sister Cunningham, who are all within convenient distance from the meeting house. The brethren, and especially the sisters, have made great improvements in the meeting house by the use of paint, carpets, etc. Dr. Thomas when he wakes up to see the old place where he laid the axe to the roots of the theological trees will scarcely recognize it—and, better still, there will be several hundred saints to greet him around the Barrens in Henderson Co., Ky. Will that not be a happy event—a happy meeting? God forbid that any should be turned away. Bro. and Sister Williams want to be at that meeting; for we have taken part in carrying on the work for the last twenty years. The doctor will not find, as some mistaken ones say, that we have turned any from the first principles and the scriptural basis of fellowship he maintained—and more, the brethren and sisters of Kentucky will be able to

tell him that we have honored his name, for the noble work he performed

WE have some unanswered questions awaiting attention, which we hope to answer next month.

WHEN this number of the ADVOCATE reaches subscribers in Australia, New Zealand, the West Indies and the British Isles it will be time for them to notify us of their desires for next year. Now that the ADVOCATE is enlarged to 32 pages without an increase of price, we hope that the increase of subscribers will compensate. In these times of oppositions, divisions and retrogression it is conceded by many of the older brethren that the ADVOCATE is now the only paper that represents the Truth and fellowship therein upon the original nineteenth century basis, which, of course, we believe to be the first century basis. Therefore the Truth can be well served by extra efforts to enlarge the subscription list of the ADVOCATE.

WE have now sent to England three ADVOCATE supplements since our return to America (five in all). The first and third issues were twelve pages, the other was eight, which is the size arranged for as a rule. With few exceptions of short items of details, the ADVOCATE publishes all that appears in *The Christadelphian Defender*—the name we have given to the “British Supplement.” Through this means the rallying work is being helped, error and evil methods are protested against and the Truth and

pure fellowship on its fundamental principles are witnessed for, in which work it is gratifying to find that the brethren in England are in earnest and on the alert.

UNEXPECTED demands upon our time has delayed our contemplated visit to McCook, Nebraska, until now we fear it will be necessary to still postpone it till after the election, since our experience is that good attendance cannot be had during election excitement. The election comes on November 8th, and as soon after as it is thought the excitement will have subsided we hope to be able to go, perhaps to be there over Sunday, the 13th.

THE UP-AND-BE-DOING MOVEMENT IN ENGLAND.

SECRETARY'S REPORT.

Since last report we have been on a visit to Lincoln. The brethren there have passed through much conflict. Some five years ago there were two ecclesias in Lincoln, one a "Christadelphian" and the other a "Partialist," but it was evident that the so-called "Partialist" meeting was in agreement with the "Christadelphian" meeting upon the subject of Inspiration; therefore the two became one. So far very good; but scarcely had this union been accomplished, when some of the former "Christadelphian" ecclesia introduced the Responsibility Question, which resulted in another division. They who introduced the matter and some others taking up the extreme attitude of dealing with "the enlightened rejecter" theory as a first principle of the Truth, whilst the others remained (with an open basis) in fellowship with the "Christadelphian." This continued until about eighteen months ago, when a section of the last mentioned ecclesia became contentious upon the Responsibility Question, and accompanied their contention with acts best not recorded with ink and pen. Division followed with disas-

trous effects, for some seem to have turned from the truth in consequence. The contentions have joined hands with the extremists, but they have not yet a tranquil state, for now there is a move amongst them to get the extreme ecclesia to throw its fellowship open to all who believe in the Resurrectional Responsibility of rejecters. Will this cause another division? Time will show; for who can tell what they will do under the influence of this fever? The disease seems to have worked thoroughly into their constitution. Oh, for an

"Angel of patience, sent to calm
Their feverish brows, with cooling
palm
The throbs of wounded pride to still
And make our own, the Father's
Will."

But we found a remnant, for there is an ecclesia in Lincoln of about twenty members who have not succumbed to the plague. Isolation and local matters have hitherto kept them from co-operation with Yorkshire; but knowing their position to be in agreement with our own,—for, *in effect*, their basis is the "old Birmingham Basis"—we met with them on Aug. 21, at the table of our Lord in the "fellowship of the Spirit." By way of exhortation we addressed the brethren and sisters for some forty minutes upon the "Up-and-Be-Doing;" basing our remarks upon the work of Nehemiah in days of yore and casting a glance at the house of God as found today in the British Isles. We demonstrated the necessity for a Nehemiah Spirit, to operate in our midst, but not only so, we showed that circumstances required the people to have "a mind to work." Now the work of rebuilding has commenced, and has already given satisfactory results, but the work must go on; and to accomplish this we require the support of all who are in sympathy with the project. Not only so, but the principle of truth requires that brethren should walk together and help each other—none can say "We have no need of you." If then the Lincoln ecclesia was in harmony with our ecclesias in Yorkshire, what was there to prevent their co-operation with us? Did distance hinder? If so, then there is the principle of the Truth always to be considered, that we should at all times acknowledge and support our brethren.

ren. United we might stand, but divided some would fall; and, doubtless, practical co-operation would follow the suggestions laid before them. None resented the word spoken, and we have reason to think that good will follow; we hope ere long to be able to report that the Lincoln (Central Hall) ecclesia has enrolled itself with the Up-and-Be-Doing Movement. There was a good attendance at the evening meeting for public lecture, subject of discourse being, "The end of man. Shall souls be left in hell?"

A. HALL.

LATER.

September 18th witnessed the last meeting of the "Visit Committee" upon which date the delegates (who have carried on the work relating to the "Up-and-Be-Doing" Movement in England, for the past 18 months) met in conference at Sowerby Bridge. These delegates represented the four Yorkshire Ecclesias, with whom the movement commenced, and the Barsbury Hall, London, Ecclesia. They were appointed to arrange and carry out the work of Bro. William's tour in England. This done they considered, what next? Shall the movement continue? In view of the fact that good results are manifest, from that which has been done, we were encouraged to go on. On no account could we conscientiously lay down our arms and say we had done enough. Duty demands that we shall persistently endeavor to "gain thy brother," even though some would much rather that we leave them alone. Still, if we cannot win them by pleading, we may some day "provoke them unto love and good works." We believe that many of our brethren are now asking more than Holy Writ demands, and that many more are following in their way—not by reason of conviction, but because of circumstances or environments; for many, we might say the majority, of them are ignorant of the position in which they are placed. This is an evil which will eat "as doth a gangrene" unless a greater power be brought to bear upon it.

'Tis ours to apply "the sword of the spirit." Yes! to cut if necessary that the disease might be remedied and to place our confidence in the all-powerful demulcent properties of the "Spirit's

Salve" to heal the wounds and bind up the breeches.

Bro. Briggs (Sowerby Bridge) and Bro. A. Hall (Guiseley) were reappointed to act as treasurer and secretary, respectively. Instructions were given to the secretary to go on with the work he had in hand, and also that he should call a meeting of delegates about Christmas, when we hope that all ecclesias connected with the movement will be represented.

A. HALL, Sec'y,
45 Otley Road, Guiseley,
Yorkshire, England.

AN ACROSTIC

On the words CHRIST OUR KING.

Cast thy burden upon the Lord and he shall sustain thee.—Psa. 55:22.

He shall feed his flock like a shepherd.—Isaiah 40:11.

Righteousness shall go before him.—Ps. 85:18.

I will call upon the Lord who is worthy to be praised.—Ps. 18:3.

Surely his salvation is near them that fear him.—Psa. 85:9.

Thy way, O God, is in the sanctuary.—Psa. 77:13.

O remember not against us former iniquities.—Psa. 77:8.

Uphold me according to thy word, that I may live.—119:116.

Remember not the sins of my youth nor my transgressions.—Psa. 25:7.

Keep back thy servant also from presumptuous sins.—Psa. 19:13.

I will delight myself in thy statutes.—Psa. 119:16.

Now also when I am old and gray-headed, forsake me not.—Psa. 71:18.

Give me understanding and I shall keep thy law.—Psa. 119:34.

By C. D. HOLTSCLAW.

LECTURE TOUR IN YORKSHIRE.

Bro. Whitehead of New Romney (Kent) is expected to pay a visit to Yorkshire in October. At time of writing details have not been arranged, but the following dates give the main features of tour.

Oct. 9 (Sunday) at - - Sowerby Bridge
Oct. 16 (Sunday) at - - Huddersfield
Oct. 23 (Sunday) at - - - - Leeds

The brethren at Lumb (Lancs.) have expressed a wish for him to pay them a visit. So he will probably go there on Wednesday, Oct. 12 until Saturday, the 15th. Report of tour will be given in due time.

A. H., SEC'Y.
45 Otley Road, Guiseley, Yorkshire.

INTELLIGENCE.

BLACKPOOL, ENGLAND.--Although we are few here in this large pleasure resort, yet we do not neglect the assembling of ourselves together to remember our Lord and Master till he come. We recognize that in doing this, we fellowship with him, both in his humiliation and his coming glory, provided that we are faithful unto the end, and that we must suffer with him, if we are to gain the crown. Our hands have been held up by visiting brethren, who have given us words of exhortation, which has strengthened us in our walk through this time of our probation, amongst whom have been our brethren Hayes (of Heckmoudwike) Standeven and Halstead, of Sowerby Bridge; Lord, of Lumb; Dodgson and Whittaker, of Leeds, and we do not forget to notice also the sisters who have visited us, all of whom have helped us by their presence and fellowship. Every Sunday we are still meeting at 3 o'clock, at Sister Dodgson's, 24 St. Chad's road South Shore, and any brethren coming this way we shall be glad of their assistance in speaking as well as their fellowship.

T. J. DOBBING.

LATER.--Though only few, yet we are trying to maintain our position in the narrow way, leading to eternal life. Upon Bro. Sykes and myself devolve the duties of presiding and exhorting at the table of our Lord and Master, and this we are willing to do, at the same time we are assisted and encouraged by the sisters in the work. In doing this in remembrance of our Elder Brother, we also bring before the throne of grace all brethren of like precious faith, and our earnest prayer is, that they with us may realize that glorious heritage promised. We were greatly cheered by a visit of Bro. Briggs, of Sowerby Bridge, on Sunday last (Oct. 2) who spoke the word of exhortation faithfully from the word of truth and all of us experienced a taste of the building up, that he brought to bear in the course of his remarks. "Be ye not weary in well-doing" must yet be the watchword of faithful brethren. During the next few months we shall meet at the writer's house, No. 87 Waterloo Road, South Shore, and purpose having the breaking of bread at 7 o'clock p. m. until

we can find a suitable room for proclaiming the Truth to the alien.

THOS. J. DOBBING.

CLINTON, ARK.--It is with sorrow that we report the death of our brother, James Stobaugh. He fell asleep Sept. 16th. The services were conducted by Bro. J. D. Martin and Bro. S. Burnett. Bro. Martin read Isaiah xxxv, which was a favorite chapter with Brother Stobaugh. Our brother was then laid in the silent grave to await the return of our Lord from heaven "who shall judge the quick and the dead." He bore his suffering patiently, and when speaking of his death he requested that shoes should not be put on his feet, saying, "I expect to be shod with the preparation of the gospel of peace" (Eph. vi-15). He was the first person in this part of the country to accept "the gospel once delivered to the saints," and he took great pleasure in trying to show perishing men of God's beautiful plan of salvation.

Brother James Stobaugh was 62 years, 7 months and 22 days old. He leaves a wife and eleven children to mourn their loss. Two of his children are in the race for eternal life. Though we miss our beloved brother, yet, "We sorrow not as those who have no hope," for we know that he shall awake when our Blessed Redeemer returns to earth."

DELLA HOLTSCLAW.

HOVE, ENGLAND.--We are very pleased to have the opportunity once more of testifying to the truth in Hove; also in the great pleasure in hearing how the brethren and the various ecclesias are getting on through the medium of the new British Supplement. If any have felt the loss of a medium of intelligence, the Hove Ecclesia has, and we hope it may be a means of blessing in unity of peace amongst the Brotherhood. We have been plodding on since our last report, preaching the kingdom of God, "here a little, there a little," and edifying ourselves by "line upon line." Though we have no increase to report, we are still standing upon the same basis as when we started growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. We shall try to do a little more to spread the Truth during the com-

ing autumn with its dark evenings, and if any brethren are this way at any time we shall be very pleased to give them a hearty welcome and an opportunity of lecturing at our meeting room. Our address is 24 Platchington Road, about three minutes from the station. Time for breaking of bread, 5:30 p. m. and meeting at 7 p. m. On August 15 we had the pleasure of a visit from Sister M. Oowler of Barnsbury Hall, London who spent her holiday at Hove.

C. R. MORLEY,

Recording Brother,

145 Westbourne St., Hove.

[Bro. Morley writes that Intelligence on p. 512, August number, should have been Hove, instead of Brighton---EDITOR.]

HYE, TEX.—As previously announced in the June ADVOCATE our gathering duly came off, beginning July 27th, at night, with a good attendance, both of brethren and friends. We are happy to say we had one of the best old-time meetings we have had since the late trouble came about in Texas. The following program was carried out:

Wednesday night, July 27th, a lecture by W. O. Tanner, "The Purpose of God in the Earth." July 28th, at 10:30, a lecture, "The Gospel," Bro. J. O. Tanner, at 2:30, "Exhortation," by Bro. W. R. Landrum and Bro. J. H. Halley. At night, a lecture, "The Work of the Truth in the latter days," by Bro. G. W. Banta.

July 29th, 10:30, a lecture "The Covenant with Abraham," by G. W. Banta. At 2:30, "Exhortation," by W. R. Landrum and G. W. Banta. At night, covenant with David, by J. O. Tanner.

July 30th, 10:30, a lecture, "Restoration of Israel," by G. W. Banta. At 2:30, a lecture, "The Nature of Man," by J. O. Tanner. At night, a lecture, "Regeneration," by G. W. Banta.

July 31st, 10:30, a lecture, "Signs of the Times," by G. W. Banta. At 2:30, a lecture, "What Christadelphians believe and why they believe it." (Breaking of bread) by G. W. Banta. At night, a lecture, "The Seven Pillars of Wisdom's House," by J. O. Tanner.

Bro. Landrum presided at all the meetings. Singing and prayer formed a prominent part. All the brethren expressed themselves as being well pleased with the gathering. At the close of the

lecture at 10:30 on the 31st, the whole assembly was invited to the water's edge, where Sister May Cotton was assisted in putting on the saving name in the appointed way, by Bro. Landrum. Our sister is only 13 years of age, but was well-instructed in the gospel. She is the daughter of Sister F. M. Cotton, of Dallas. Sister Cotton and her two children came to our gathering, which was the first meeting of Christadelphians they had ever enjoyed. They returned home where they are in isolation rejoicing in the one hope.

Preparations are being made for a good meeting next year. A good well has been sunk on the grounds, and they will be fenced and set out with Bermuda grass, also other improvements will be made. You, Bro. Williams, will have some idea what that means to our camp ground, as you have seen it. We are also determined to have Bro. Williams with us next year if we can get his consent. Our aim is to communicate with brethren in Arkansas, Kansas and Oklahoma, and arrange our meetings so as to enable Bro. Williams to take them all in in a tour. Hoping that we may all meet again in a good strengthening meeting, we are your brother and fellow laborer for the Kingdom.

W. R. LANDRUM.

LEEDS (St. George St.), Eng.—With deep regret we record the death of Sister Annie Hayes, of Keighley, which took place Sept. 28th, 1904, after a painful illness. She was the daughter of Bro. and Sister Dudding of our ecclesia, and until her marriage some two years ago, she had gone in and out amongst us for many years, the atmosphere always feeling lighter when graced by her smile. When married she went to Keighley, where her husband, Bro. Geo. Wm Hayes, lived, which seems to make the matter more sad, for the ecclesia in that town, being connected with "Birmingham", withheld fellowship because Bro. and Sister Hayes maintained an open attitude upon the Responsibility Question, and so, although surrounded by "fellowheirs," they practically lived in isolation, sweet counsel, encouragement and companionship at the Lord's table (one of the greatest blessing we have to help us through

this wilderness) being unjustly taken away from them—from her forever, until with them she will meet the Righteous Judge.

Not yet 24 years old, our sister's life was soon taken away, and many are apt to mourn the loss, but we sorrow not, as those who have no hope, for our sister rejoiced in the "one hope" and died in the "one Truth" which saves. Unlike many who sleep in the dust of the earth she needs must live again. Ransomed by the blood of Jesus, from the law of sin and death, her "life is hid with Christ in God." She is one, of those against whom it is testified, "the gates of hades cannot prevail," hence by reason of "the law of the Spirit of life in Christ Jesus," which is operative upon all who have been "baptized into his death," or who, by other appointed means have become related to the covenants of promise—by reason of this relationship, the scripture saith, she "will rise again." It is not hard to believe that "by man came death," but when we see death's cold embrace upon those we love, we have a test for our faith, "that by man came also the resurrection of the dead," but thanks be to God, the Word is sure. "Now is Christ risen from the dead, and become the first fruits of them that slept;" and though "in Adam, all die" "even so in Christ shall all be made alive;" therefore to the tomb we can say:

Jesus lives! no longer now
Can thy terrors, death, appal us,
Jesus lives! by this we know
Thou O grave canst not enthral us.

We committed our sister to "mother earth" on Saturday, Oct. 21st, at the Keighley cemetery, commending her life to Him above, whilst we await the return of our Lord, to gather his elect, and give life forevermore to those accounted worthy to participate in that age of glory.

A number of brethren and sisters with some friends assembled at the graveside, whilst Bro. Hirst of Huddersfield, officiated thereat. Our sympathy is extended to those who have thus been bereaved.

A. HALL,

(in absence of Bro. Dudding,
Secretary.)

LOWELL, MASS.—There was a fraternal gathering held in Boston, Sunday,

Oct. 2, 1904, at 694 Washington street, under the auspices of the Lowell Ecclesia. Breaking of Bread meeting at 11 a. m. 101 brethren and sisters were present from the surrounding ecclesia. Quincy 14, Boston 11, Campbell 14, Providence 14, Worcester 18, and Lowell 22, New York, Bro. Nelson and Bro. Benjamin, both colored; Bro. F. C. Whitehead, Hartford, Conn., Bro. and Sister Carr, Mt. Vernon, Maine; Sister Bradley, North Andover, and Bro. J. Eastwood, Nashua, N. H. There was an address by Bro. Nelson, of New York, at 3 p. m. on the work of the Truth among the colored race which was very interesting, showing very great energy and perseverance on the part of Brethren Nelson and Benjamin in their up-hill work. Bro. Isaac Jones, of Worcester, gave a lecture at 5 p. m. on Adamic Condemnation, etc., in which the subject was very well explained in a truthful manner, the word of truth being rightly divided. The opposite party in Boston were invited to attend this lecture but, as usual, failed to attend. This ought not to be. Why not come and put us right if we are wrong. It was a very social and interesting meeting. There was another lecture at another hall in Boston at 7:30 p. m., held under the auspices of the Boston Ecclesia, by Bro. Joseph Huntress, of Cambridge, Mass. Subject: "The origin of the world's evils. What the remedy?" and on Monday evening there was a lecture for colored people of Lowell, held in Oddfellows Temple, Middlesex St., Lowell. There were some strangers attended, but very few of the colored race. We hope good results may follow. Let us labor and God will give the increase.

Your brother in the One Truth,
BENJ. HOYLE, Sec.

LONDON (BARNSBURY HALL).—We have no further additions to chronicle on this occasion, but we have good hope that shortly a few new members may be enrolled. Our Bible class has been reorganized and will in future be held on Thursday evening at eight o'clock instead of Wednesdays as hitherto. The programme includes a varied series of subjects for consideration and these it is hoped will give an added interest to the

class. The lectures of late have been better attended and we trust this improvement will continue.

JOHN OWLER,
Recording Brother.

QUINCY, MASS.—Our fraternal gathering was held July 3d and 4th at Quincy, Mass. On Sunday, July 3rd, the day was spent in building up the spiritual man in the memorial services, the first meeting being held at 11 a. m. Brethren and sisters from Boston, Campello, Lowell, Worcester, Nashua, N. H., and Providence, and Quincy gathered around the Lord's table. Words of exhortation from the brethren of the different ecclesias were to the upbuilding of all and in partaking of the emblems all looked forward to the time when we would "sit down with Abraham, Isaac and Jacob in the Kingdom." After the memorial service the brethren and sisters parted to go to the homes of the different brethren and sisters in Quincy. In the evening Bro. Joe. Huntress, of Campello, lectured on "The Liberty of This Country," which a large audience attended. Most of the brethren and sisters tarried over night with us to take part in the open air gathering at the seashore on the morrow, July 4th, when there was an enjoyable time spent in the recreation of the natural man. In the afternoon the spiritual man was again remembered by a meeting in which there were exhortations and readings. The place of gathering being a very quiet place, it seemed good to have the pleasure of assembling away from the noise of the city. All enjoyed a "clam bake." The setting of the sun turned all towards home after a day of enjoyment. May these gatherings continue to the upbuilding of us all is our prayer. Your brother in Christ,

ARTHUR G. PINEL,
Recorder for Quincy Ecclesia.

SANTA ANA, CAL.—After so long a time, I thought it expedient for me to write you a few lines that you may know where we are, and how we stand. We are out here in California in "the land of sunshine," enjoying good health, thanks be to the Giver of all good, who is able to make us wise unto salvation, and who gives us all things richly to enjoy. We

are alone here in Santa Ana, as far as the Truth is concerned. There is an ecclesia in Los Angeles and one in Pomona, each about thirty-five miles distant from here; but we are debarred from fellowship with them by the responsibility question, although they are unable to give any scripture proof for the position they hold. They make some very gross misapplications of scripture, such for instance, as James iv.17; Cor. v.11; I Peter iv.5; Peter ii.21, and similar texts, which cannot possibly apply to unbaptized Gentiles. I met some of them at Long Beach where they were holding meeting, and enjoyed their company very much but for that one thing, which should never be made a test of fellowship. We enjoy the visits of the ADVOCATE very much and are pleased to know it is to be enlarged and that you are still spared to edit it. You make your explanations of scripture so plain that ordinary minds find no trouble in understanding them. I would like you to explain II Peter ii.21, what holy commandment did they turn from? and how does it apply to those outside of the truth, in other words, "enlightened rejecters?"

With kind regards to yourself and family, I remain,

Your brother in the one hope,
J. W. ELLIOTT.

[We will answer the question on II Pet. ii.21 under "Questions and Answers."—EDITOR.]

SOWERBY BRIDGE, Yorkshire, Eng.
DEAR BROTHER WILLIAMS:

I am sorry to report another loss by the return of Sister Wade to Hull. The cause of her removal has been the death of her daughter-in-law, Sister Wade, of that town. Our sister has now gone to keep house for her son. Since your departure from England, we have been carrying on the work of setting forth the Truth to the alien, in which work we have had the assistance of brethren Balls and Overton, of London; and Bro. G. H. Watson, of Sunderland. We had the pleasure of Bro. Ball's company on Sunday, August 7th, when he volunteered to exhort in the morning and lecture twice, afternoon at 2:30. Subject: "Some of the Principal Doctrines of Christendom, examined by the Light o

Scripture;" in the evening at 6:30, "Immortality, and its relation to the human family." Tea was provided in the meeting room and partaken of by a large number of brethren and sisters. On the following Sunday we had a visit from Bro. G. H. Watson, of Sunderland, who exhorted at the breaking of bread and lectured in the evening on "The Earth," not Heaven, the future abode of the Righteous." Our next special visit was from Bro. Overton of London, on September 18th, who gave a lecture on "War and Peace" to a large and appreciative audience, who listened with rapt attention while our brother spoke on the ravages of war, and the glorious time when Christ, the prince of peace, will reign supreme in the earth, and when war shall be no more. Our brother gave a beautiful exhortation at our morning service on the character and doctrines of Christ, which was much enjoyed and I hope would be beneficial to all who heard him. Brother Albert Hall, of the Up-and-be-Doing Movement in England, took advantage of brother Overton's visit and convened a meeting of the delegates in the afternoon, when it was unanimously decided that, seeing good is being done by the movement, it should be carried on, and it is hoped that ecclesias and brethren individually, who are interested will do what they can to carry on the good work. Trusting that our Heavenly Father will grant His blessing, I remain your brother in Hope of Eternal Life.

FRANK HANSON, Sec'y.

FRATERNAL GATHERING, CHICAGO.

The twenty-seventh annual Fraternal gathering of the Chicago¹ Christadelphian ecclesia was held on Saturday and Sunday, the 24th and 25th of September. The first meeting was called to order at 10:30 a. m. on Saturday, Bro. James Wood presiding. After the hymn on page 134 was sung, in which all heartily joined, Luke xvii, the chapter for the day, was read by Bro. B. Little. Bro. Thomas Williams then delivered the address of welcome. He said it afforded him great pleasure to welcome those of like precious faith, who are preparing in this fleeting ephemeral life for the glory and never-fading splendor of the future age.

We call this a fraternal gathering, and like others, we ought to make it a genuine one. This is not an appropriate time for discussion, but rather for up-building.

If we look around us we see trouble on every hand; the outlook from a human standpoint is dark and gloomy, and were it not for the certainty of the Truth of Jehovah we might be tempted to give up the race. But here the comforting words of inspiration come to our minds: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Taking a retrospective view of the situation in the days of Christ and His apostles, we see the Truth spreading from one city to another, the simplicity of the gospel appealing to the common people, to the poor, and they became "rich in faith and heirs of the kingdom which God has promised to those who love him." But this happy state was not destined to continue long, for the apostles had forewarned their contemporaries of a great apostasy from the Truth, saying that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." And so the words of Isaiah the prophet were fulfilled: "Darkness shall cover the earth and gross darkness the people." Soon the saints were given into the hands of the man of sin, and the bride of Christ "the remnant of the woman's seed," had to flee into the wilderness for a "time and times and the dividing of time."

But this Egyptian darkness was not to be allowed to quench the light of the Truth. Jesus said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." The Saviour is speaking of those who would be waiting for their Lord. Paul says: "We who are alive and remain till the coming of the Lord shall not precede those who are asleep." Therefore there must be a people alive to welcome their Master.

It takes courage to say to the world, "You are wrong, and we are right." But to the "law and the testimony, if they speak not according to this word it is because there is no light in them." We know we have the truth. It is not an hypoth-

sis; it is not guesswork. Our faith is founded on the solid rock of eternal truth. It is possible that we may fall asleep in the slumber of death, but the truth of God can never be overcome; and so, whether we sleep or "be alive and remain till the coming of the Lord," we shall be remembered by our heavenly Father; for "they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Bro. J. Kerwin, of Hamilton, Canada, responded for the visitors. He was glad to see such a large number of brethren together. We are bound together by the truth of Jehovah; therefore let us try to build ourselves up in our most holy faith. A fraternal gathering must be for this purpose; and if we all believe the truth which "was from the beginning," which was seen and heard, our fellowship will be with the Father, and his son, Jesus Christ.

Bro. Tompkins, of Albany, Wis., also responded to the address of welcome. We came here he said, to acquire knowledge. We must be of one mind, for Jesus prayed that those who would believe on him through the Apostles' words might be one as he and the Father were one. We have a glorious hope, and we must be sure to keep it; to examine ourselves frequently, lest we lose our crown. Therefore let all animosity flee from us, and let us have that charity which "suffereth long and is kind." Let us add to our faith knowledge, temperance, patience, brotherly kindness and love. "For if these things be in us and abound, ye shall never fail; and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

The worldlings by whom we are surrounded look too much to the present life; they deck themselves with the ephemeral varieties which we see on every side; but we must press on and ignore our surroundings, looking forward to a brighter and better day, when we shall see "death swallowed up in victory."

This ended the addresses for the morn-

ing, and the meeting was closed with singing and prayer.

The next meeting was from three to five in the afternoon, Bro. S. Roche, presiding. Bro. S. T. Norman addressed the meeting on "The comforts of the gospel." The gospel, he said, is contained in the promises made to the fathers. "In thee (Abraham) and thy seed shall all the families of the earth be blessed." It is adapted to the needs of all mankind, and it is not a selfish thing, for all who believe and endure to the end shall receive a reward. The Christadelphians are a poor people, they have to work hard for their daily bread, and very often it is hard to find suitable employment; but the soothing words of the Saviour come to us here and loudly declare that "yours is the kingdom of heaven." James also says that God has chosen the poor who are rich in faith to be heirs of the kingdom which he has promised to those who love him.

At the present time the masses are fighting against the classes. Both are full of greed, and we often find great difficulty in following our several avocations; but in all troubles and difficulties the word of God will give us courage, for has not God promised that he will not "suffer us to be tempted above that we are able to bear?" God cares for his people; the righteous were never forsaken; and as the Saviour says, the very hairs of our heads are all numbered. Let us therefore continue to press forward to that glorious time spoken of by the Psalmist: "Blessed are the people who know the joyful sound? they shall walk, O Lord, in the Light of thy countenance." "Then shall the earth yield her increase; and God, even our God shall bless us. God shall bless us; and all the ends of the earth shall fear him." Bro. Pottenger, of Kankakee, spoke next. He said he came to the gathering to see, to hear and meet those who have the "blessed hope." The gospel is one, and and there is only one gospel that will save us. And we must not add to or take from the Truth. Holy men of old spake as they were moved by the Holy Spirit. Their words have been fulfilled and are being fulfilled daily before our eyes. Therefore we can take courage, and look forward to the future with full assurance

of faith; knowing that what God has promised, he is also able to perform.

We have responsibilities; we cannot shirk our duty and expect to receive the approval of the Judge. We can influence some to search the Scriptures, thus letting our "light so shine before men that they shall see our good works, and glorify our Father who is in heaven." The Master will soon be here; and if we keep in the truth grounded and settled, we shall receive a place of authority from him, and in the immortal splendor of the divine nature we shall forever sing the praises of him who "called us out of darkness into his marvelous light."

After a short recess Bro. B. Little addressed us on "Character." The whole purpose of God, he declared, is for the development of character. It was the lack of character in our first parents in Eden which caused all our woe. God apparently intended to make the first man immortal; but he must first demonstrate his ability to keep the divine law, man failed to do this; and so he was condemned to "return to the ground." The wise man, in speaking of the deplorable condition of mankind by reason of sin and death, says: "All is vanity. Man at his best is altogether vanity."

God only has the word of life, therefore we can go to no one else; and if he has permitted sin and death to mar the beauty of his fair creation for a few thousand years, we know that his ultimate purpose is to "swallow up death in victory." Christ was holy, harmless, undefiled, and separate from sinners, and at his baptism he was acknowledged by the Father: "This is my beloved son in whom I am well pleased." His character was, therefore, pleasing in the sight of Deity. The saints, too, in order to be accepted by the Judge must have been previously tried. But they must not trust in themselves to acquire a character well pleasing to the Father, for even Jesus says: "I of my own self can do nothing." Let us therefore read the Word of God, keep his commandments, and when the Lamb shall appear on Mt. Zion we shall be included in the number who shall be "clothed with white robes and palms in their hands."

At the conclusion of these addresses, we again sang God's praises, called

upon his name in prayer, and the services for the afternoon were ended.

The third meeting was called to order at 7:30 in the evening, Bro. S. T. Norman presiding. Heb. xi was read and the hymn on page 2 sung, after which Bro. Leask addressed the gathering on "The World's Hope." When we look around us, the speaker said, we see trouble on every hand. We see the hosts of organized labor arrayed against the possessors of capital, and a fearful condition of unrest seems to be abroad in the world everywhere. A few years ago the Czar of Russia proposed a way of settling the disputes that arise between the nations, and many thought that an era of peace and good will were about to dawn, but today we see the very nation whose sovereign proposed this scheme engaged in a bitter, bloody and costly war; and he will listen to no suggestion that would cause the cruel war to cease.

The great mass of mankind can see no end to these troubles. They expect to go on experimenting in the future as in the past; but with those who know the Truth it is very different. "Your father Abraham rejoiced to see my day," says Jesus. He saw it and was glad. David, too, looked forward to the benign reign of his son and Lord, and exclaimed: "This is all my salvation and all my desire." When Christ appeared the first time "his own received him not;" and so he predicts. "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Israel's house must therefore be desolate, the Jews must be scattered, and long, dreary ages must intervene before David's desire can be realized. But here a watcher on Zion's hill-top exclaims: "He that scattered Israel will gather him, and keep him as a shepherd doth his flock!" Another prophet says: "Thy people shall be willing in the day of thy power."

The Zionist movement is interesting, for it offers a solution of the "Eastern question." Thousands of Jews are returning to the Holy Land each year; the dry bones of the house of Israel are coming together for the purpose of strengthening the movement; soon the old wastes will be rebuilt and then the words of

Jehovah will be fulfilled: "My cities through prosperity shall yet be spread abroad, and I will yet choose Jerusalem." Then suddenly Christ shall appear on the earth, the graves shall cast out their dead, and the living saints shall be gathered unto the judgment seat. Shall we hear the words, "Well done, good and faithful servant?" or will we be among that number to whom it shall be said "I never knew you?" It will depend on ourselves whether we are accepted or rejected. Let us all therefore try to keep his commandments and we shall receive the smiles and approbation of the Judge.

Bro. Tompkins was the next speaker, his subject being: "The Instrumentality which brings about the World's hope." Quoting from the Psalmist, the speaker showed that God had laid help upon one that is mighty. Christ was raised up to sit on the throne of David. But a people must be taken out of the Gentiles for his name, and then he will return to build the tabernacle of David. The saints of the Most High in company with their mighty chief shall take the kingdom and possess it forever. This glorious multitude who may appropriately be called the Multitudinous Christ (for every one of them will then have been anointed by the Holy Spirit) will remove every difficulty, right every wrong, and cause peace and blessing to flow on this sin-cursed earth like a river. And so the words of the Psalmist will be fulfilled: "Mercy and truth have met together; righteousness and peace have embraced each other." As there was yet some time left before the set time for closing, Bro. Lemon, of Aroma, Ill., was requested to address us. He was glad to see so many here, it is seldom so many believers can meet in one place. For, like Israel after the flesh, we are a scattered people. But the word of God is rapidly being fulfilled, and soon we shall, if we continue faithful, meet in a fraternal gathering when we shall never more part or say 'Good-bye.'

This meeting was also closed with singing and prayer and then the first days' proceedings were finished.

Sunday morning at 10:30 a. m., the next meeting was called to order by Bro. J. Spencer. After the hymn on page 381 was sung and prayer offered, the presid-

ing brother spoke on the subject of "Prayer." No man, the speaker said, can expect to receive the approbation of the Judge without prayer. "Men ought always to pray and not to faint." Not that we are to understand the Saviour here to teach that we must pray all the time, but every brother of Christ ought to seek an opportunity each day to enter his closet, and pray to the "Giver of every good and perfect gift." Daniel the prophet prayed to God three times every day, with his face turned to Jerusalem; and when he was cast into the lion's den, the angel of the Lord was sent to deliver him.

David says: "Seven times a day do I praise thee," and realizing his own weakness and dependence upon God, he says: "I have set the Lord always before my face." Let us therefore take the example laid down by those worthies who have preceded us in the "narrow way," and go frequently to the "throne of favor;" for our High Priest is "able to save to the uttermost all those who come to God through him."

The presiding brother having finished his speech, we all remembered our departed Lord by breaking bread and drinking wine according to his commandment: "Do this in remembrance of me."

Bro. S. Roche was the next speaker, his subject being, "The House of Many Mansions." Many people understand these words to mean that there is a house in heaven where God is in which each believer shall receive a mansion. The scriptures, however, do not promise an abode in heaven to any one. We must not take a single verse away from its context and try to formulate a theory which is contrary to the revealed purpose of God. In Isa. ii:2 we find that the house of God will be established on the top of the mountains; and in verse 3 "Come ye and let us go up to the . . . house of the God of Jacob, for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

The house spoken of by Jesus will be a royal house, for in the covenant with David God said: "Thy house and thy king shall be established forever before thee; thy throne shall be established forever."

The hymn on page 71 having been sung,

the presiding brother closed the meeting with prayer.

All were invited to go to a restaurant near by and partake of food for the sustenance of the natural man.

The meeting on Sunday afternoon was from three to five. Bro. T. Williams presided and introduced Bro. J. Woolis,croft Sr. as the first speaker. The speaker showed that according to the Scriptures man has no consciousness in the death state. Job says: "Man's foundation is in the dust." Also, "Shall mortal man be more just than God?" The wise man says: "The dead know not anything." But God did not intend that man should always remain in the dust, for we find the Psalmist saying: "I shall be satisfied when I awake in thy likeness." So, then we shall at the resurrection be like Christ, like the angels; we cannot die any more, and we shall not be affected by the laws of nature. We shall "run and not be weary; we shall walk and not faint."

Bro. Kerwin, of Hamilton, Canada, was now requested to speak to us. Our God, he declared, is a God of love. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." But in order to be the sons of God in truth, we must obey his commandments. "Who shall ascend to the hill of the Lord?" "He that has clean hands and a pure heart," purified by the word of God. The earth is the Lord's and the fulness thereof; and he withholdeth no good thing from those who love him. If we follow the truth of God, we can say with the Psalmist: "I will dwell in the house of the Lord forever."

He counseled implicit faith in God, quoting the beautiful words of David: "The Lord is my shepherd, I shall not want."

After a short recess, Bro. James Wood addressed the meeting. He deemed it necessary to explain his reasons for not addressing the meeting before now; but this course was necessitated by reason of age and feeble health. He had worked fifty years in the Lord's vineyard, but could say with all confidence that he had fought a good fight; he had finished his course, and had kept the faith. Now he is unable to do any platform work, as his eyes are getting dim and his strength failing. Still if the Almighty should grant him a prolongation of life and renewed vigor, he would gladly devote his best efforts to the cause of the Truth.

Bro. T. Roche was now called upon to speak to us. He said it gave him great pleasure to be at the gathering and it seemed to him we ought to have quarterly gatherings if possible. The nation of Israel had its solemn assemblies when the word of the Lord was loud-

ly proclaimed to his people; and as human nature is always liable to forget, it is necessary for us to meet in fraternal gathering as frequently as may be convenient to call upon the name of the Lord in prayer, to sing his praises, and to exhort one another to continue in the faith, "grounded and settled;" and not to fall away from the hope of the gospel.

The Lord cares for his people; he will deliver those who put their trust in him from every trial and difficulty. The Psalmist, after a life of tempest and trouble, could say, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed beging bread." At the conclusion of these addresses the meeting for the afternoon was closed with prayer by the presiding brother.

The sixth and last meeting commenced at 7:30 p. m., Bro. J. Leask, who presided, read the 15th Chapter of I Cor., and introduced Bro. T. Williams who spoke on the subject: "Analogies between the natural world and the spiritual world." The lecturer said it was necessary to explain what was meant by the words "Spiritual World," as the popular idea is of a place where departed, disembodied ghosts exist. The Apostle Paul says: "Howbeit that is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." "The first man is of the earth, earthy; the second man is the Lord from heaven." Christ says: "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here we are subject to the laws of gravitation, and to all the laws of nature; but in the Spiritual world which Paul calls the "world to come" we shall not be subject to these laws; for then we shall be "equal to the angels" who are ministering spirits to those who are the heirs of salvation and who travel without hindrance through the fields of space. The world to come (the spiritual world) has not been put in subjection to the angels, but to Christ and those who are accepted by him when he come. Those who are accounted worthy to gain that world can die no more.

The first man, the natural, was typical of the spiritual in many ways. While in a deep sleep woman was taken out of man. To them dominion was given over all creation. The second Adam must also fall into a deep sleep, the sleep of death, in order that "the bride, the lamb's wife" might be formed. Daniel the prophet says: "The saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."

A cloud is formed by the waters of the earth being exhaled by the sun's rays into the at-

mosphere, from whence it descends in soft refreshing showers upon the mown grass-producing verdant vegetation. So in the spiritual: "Behold he cometh with the clouds." The "clouds" are the companies of saints taken out from among the nations, which are represented in the book of symbols by "many waters." They are drawn forth by the beams of the "Sun of Righteousness," whose rising marks an epoch of peace and tranquility, as the Psalmist says: "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

"He shall come down like rain upon the mown grass, as showers that water the earth." From the womb of a dark night the dew of the dawn will appear sparkling in the light of the sun of righteousness. Hence the prophet Isaiah says: Awake and sing ye that dwell in the dust, for thy dew is like the dew of the dawn, and the earth shall cast out the dead." Also in Psa. cx:3: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." The resurrected saints are "the dew," when the earth casts out her dead they will be sparkling with brightness from the womb of the morning. But without the formative energy of the "Lord, the spirit" the dead ones could never shine or sparkle like the dew of the dawn. Of this power Paul says: "For our commonwealth is in heaven, from whence also we look for the Saviour the Lord Jesus Christ; who shall change the body of our humiliation that it may be fashioned like the body of his glory, according to the energy of his ability to subdue all things unto himself."

At the close of Bro. Williams lecture the chairman said the time had now arrived to bring the gathering to a close. Before doing so, however, he wished to ask the brethren and sisters if it was their wish that another such gathering should be held next year. And as this appeared to be the desire of all those present he stated that we would, God willing, have another gathering about this time next year.

The singing of a hymn and a prayer by the presiding brother brought the proceedings to a close.

STEPHEN F. ROCHE,
Secretary of the Committee.

A brother, writing, says: "Perhaps you have heard already that old Bro. Boshier (London) died on Wednesday last, Aug 24th, and was buried on Saturday afternoon. About 100 to 120 were present. At his graveside there were no fewer than seven ecclesiastical Christadelphians represented, all at loggerheads now and all hoping to be side by side in the kingdom. What an object lesson!—A. HALL. [It is time for a rallying movement.—EDITOR.]

THE JEWISH PILGRIM.

Are these the ancient holy hills
Where angels walked of old!
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea,
But still, O promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
And summers bright as they have been
When Israel's home was there.
Though o'er thee sword and time have passed
And cross and crescent shewn,
And heavily the chain hath pressed,
Yet still thou art our own.

Thine are the homeless race that go
Unblessed through every land,
Whose blood hath stained the polar snow
And quenched the desert sand.
Thine are the homeless hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

Thrones are fallen and nation's gone
Before the march of time,
And where the ocean rolled alone
Are forests in their prime.
Since Gentile ploughshares marred the brow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

And hath she wandered still in vain
A pilgrim of the past?
No; long deferred her hope hath been
Yet it shall come at last.
For in her wastes a voice I hear,
As from some prophet's urn,—
"I bid the nations build not there
For Jacob shall return."

O lost and loved Jerusalem
Thy pilgrim may not stay
To see the earth's glad harvest home
In thy redeeming day.
But now resigned in faith and trust,
I seek a nameless tomb.
At last beneath thy hallowed dust,
O give thy wanderer room.

Author not known; per E. HEMINGRAY.

VOL. 20—NO 12.

DECEMBER, 1904.

NO. 238

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
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TABLE OF CONTENTS.

BEAUTIES OF THE BIBLE - - - - -	617
GENESIS - - - - -	619
A LETTER TO A FRIEND - - - - -	622
EDITOR'S TOUR IN ENGLAND - - - - -	624
BE OF GOOD COURAGE - - - - -	630
THE MISTAKES OF IGNORANCE - - - - -	631
WHAT OF THE NIGHT - - - - -	632
CHANGES IN OUR BOOKS - - - - -	633
THE VISITOR ON INSPIRATION - - - - -	635
TIMES AND SEASONS - - - - -	640
ST. LOUIS WORLD'S FAIR FUND - - - - -	642
EDITORIAL - - - - -	645
INTELLIGENCE - - - - -	645

LETTERS

J. Wooliscroft, A. Bumell, L. Overstreet, J. B. Rileigh, Geo. Foote, Thos. Roche, J. F. Edwards, A. M. Page, M. M. Portland, T. Roche, 2, W. H. Metcalf, A. W. Linne-car 2, A. Hull, W. R. Haynes, D. Laverock, R. Arundel, J. Curtis, I. M. Utter, E. A. Andrews, H. G. Bishop, John Lake, A. E. Williams, C. T. Spencer, A. J. Seabranck, T. Warwick, G. Slusser, W. J. Green, E. Jones, Della Holtscaw, A. B. Randall, J. B. Rileigh, C. L. Saunders, G. T. Tebbs, R. C. Henley, R. J. Elsas, 2, H. H. Stewart, W. S. White, Albert Williams.

RECEIPTS.

Wm. Schmitt, A. J. Seabranck, C. R. Morley, I. M. Utter, H. E. Hollister, S. H. Campbell, F. S. Decker, E. M. Long, S. P. Busby, S. H. Eaves, W. H. Wood, A. J. Watkinson, F. L. Hoag, F. A. Fenderson, M. A. Harper, O. L. Dunaway, T. W. Ladsou, C. O. Walker, W. H. Clough, P. A. Blackwell, J. A. Cliff, J. S. Butler, F. Crawford, M. M. Covey, D. Franklin, M. Hewitt, E. B. Sanders.

UP-AND-BE-DOING FUND.—Received from New Kensington Ecclesia, \$600; A. B., \$1.00. (See page 642).

RELIEF FUND.—S. H. E., 88c; E. M. L., \$6.15; McCook Ecclesia, \$4.50.

Received by Bro. Leask: From deceased sister's estate, \$106.00; W. A. R., \$2.20; C. W. L., \$2.00; D. F., \$1.00. Amount used for relief since last report, \$50.00.

ST. LOUIS WORLD'S FAIR FUND.—Amounts received by J. Leask, since last report: From friends of the truth, \$5.00; H. C. McD., \$30.75; A. M., \$5.00; Springfield, Ohio, Ecclesia, \$5.00.

The report for last month got on the wrong hook and thus failed to appear. It is included in the foregoing except that Bro. Leask also wrote as follows: "Any who may have promised to contribute to the St. L. Fund and who have not yet done so will please make promise good on receipt of this notice as the work undertaken will close this month and it is desirable that all intending contributors be heard from at once.

WANTED.—A few copies of the *ADVOCATE* for January and September, 1904. We shall be much obliged to any who can spare these, and will be glad to remunerate them.

Intelligence from London (Camberwell) was overlooked on the compositor's file this month. Will Bro. Foote pardon the oversight. A number of other items forwarded through the Secretary, Bro. Hall, came too late. Will appear in next *Defender* and January *ADVOCATE*.

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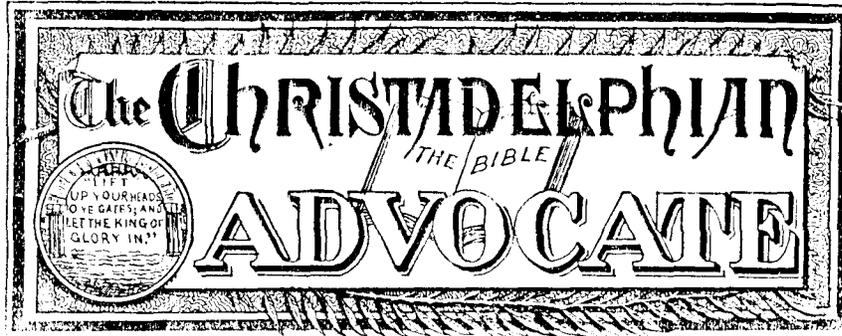
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—DECEMBER, 1904.—

No. 238.

BEAUTIES OF THE BIBLE.

A nation would, indeed, be truly blessed, if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her* how to manage. It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the ALMIGHTY to all that walk by its rules. It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust,—and promises a father to the former and husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the younger branches shall be left. It defends the right of all, and reveals vengeance to every defaulter, over-reacher and oppressor. It is the *first* book—the *best* book—and the *oldest* book in the world. It contains the choicest matter, gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws, and the most profound mysteries that ever were penned; it brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and points the way to future blessedness. It is a brief recital of

all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true GOD, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show the right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in the world—the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial and the terrestrial, also the origin of the angelic myriads, and human tribes. It will instruct the accomplished mechanic and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic. It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative—a book of lives—a book of travels and a book of voyages. It is the best covenant that ever was agreed on—the best that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the King's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling book and the learned man's masterpiece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary and the wise man's directory. It affords knowledge of witty inventions for the humorous and dark sayings for the grave, and is its own interpreter. It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conquerer, the winner, and the prevalent. And that which crowns all, is, that the AUTHOR is without partiality and without hypocrisy, "in whom is no variableness or shadow of turning."

The author not known.

Per E. HEMINGRAY,

Nottingham, England.

THE USE OF THE SCRIPTURES.—I use the Scriptures not as an arsenal to be resorted to only for arms and weapons . . . but as a matchless Temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored.—BOYLE.

GENESIS:

WHAT WE SHOULD LOSE BY GIVING IT UP.

The present paper is intended to be the first of a series on the books of the Old Testament. The controversy which has sprung up about these books, and which will rage more fiercely by and by, imposes upon us at least one duty. If we are to surrender them, and to fling them to the moles and to the bats, we ought to know

WHAT WE ARE CASTING AWAY.

If, in spite of all that so-called critics say, we are to keep them, we should know why they are to be preserved. In either case we must, in justice to ourselves and to others, look into these books and get an acquaintance with them sufficient to form the foundation for an honest and intelligent judgment.

This I hope to do in company with my readers, and we shall now make a beginning with the book of Genesis. There is more than one reason why we should begin with it. It is the first book of the Bible, and that is one good reason why it should be first looked into. But we have, unfortunately, other reasons which are still more urgent. It is *the* book of the Old Testament which unbelief has always stumbled at. Science is supposed to have long ago shattered some of its statements; and upon it the artillery of the Higher Criticism is now concentrating its fire. Under the frightful rain of shot and shell the hosts of orthodoxy are thinned and scattered, so that one can almost number the men left in the skeleton ranks. The students in our theological halls are being told that the retreat has sounded; that another position is being taken up behind the old lines, and that, if any stubborn warrior will still defend Genesis, he must be left to his fate, or rather be shot down by his friends behind as well as assaulted by the enemy in front.

As an indication of how the "wind of doctrine" blows at present let me mention one incident. Mr. W. Francis Ainsworth has a paper in the number of the "Proceedings of the Society of Biblical Archæology" which is just published. In it he takes the liberty to say: "The Garden of Eden must be looked upon as a Jewish Legend." For a man who is acquainted with Assyriology, and with the steady accumulating evidence of the thoroughly historical character of the Old Testament which Assyriology has supplied, that statement is extraordinary. Has he forgotten that an

ELAMITIC SUPREMACY

in Mesopotamia and Syria about 2,000 B. C., when the King of Elam came with his subject princes into Palestine and carried away Lot, was looked upon as a Jewish legend, and that Assyriology has now shown that the Elamitic dominion was a fact? Is he not aware that the same Science has proved that

the statement of Scripture that the Sabbath was older than Moses, and that human speech was confounded at Babel, can no longer be regarded

AS JEWISH LEGENDS

and must take their place as human history?

If he had remembered these things he might surely have concluded that it was somewhat early to close discussion, and to venture a statement which tomorrow may disprove by the discovery of some Assyrian tablet. But this trouble is in the air. In the same publication M. Le Page Renouf has an unworthy sneer at his "pious friends," who believe that Moses wrote the Pentateuch. These "friends" of M. Renouf's are not one bit more "pious" than he himself ought to be, and are a great deal more sensible. They have a better foundation for their faith than he has for his unbelief. They have both evidence and testimony that Moses wrote the Pentateuch, while he rests his opinion simply upon his ignorance as to whether there was a Rameses before the nineteenth dynasty. The truth is that it has become so thoroughly unfashionable to believe in the authenticity of the Pentateuch that the leading lights in a Society practically established and maintained to defend the Scriptures, rush with indecent haste to say that they do not share the convictions of the men who subscribe their guineas.

Now there is one preliminary question which is worth consideration: shall we and the world at large lose anything by surrendering the book of Genesis? I do not intend to summon prejudice or even self-interest, to the aid of a belief which the people of God have held for 3,000 years. My design is simply to secure fair play by gaining a hearing for our case. If Genesis contains nothing that is of any value to anyone, I cannot hope that any sensible man will care how soon, or upon what pretext, it is banished from our homes, and from our pulpits. But, if great issues hang upon its loss, I may fully count upon my readers following me with some interest, when I inquire whether the alleged proofs really compel us to surrender Genesis.

How then stands the case? Will humanity be in any way poorer for blotting out of our so-called knowledge everything that we owe to this book? A word or two will suffice to answer the question. Our belief as to

THE ORIGIN OF ALL THINGS

rests upon the information contained in Genesis. All things were created by God. The discoveries of Science, which have shown us the unity and the sublimity of the stupendous plan in which the universe is embraced, are in wonderful and pleasing accord with this belief. But Science did not teach it to us: it can hardly be said to prove it fully even now. We were taught it by, and the ages have received it from, this book alone. Degrade Genesis from its place as a revelation, and depend upon human opinion as to the origin of the world, and our feet are swept from the rock and we plunge into the abyss of uncertainty.

We have had hitherto some notions about human dignity. Our lives,

our laws, the constitution and the institutions of society, have all proceeded upon a conviction that men are not on a level with the brutes that perish. We believe that we have had an origin and have a destiny which these cannot claim. We have come from God, and we are meant for God. Here again observation has supported faith. Notwithstanding sin, there is that in man, and in the facts of human life, which this belief alone explains. But give up Genesis, and that conviction rests upon thin air, and must crash in hideous ruin. We shall have to say, we know not whence we are nor whither we go.

We have had another belief. Sin, we have said, is not a necessary attribute of humanity. It is an accident. It does not belong to us, and it can be cast away from us. Our plans for the bettering of society, the strenuous strivings, the repentings, and the prayers, of our own souls, have all attested the truth of this conviction. The truth about a Fall, the entering in of sin into an experience which, to begin with, was free from sin—that truth has been like a master-key to unlock the mysteries of human nature and of the world's sad and dreadful story. But say that the Fall is a myth, cast away this book, and the master-key is lost. The mysteries of man's life and the fearful problems of society will overwhelm us.

We have had a belief in the equality and

BROTHERHOOD OF MEN.

That belief has been beneath every effort to raise the fallen, to reclaim the savage, and to pick up waifs from amid the misery and filth and horror of our slums. The self-sacrifice which has been a crown of glory to humanity had that belief behind it. It was born of it, nurtured and sustained by it. Tell us that Genesis is not the very Word of God, and that it is no longer certain that God did make of one blood all nations of men to dwell on all the face of the earth, and you smite through the roots of this belief and drain the life-blood of this effort. It has lived by faith; it will perish irrevocably in unbelief.

We have believed that Christianity is the outcome of

A DIVINE PLAN,

and the fruit of Divine working. Everything has hitherto been plain to us, and no mystery whatever has rested upon the greatest facts of human history. God, we have said, chose Abraham, watched over his selected people, formed them into a nation, and through them prepared the way for the Saviour's coming. But give up Genesis, treat the calling of Abraham as a Jewish legend, and that belief too lies in the dust. There has been no plan that we know of, and no working of God that we can surely trace, and once more all is darkness where hitherto all has been light.

These may not be, and are not, enough to make us say, We will cleave to the book, in spite of all that can be said against it; but they are weighty enough to make us ask earnestly and inquire patiently whether the new views are true; and whether we, as men who love the truth, must surrender a book to which the world owes so much. We shall take up this inquiry in our next issue.

J. URQUHART, in *Word and Works*.

A LETTER TO A FRIEND.

NEW EDINBURG, ARK., Oct. 6, 1904.

MY DEAR MRS. MYER: You have been much in my thoughts, since I last saw you. Our conversation on Scripture topics awakened in me the desire to speak on these important points, and explain more fully than I could at that time. Did you look up the references on the soul? What was your decision in regard to the testimony? Testimony should settle any controverted point. I am convinced that one reason why so many fail to understand the Bible is that they do not go to the beginning. It is taken for granted that what is preached is right. I say this from my own experience. Until I heard these points questioned, I was satisfied with the explanations. But investigation proves how utterly untenable they are when you bring up the testimony, as we are commanded to do (Isaiah viii:19, 20; I Thes. v:21). Going back to Genesis, we find an account of creation, and all of God's works were pronounced "very good." Adam was formed from the dust of the ground and "God breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii:7. Adam and Eve did not know good and evil. A test of their obedience was necessary to the formation of character to manifest whether they would be obedient or disobedient. They were forbidden to eat of the tree of knowledge of good and evil, upon penalty of death.—Gen. ii:17. *Death was the penalty.* No idea of eternal-torment is conveyed from reading the record as given by the Spirit. The serpent tempted Eve. It was classed among the "beasts of the field," and said to be more subtle than any beast which the Lord God had made. The serpent said unto the woman, "Ye shall not surely die."—Gen. ii:17. Who are you going to believe? Disbelief in God's word brought death to Adam and Eve; it cannot bring life to us. To this day it is taught and believed that we don't "surely die" but that we know more after death than we did while living. We cannot understand the Bible plan of redemption if we deny that man is not completely under the dominion of death. This *fact* accepted, we realize our alienated *state* from God by sin. We are unjustified sinners, having come under the law of sin and death, through the disobedience of our first parents. How are we to become justified, and made free from the law of sin and death? To answer this question brings in the name of Jesus Christ, which is placed in the world for salvation."—Acts iv:12. Paul gives the two states and our relation to both. "As in Adam all die, even so in Christ shall all be made alive."—I Cor. xv:21, 22. Naturally all are in Adam. Naturally, all are not *in* Christ. The first man is of the earth earthy. Nothing heavenly about his nature. Mortality and immortality both pertain to nature. Mortality is inherited, immortality is attained to; through faith and obedience. Being naturally in Adam how are we to get into Christ that we

may attain to a resurrection of life? "There is none other name under heaven, given among men whereby we must be saved." In what way can we put on this saving name? Paul says, "As many of you as have been baptized into Christ, have put on Christ."—Gal. iii:28-29. In baptism we become members of the Christ-body. Having put on the saving name, the power to save is vested in the name, not in the water. Being now in the name which is a sin covering, we have been (legally) freed from the Adamic condemnation. As members of the Christ-body his righteousness is imputed into us because of the obedience rendered in God's appointed way. We are born in a *state* of unrighteousness; Adam's sin is imputed to his descendants. Righteousness is a *state* attained to *in Christ*. Those of the Christ body are constituted righteous in Him, *when they are born of water in baptism*, by putting on His name. That name has taken them out of a *state* of alienation and they become members of the household of God.—Eph ii:12-22. To accomplish this, Christ came in the *nature* that was under condemnation. "He took not on him the nature of angels, but took on Him the seed of Abraham."—Heb. ii:14. He overcame in himself.—Heb. iv:15. On account of His holiness, He did not see corruption, but triumphed over death and the grave.—Rev i:18. He became the resurrection and the life to all who obey Him, and overcome, as he overcame.—Rev. iii:21. Christ is the first to eternal life from the death state; and is an assurance of our resurrection to eternal life, if we triumph over sin as Christ did. It was not a matter of course with Paul that all would live again. He says, "If by *any means* I might attain unto the resurrection of the dead."—Phil. iii:9-12. From what are we saved, through the death and resurrection of Christ? Paul speaks of Christ "delivering those who through *fear of death*, were all their life-time subject to bondage."—Heb. ii:15. He saw the blessed time when this mortal shall put on immortality. He exclaims, "Then shall be brought to pass the saying, "*Death* is swallowed up in victory. O *death* where is thy sting, O *grave* where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv:53-58. Paul in 1 Cor. is in perfect accord with the record in Genesis concerning the dust-formation of man and the death sentence upon him for sin. The only way out of the death state to a resurrection of eternal life is by putting on the name of Him who *is the resurrection*, and the life; thus becoming of the household of God by adoption, through this name in which is salvation.—Acts iv:12. If we attain to a resurrection of eternal life in Christ, what do we inherit with him? "The king shall say to them on His right hand, Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world" (prepared in purpose)—Matt. xxv:31-34. That is the Kingdom Isaiah prophesied of. The Kingdom the angel told Mary Jesus should rule over. It is the Kingdom that Christ taught His disciples to pray for.—Math. vi:10.

The Saviour's theme was the Kingdom of God (Luke viii:2-11. He was crucified for His claim as King of the Jews. John xix:12-22. This is the kingdom through which all nations shall be blessed.

God made promise to Abraham. Gen. xii:1-3. Gal. iii:7-29. The point Christadelphians are striving for is identity with the one Bible faith, the Abrahamic faith, based upon promises God made unto the Jewish fathers. These are not yet fulfilled. Heb. vi:13-20; xi:8-10, 39. If there is no relationship to Abraham there is no heirship to the things promised. So we have to be adopted or grafted into the Abrahamic family to become heirs. "As many of you as have been baptized into Christ have put on Christ, *If ye be Christ's, then are ye Abraham's seed* and heirs according to the *promise*. Gal. iii:26-29. Remember, relationship is in the name. Out of the name we are strangers and aliens.—Eph. ii:12-22. This is the point to understand, and when baptized it *must* be understood, and we must have the same faith of Abraham.—Rom. iv:9-14. "Salvation is of the Jews."—John iv:22. The Captain of our salvation was a Jew, and all his brethren become Jews by adoption through His name, and heirs of the promised blessings in the Kingdom of God. Search the scriptures, they testify of Christ.—John v:39. I hope you will carefully examine every reference that I have given. Notice how weighty is the little word *in* in the Scriptures.

My only excuse for trespassing upon your valuable time is the deep interest I feel in you both. May the things concerning the Kingdom of God, and the things concerning the name of Jesus the Christ, take such hold of your affections that you will not rest until you become heirs to the blessings promised in that Kingdom.—Acts viii:12. Now I commend you to read the word which is able to build you up, and give you an inheritance among all them which are sanctified. Acts xx:32. With best wishes for both,

Sincerely your friend,

LUCY OVERSTREET.

EDITOR'S TOUR IN ENGLAND.

CONCLUDED FROM PAGE 598.

While our visit in Blackpool sadly added to the evidence of bad feeling and fear of influence which Birmingham had created by its schismatic action on the Resurrectional Responsibility Question, there was an agreeable and encouraging contrast in the presence of quite a number of brethren and sisters from various places who have had the courage to refuse to follow the Birmingham change at the peril of being cut off from fellowship, from publication of *Intelligence* and from the visit of those lecturing brethren who go only where Birmingham is sanctioned.

Bro. Walker's excuse for his opposition to Bro. Williams has been that we were identified with Bro. J. J. Andrew. It so happens, however, that we

had never met Bro. J. J. Andrew in fellowship since the beginning of the controversy in its heated form. Although we were invited to London for fellowship and platform work in 1900, when we visited England, we thought best to first publish the "Rallying Point," in which Bro. J. J. A. accepted our position not to make the Responsibility Question a test of fellowship. This we did after we returned to America in the hope that opposing brethren would yet come to see that their new departure was an unnecessary cause of division. Again, upon our second visit, prejudice was appealed to by identifying us with Bro. J. J. Andrew—because that stubborn thing was at fever heat against him. Our position was made clear, that if Bro. J. J. A. stood to what he wrote us and what we published in "A Rallying Point" then there was the same fellowship between us as had always existed between the brethren at large before the issuing of the "Birmingham Amendment." It so turned out, however, that when we were getting close to Bro. J. J. A. by a second visit to London, in response to the invitation from the Barnsbury Hall and Camberwell ecclesias, he receded from his published position and rushed to the extreme that his opponents had claimed he, at heart, had held to all the time. Then we refused to accept his position and more imperatively than ever set forth the necessity of standing to the old position not to make the Responsibility Question a test of fellowship. This outcome left the many attempts to arouse prejudice against us by identifying us with Bro. J. J. A. exposed to the condemnation which they deserved, and which they received by some, but not by all.

The position was now more clearly before the brethren by Bro. J. J. A.'s extreme new departure, that the brethren of the "Up-and-Be Doing Movement" had not changed from that attitude which had been maintained by the body at large for over forty years, and here was Bro. Walker's opportunity, if he desired peace, to meet us on the grounds we had several times proposed to him, once personally, when for the moment he seemed to us to be ready to accept, but on the following morning refused—the refusal then seeming to be because of Bro. J. J. A.'s connection with the controversy. Our plea for peace, union and unity was based upon Bro. Robert's statements that it is inappropriate that enlightened unbaptized Gentiles should come forth to be judged with the household, because they are not in covenant relation, may they not come forth at the end of the thousand years. "Bro. Walker," we said, "can you not grant this 'inappropriateness' and we will grant the 'may he'?" Then too, we added, since Bro. Robert's represented the position of the brotherhood in respect to fellowship when he said it was "a pity to trouble yourself about when and how God will deal with enlightened Gentiles," why not still leave the question open, as it always had been?

Bro. Andrew's sudden departure to the extreme, we repeat, left the old position open for all to rally to, and since it should now have become evident to Bro. Walker that we were not with Bro. J. J. A. in the extreme, what

was there, so far as this question was concerned, in his way of accepting our long-standing proposal?

Of course, if he and others are wedded to the Strickler theory that "the sacrifice of Christ has nothing to do with Adamic condemnation," and that everybody comes under the penalty of the second death by learning the gospel, and that baptism is only for the purpose of removing that penalty and not Adamic condemnation, then there is a serious barrier to fellowship, while the Responsibility Question in relation to Gentiles may well be left to Him who will do justly as he sees fit. The important thing for us is to realize that we are responsible.

Blackpool is a great summer resort and a place to which there are many "week-end excursions." There is a fine promenade along the shore which was crowded when we were there. The sea air was very invigorating to us, and through the kindness of visiting brethren we accompanied quite a number in a four-horse break on one of the "circuits" in the country which surround the city. In this one entire day was spent, and many were the quaint old villages through which we passed. We do not know whether it is an inbred love of native land or not, but every spot we visited in England and Wales seemed to be possessed of an interest to us which is lacking in this great country of distances and unmanageable bigness.

The time had come for us to return to Sowerby Bridge, but some in Blackpool refused to bid us good bye, for they were going to try to arrange to meet us again in Liverpool to see us off. We hardly expected Sister Dodgson would be able to come—a sister who had passed through a hard trial in the contention—but sure enough she was there.

Again we are back in Sowerby Bridge and in the comfortable home of Bro. Briggs, where there are many signs of the loving hands of an intelligent and industrious wife; but alas! poor, affectionate Bro. Briggs is left to mourn her—rather his—loss; and in the quiet cemetery near by she awaits the seventh trumpet call. There the reciprocal hand of love is shown by a sign that marks the spot that angels will not forget.

There is excitement here now, because this is our last visit and the finishing up of our tour in England. We commenced here and we are to finish here. Brethren and sisters are to come from surrounding and distant places and preparations are being made to make the finishing up impressive upon the minds of those without and those within. Saturday and Sunday are to be the days of special effort and interest. Brethren Ball and Overton and Bro. and Sister Linnecar came from London, the longest distance of any. The brethren of Halifax who are nominally identified with the "Partialists" are attending the meetings, and manifest a very friendly feeling, and would be with us fully were it not for barriers raised by leaders. All this causes us to wish with all our heart that the brotherhood universally could be brought together in the heartiness which is here and now manifest. There is real

genuine brotherly love here; there is a hearty zeal for the prosperity of the Truth within and without. What hinders this from spreading far and wide? Is it personal feeling? If it is it can be cured if all are willing. Is it anything any one has said or written that has wounded the feelings of a brother or a sister? If it is it can be cured if all are willing? Is it anything any one has said or written that has wounded the feelings of any ecclesia. If it is it can be put right very quickly. Let those who have grievances of this sort make them known to those concerned and that ought to soon set the matter right. I speak for myself here and now, in the sight of God, if there is no first principle of the gospel involved in keeping a brother and a thousand of them separated from me; and if it is anything that I have done or said that is the cause of the separation, make it plain to me and I will wipe it out in a moment. Sister Williams and I are enjoying this spiritual feast of good will and heavenly love manifest here in Sowerby Bridge, and our hearts' desire is that this real spiritual feeling may extend and extend. If we do not see what to do to realize this desire, then tell us what to do and we will do it—with this proviso, that we must not be asked to compromise any first principle of the Truth, nor to countenance division upon that which is not a first principle of the Truth, or a breach, unrepented, of any of the commandments incumbent upon God's people.

We have had to eat some bitter herbs in this tour in England; but now we are almost forgetting the taste; for the fruit of our labor is manifest. A sister said: "Brother Williams, excuse me, but we opposed your coming because we had been deceived and disappointed in leading men a number of times; we are sorry we opposed it now, but all is right and you must not think hard of us." Many were the tears expressive of a spiritual love that we believe and pray will last till we meet in everlasting peace and joy in that glorious kingdom for which we daily pray. Scarcely had we left when from a sister came a card bearing the words of encouragement, entitled, "Be Strong and of Good Courage," which we print here and which was very appropriate and much appreciated.

On Saturday there was a Tea-Meeting in the afternoon, in which the sisters did everything to make matters pleasant and harmonious. Then there was a meeting in which the brethren from London, Bro. Briggs and others delivered addresses. When I had finished my address I saw Sister Hoyle, the oldest sister in the S. B. ecclesia, so we were told, coming towards the platform. In my hand she, while speaking a few appropriate words, which unfortunately I did not hear at the time, placed a beautiful purse, bearing the words in gold letters: "Presented to Bro. and Sister Williams, by the Sowerby Bridge Meeting, 28th May, 1904," and containing a free will liberality to help along, beyond what had been provided by the Up-and-be-doing Fund for actual expenses. This to us was a complete surprise; but it was of far greater value than the gold the purse contained. The Up-and-be-doing del-

legates had all come to these finishing-up meetings, and they met to hear a report from Bro. A. Hall, the indefatigable secretary, of all the proceedings so far and from Bro. Briggs, the treasurer. We desired to be excused from that meeting, but we were told that our presence was necessary, since we must report future expenses back to Chicago. As soon as this was known a proposition passed appropriating considerably in excess of the actual expense report; and we put in a word, which was stopped by a reminder in substance: "We do not propose to limit you to exact expense, and, besides, you have had an explosion in your office at home that must be repaired when you return."

Now I know that the American brethren were deeply interested in our tour in England, and that had it been necessary to call upon them for financial help beyond what they so generously contributed to the "Up-and-be-doing" Movement, a hint would have brought all that was needed. But we have written enough to show them the practical heartiness of the brethren in old England, a heartiness towards them, shall I venture to say, representatively?

As Bro. Hanson the secretary of the S. B. ecclesia wrote in the *Intelligence*, Sunday was a day long to be remembered, and it was a foretaste of what awaits us in the glorious day that is coming. We cannot add to what Bro. H. has said—it would not be prudent to try. One notable thing which we happily and hopefully remember, is worth mentioning. That Sunday night was to be our last lecture; and the brethren and sisters of the so-called *Partialist meeting in Halifax* closed their doors for that night and came to S. B. to the number, we were told, of sixty; and when the parting word had to be said, they seemed as sorry as did those in full fellowship. We have not ceased to hope and pray that these brethren and sisters will yet find a way to overcome the barriers that separate them from the brethren of the "Rallying Movement." With them the barriers are artificial, for they believe in the full inspiration and truthfulness of the original Scriptures. Our acquaintance with them convinced us of their intended faithfulness and zeal for the Truth.

The closing of that meeting will ever be remembered by Bro. and Sister Williams. Part we must in these evil days. Loved ones of our native land!

"Absent from you we roam, yet nightly pitch
our moving tents in days march nearer home."

Our public work of the tour in England is over; the strain which, despite efforts to shake it off, weighs upon one with the sense of responsibility for the success of an important undertaking, has loosened its grasp—for a moment. We feel free. We feel sorry there was not success in some parts of our work. We feel glad there was success in many ways. We can sit down and reflect, thanking God for health, strength and many other blessings. Thanking Him that we have been permitted to be a humble instrument under Him in the

grand work of His Truth. But—a few moments have passed while these reflections soothe a mind that has worked hard for months, and then, and then here comes the reminder that still there is work ahead—"Up and be doing" is the word. We have not reached the goal yet. It is ahead—it may be quite a distance ahead.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God, and do the right.'

We had intended to sail as soon as our work was done, but friends in Mumbles were anxious that we should return there for a short season of rest, and to enjoy a little of the summer season in that beautiful spot of youthful memory. So there we went for two weeks. The weather was fine, friends were kind, all was pleasant—except the relations of the Truth there—and then off for Liverpool we went; then to Southport where Bro. Briggs had kindly arranged for us to lodge with him for a couple of days, and where Bro. Drake and family had come, also Bro. A. Hall. A beautiful, healthful place. Back to Liverpool where brethren and sisters had come from various places to see us off. A short visit in company with many to the home of Bro. and Sister Burton in Birkenhead. Back to Liverpool; while crossing the river the great monster ship, the "Oceanic" is waiting to be pulled to the wharf. Particulars of the last hours in Liverpool we have already given in the *Advocate* for July. Farewell! Farewell! We are off. Eight days rapid travelling, three thousand miles on sea and one thousand on land, puts us safely in Chicago, both of us blessed with better health and strength than when we left nine months since. Many friends are added to our former list. Happy recollections. Gratefulness to all for many kindnesses. Thankfulness to God for His unspeakable goodness. O for the day when

"Friends shall part from friends no more
Endless as time their joy shall be;
When pain is swallowed up in joy
And death in victory."

AMEN.

AN IMPREGNABLE ROCK OF TRUTH.—The integrity of the records of the Christian faith is substantiated by evidence, in a ten-fold proportion more various, copious and conclusive than that which can be adduced in support of any other ancient writings.—ISAAC TAYLOR.

The lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting in the dark her gracious hour,
And evermore beseeching men with tears
And earnest sighs, to hear, believe, and live.—BULLOCK.

Be Strong . . . and of Good Courage.



COURAGE, brother! Do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;—
'Trust in God, and do the right.'

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely; strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light!
Whether losing, whether winning,
Trust in God, and do the right.

Trust no lovely forms of passion,—
Friends may look like angels bright;
Trust no custom, school or fashion:
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee:
Trust in God, and do the right!

Simple rule, and safest guiding,
Inward peace, and inward might,
Star upon our path abiding,—
'Trust in God, and do the right.'

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;—
'Trust in God, and do the Right.'

THE MISTAKES OF IGNORANCE.

Atlantic City. A summer sky. White breakers tossing merrily upon the beach. The surf alive with bathers in picturesque garb. A sudden cry for help. A swimmer has ventured beyond the life lines and is in peril. The watchful life guards hear the cry. One unfastens one end of a rope attached to a copper buoy and reaches him with it, but seems to be having a struggle in trying to bring him in. Another cuts loose the life-line entirely, ties one end under his arms and hastens to their assistance. In the meantime others row to them and they are rescued.

The man with the rope tied under his arms turns to go back when some one seizes the end of the rope floating loosely in the water and that was attached to the bouy, and begins dragging him shoreward. A horde of bathers take a hand to hasten the work of rescue, not heeding the warning cry of the life-guard to let go the line. A shout of joy goes up as he is brought to shore, but he hears them not. It is quickly discovered that he cannot be revived. In their mistaken zeal, a simple law of nature has been disregarded, and by dragging him quickly through the surf, the water has been forced into his lungs, his mouth and nostrils and he has choked. They have done the best that they knew. So mankind is ever learning by bitter experience that nature's laws are inexorable. Are spiritual laws any less rigid? It is unreasonable to think so. It is often said, "It does not matter what we believe if we do the best that we can."

He who has set the bounds of the sea, who has decreed, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed," has also set the bounds beyond which human goodness and human speculation are of no avail. The life-lines have been set. Within their circumscribed limit there is safety. One, venturing far out upon the great sea of speculation, confident in his own strength, is carried away upon the deep, dark waters and is lost. Another, relying upon human ideas of what is right and good, is imperiled by being caught in these powerful eddies, and although there are frantic efforts to save by those nearer the beach, it is but a lifeless body that is drawn to shore. They heed not the warning cry of the life-guard, "You are dragging him to death. Let go your devices, the life-guard can save him." They have done the best that they knew, but alas, the dead lie celd upon the shore.

When life's waters ripple at our feet, we smile and think how strong we are, how little we have to fear, but when the great billows roll over our heads, we can grasp the life-lines of God's promises and are confident. Should the strength fail, the hold relax and we are being carried out, out, into the dark unknown; our faithful Life-Guard, who watches over us, hears the faintest cry for help and hastens to our rescue.

A. SISTER.

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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Contents of Volume XX.

ARTICLES.

<p>Armageddon's Owner. 344</p> <p>Answers to Questions asked by A. M 482</p> <p>A Serious Charge—True or False. . . 558</p> <p>An Acrostic. 606</p> <p>A Letter to a Friend. 622</p> <p>Bro. Williams' London Address. . . 345</p> <p>Book Distribution in St. Louis. . . . 598</p> <p>Beauties of the Bible. 617</p> <p>Be of Good Courage. 630</p> <p>Coal for Jerusalem 338</p> <p>Changes in Our Books. 633</p> <p>Editor's Tour in England. 329, 363, 380, 434, 501, 536, 571, 593, 624.</p> <p>Editorial. . . 337, 366, 413, 456, 485, 515, 546, 578, 693.</p> <p>Genesis. 619</p> <p>Hallowed be Thy Name. 465</p> <p>Lecture Tour in Yorkshire. 606</p> <p>Mystery of Godliness. 447</p> <p>More Stumbling Blocks 468</p> <p>Man Lost and Man Saved 474</p> <p>Mr. Russell, Afraid of the Light. . 498</p> <p>Nebuchadnezzar's Madness. 522</p> <p>Old Paths. 430</p> <p>Peter's Plea for Unity and Love. . 408</p> <p>Present Situation in England. . 512, 572</p> <p>Papal Apostasy 585</p> <p>Questions Answered. 492</p> <p>Resurrection Compared to a Field of Wheat 379</p>	<p>Retrogression Deplored. 569</p> <p>Reply to Bro. Hadley 600</p> <p>Romania and the Jews 602</p> <p>Sunday Morning Address. . . . 321, 369, 393, 417.</p> <p>St. Louis World's Fair. . . . 362, 412, 431</p> <p>Sinners Accountable and Saints Re- sponsible 376</p> <p>Second Blessingism. 531</p> <p>St. Louis World's Fair Fund. . . . 642</p> <p>The Age of Genesis 325</p> <p>The Knowledge of Sin. 360</p> <p>The Egyptian Watermark in Gene- sis 374</p> <p>The Knowledge of Sin. 377</p> <p>The Transfiguration 401</p> <p>The Second Epistle of Peter. . . 405, 454</p> <p>The Hope of the New Church. . . 420</p> <p>The Pains of Death 422</p> <p>The Little Flock. 441</p> <p>The Mistakes of Ignorance. 631</p> <p>The World's Coming King 489</p> <p>The Rallying Movement in Eng- land 552</p> <p>The Power of Faith. 553</p> <p>The Up-and-Be-Doing Tour in Eng- land—Has it Been a Success? 567, 605</p> <p>The Jewish Pilgrim 616</p> <p>The Visitor and Inspiration. . . . 635</p> <p>Times and Seasons. 640</p> <p>Unflinching Fidelity 592</p> <p>Whence Came Genesis 398</p> <p>Why Did Christ Die the Death He Did? 431</p> <p>What Is Man? 589</p> <p>What of the Night. 632</p>
--	--

INTELLIGENCE.

Ardmore, I. T.....	462	Innerkip, Ont., Can.....	
Aroma, Il.....	367	Ladner, B. C., Can	
Birkley, Huddersfield, England....	414	Leeds, England.	549
Boston, Mass.....	341, 646	Leslie, Ark.....	
Blackpool, England.....	516, 579, 607	London, Eng., Barnsbury Hall	518
Burnley, Lancashire, England ...	548	Lowell, Mass.....	438, 549
Carlisle, Cumberland, Eng..	487	Malone, Va.....	
Chicago, Illinois.....	339, 368, 416, 437, 462, 517, 583, 610.	Martinville, Ark.....	390
Clinton, Ark.....	607	McCook, Neb.....	584
Doon, Ont., Can	462	Morrilton, Ark.....	
Elmira, N. Y	646	New Kensington, Pa.....	342, 415.
Galt, Ont., Can.....	458	Northampton, England.....	390.
Green, Iowa	388	Preston, Ont., Can.....	392,
Greenisland, N. Z.....	437	Quincy, Mass.....	391,
Guelph, Ont., Can	368, 459, 463	Santa Ana, Cal.....	
Hamilton, Ont., Can.....	415, 517, 548	Sowerby Bridge, Yorkshire, Eng..	438, 519, 610.
Henderson, Ky	341	Toronto, Ont, Can.....	343, 439, 463, 550.
Henderson Co., Ky.....	368, 416, 548	Waldo, Wis.....	
Heriot Bay, Valdes Island, B. C....	548	Washington, D. C.....	392,
Hove, England	607	Waterloo, Iowa.....	
Huddersfield, England.....	517, 583	West Quincy, Mass.....	
Hye, Texas.....	464, 608	Worcester, Mass..	440, 460, 487, 520.



CHANGES IN OUR BOOKS.

One has only to compare the latest editions of some of the books published in the office of the *Christadelphian* to see indications of changes from the "simplicity of the Truth" as believed in and taught for many years after Dr. Thomas did his work. Some of these changes were made without the brotherhood at large being informed of the fact, and even of the changes of the Birmingham Statement of Faith many were kept in the dark, while in one case the latest edition, changed, was sent to an enquirer with an old date and with the official statement, "This is the only Statement we have ever had." The books that have suffered from these changes are "Christendom Astray," (which sadly mars its original, "The Twelve Lectures)," "The Declaration," and the "Birmingham Constitution." The changes relate to the questions of "Adamic Condemnation" and "Resurrection Responsibility of Enlightened Gentiles." When we were in England in 1900 we confronted the editor of the *Christadelphian* and Sister Roberts with the changes in these books. During our last visit to England we carried with us and had in our possession, when we warned the brethren of the fact of the changes, the evidence of the changes in "The Declaration" and in the Birmingham Statement—the latter containing a proposition that had been changed twice; and the purpose for which they had been made is clear from the nature of the changes. It matters not that these were made before the late controversy became heated, the fact of the changes and the new departures from "the old paths" which they represented were the causes of heating the late controversy. It is a pity that the editor of the *Christadelphian* has such a poor memory of facts, but it would not be so harmful if he did not call in question the veracity of his opponents. A lengthy correspondence on this and other matters took place between Bro. Walker and Bro. A. Hall, which reached the stage represented in the following letters.—EDITOR.

COPY OF BRO. WALKER'S REPLY TO BRO. A. HALL'S LETTER OF DEC. 29, 1903.

21 HENDON ROAD, SPARKHILL, BIRMINGHAM.

DEAR BRO. HALL.

Change in wording in "Declaration" was made before the present controversy. The "random statement" was that it had been made to suit it, or in consequence of it.

Sincerely your brother,

CHAS. C. WALKER.

F. P. 45 was current all the time and expressed our mind, as it does now.

COMMENTS BY BRO. A. HALL.

As Bro. Walker had already expressed a desire to discontinue this correspondence, no direct acknowledgment has been made to his last letter. We would, however, here remark that his statement, "No change in the Dec-

laration" as it appears in the *Christadelphian* (July, 1903) was, to say the least, very misleading. Soon after its appearance, Bro. Williams was declaring that there had been a change in "The Declaration" upon the subject of Adamic condemnation—not necessarily arising out of present controversy, but *there had been a change*; and attention was drawn to this fact to show how the Truth was presented in days gone by, and how it is presented now. And here comes in the serious part of the matter, one listens to Bro. Williams speak of the "change," and then remembers that Bro. Walker has only just publicly stated that "there has been *no change*," and of course, as Bro. Walker ought to know, and as few have opportunity to test the matter, the conclusion is that Bro. Williams has made a mistake. But now we have Bro. Walker's explanation from which it appears that the "many random statements" are but "the statement" that the change had been made to suit "present controversy." But now we can pass along with the acknowledgment from Bro. Walker's pen, *that there has been a change*. This shows how careful we need to be in giving expression to our thoughts, especially when the words are for public use.

Our readers will perceive how that the main subject of the correspondence has not been met by Bro. Walker. We were charged with unrighteously claiming to be the upholders of the Old Basis of Fellowship, but when we produced our evidence in support of that claim, his best method of disposing of it was to ignore it. When Bro. Williams came over to England, Bro. Walker promised us his "heartly opposition," and in his letter of November 28, 1903, he says "that we are definitely committed to the public toleration of error on the matter" and that he is "as definitely committed to the public repudiation of it." But sure enough, we have found no heart in his opposition as yet! If oppose he must, let it indeed be "heartfelt," we shall then have a glimmer of hope that good may follow. And should not that be the keynote of our "opposition?" It is sad enough when brethren meet in opposition, but when they do, it should not be as when "Greek meets Greek," but rather, "with all long-suffering" and abundance of patience, manifesting a desire—not to crush down our fellow servants—but to bear one another's burdens; not to magnify a difference, but to see how near together we really are; and then to find a means of overcoming what little difference remains.

Our labors to this end have not and will not yet cease, and whether we are opposed or not, we have but one end in view, i. e., to heal the breaches in the House of God. Some may oppose our movement; but is there none amongst them who "dares to be a Daniel?" Is there none who will come forward and "let us reason together"—*for we be brethren!* "See that you fall not out by the way" should ever be before us, and a voice gently says, "Let him that thinketh he standeth, take heed lest he fall." When will our brethren cease to cry, "Ye differ from us, therefore we cannot pull together!"

and how contrary to our calling that some should be possessed of such coldness toward those with whom formerly they met in hearty co operation; and amongst those who have adopted the "amendment" attitude, how few will attempt to produce a "strong reason" from the Word of God, that they might justify their action against us. If *their* attitude be "according to truth and righteousness" is it not imperative that they should at all times "be ready to give a reason" for the same? And if they prefer to leave us alone, that we should "wallow in the mire" and at last go down in oblivion, is it not evident that they have grown "weary of well doing," and for which they may fall into greater condemnation? These are solemn thoughts, and not idle words; we have presented them to some of our seceding brethren, but so impregnated have they become with the responsibility of the enemies of Christ that they seem to have forgotten their own responsibilities toward His friends.

A. HALL.

The Editor of the "Visitor" on the Inspiration Question Again.

Bro. Hall in his "Reply to Bro. Hadley," in the *ADVOCATE* for November, leaves scarcely anything to be said in correcting Bro. Hadley's mistake relative to our action in the meetings of those called "Partialists" in Elland, Yorkshire. It was an evil thought for Bro. H. to encourage and publish that we tried to induce the Yorkshire brethren to withdraw from the Masonic Hall brethren; and worse, that we did so "behind their backs." We did not call the Elland meeting. The calling of the meeting was by the openly expressed desire of brethren in fellowship with the Masonic Hall ecclesia, and the place of the meeting was selected by them. Then it was that the brethren interested in the Up-and-be-doing Movement arranged for a hall and set the time. At the second meeting Bro. Hadley was represented by a brother from Huddersfield, who read a lengthy correspondence between himself and Bro. Hadley relative to the two meetings. The only reason that we used his name in the meetings was that some denied that any one on their side had ever said that the original Scriptures may have contained errors. To correct this mistake, and to show the necessity of the meeting making a declaration of the grounds of the desired union, we produced Bro. H's statement that "it cannot be proved that some of the errors in our Scriptures were not translated from the original documents."

Instead of going "behind their backs," we asked to be heard in the Masonic hall, Birmingham, and we wrote Bro. Bland in Kidderminster suggesting that a meeting be called in some central place in an effort to reach such an understanding as would be acceptable to both sides. But there was no inclination to come openly face to face. There is therefore no excuse for the evil surmising of going "behind their backs."

There is now another article of Bro. Hadley's in the *Visitor* for Octo-

ber, which we feel constrained to reply to. First he commends a brother for writing that our arguments in the *Christadelphian Defender* for August are "old arguments used twenty years ago." What is there in this for Bro. H. to call "a perfectly accurate description" welcoming it as telling against our position? Is an argument unsound because it is old? Modern "Higher Critics" speak contemptuously of arguments in favor of the genuineness of the Pentateuch and the book of Daniel because they are old, but this will not frighten sensible men away from those "old arguments." Do not let us become contaminated with the fashions of the day, in which conceited folly laughs at old truths and facts and calls those who would rather the old than the new "old fogies."

Then Bro. H. says, "The purpose of the ADVOCATE is to represent us as meaning what we do not mean." No, we have represented you as saying what you have said, and we have given your words correctly in which you say that it cannot be proved that some of the errors in our Scriptures were not translated from the original documents. This is your *saying*. If you did not mean it, please say so, and I have no further dispute with you upon the question.

Then it is said that we attribute to Bro. H. "A wish to cloud the minds of our readers by words and irrelevant theories of inspiration." No, we did not say that it was your "wish" to do so. We have asked that all theories of how inspiration operated be left out of the question; and that we accept the *fact* that Divine inspiration could not and did not err.

The next statement is that "the ADVOCATE charges that we (they) are unwilling to acquit Divine inspiration of even the possibility of having made some of the errors that exist in our present Scriptures." Yes, we have said this; and frankly, fairly and honestly, and not at all "flippantly," Bro. Hadley, we cannot see how you do or can acquit Divine inspiration of having made some of the errors that exist in our present Scriptures, and yet say that the original documents were wholly inspired, and that it cannot be proved that some of the errors in our Scriptures were not translated from the original documents. If you will say, however, that you still believe that the original documents were wholly inspired of God, and that you do not believe that Divine inspiration erred, then we have no further dispute on the question, and we will not again say that you are unwilling to acquit Divine inspiration of some errors.

Next, Bro. H. complains that we claim the following in relation to him: "That we will not repudiate 'possible errors of inspiration,' or the idea of inspiration 'having been liable to have made some errors in the original Scriptures.'"

Then, a little further down, Bro. H. quotes his words that we complain of namely:

"The Bible as we now have it has errors in it; some of these errors can-

not be proved to be either (1) errors of transmission, (2) errors of translation, or (3) that the errors themselves were not translated from the original documents." We confess that we cannot see how any one can say this and yet "repudiate possible errors of inspiration." But, again, if Bro. Hadley will say that he *does* "repudiate possible errors of Divine inspiration," and that he believes the original Scriptures were Divinely inspired, we have no further dispute on the question.

"Divine inspiration" is "God inspiration." If Divine inspiration may err. "God inspiration" may err. Is there any difference in saying that "God inspiration" may err and that God may err in that which is God inspired?

Then we have the following:

"The editor of the *ADVOCATE* says, 'We can prove there were no errors in the original documents by the fact that they were inspired of God.' He fails to see that this 'proof' altogether depends upon what is conveyed by the term 'inspired.'"

No not by the term "inspired," but by the term "inspired of God." This was our term; and can anything be "conveyed" by this term except that what was "inspired of God" was true and free from error? This truly is "the gist of the whole controversy, so far as it has any value in it." It has this "value," that if the Divine inspiration secured a truthful record we have as a foundation an "impregnable rock of truth," while if it did not, and if there were "some errors" despite Divine inspiration; and there is no criterion by which to discriminate between the truth and the "some errors," our foundation is not "an impregnable rock of truth."

The next attempt is to represent us as stickling for the *theory* of verbal inspiration, and then upon this gratuitously supposed hypothesis certain conclusions are attributed to us. We have positively refused all through the controversy to be drawn into any *theory* of inspiration, and all we have contended for is the *fact* of the truthfulness of what is Divinely inspired. If it will help the matter, we will say that we do not believe that Divine inspiration coined and dictated every word for every writer. On the whole, each writer used his own stock of words, such as his education supplied him with; but if Divine inspiration did not so guide, control, govern, inspire—which ever word you like or all of them, and more, if you like—the writers to write truth and not "some errors" then its results were no better than human authorship.

Bro. Hadley now challenges us to test our claim for unerring inspiration by saying:

"Let him apply his proofs, for instances, to the two narratives of the temptation of our Lord. Matthew narrates that the order of the temptations was (1) the presentation of the stones, (2) the request to leap from the pinnacle of the temple, and (3) the temptation to worship the tempter. According

to Luke, the second temptation was that which, in Matthew, was the third; and the suggestion of the leap from the temple was the last. Sometime back the ADVOCATE had a chapter to prove that Luke claimed his inspiration to be from the very highest. If this order is the correct one, then it is an error—an immaterial one, so far as spiritual purposes are concerned—to put the third temptation second. How can it be proved that this was not in the 'original documents?' Perhaps the proof the editor of the ADVOCATE has at his command will enable him to tell us which is the order in the original, that which appears in Luke or that given in Matthew. We shall be delighted to examine the proof, but meanwhile if he wishes to be considered an honest and capable controversialist let him refrain from trying to make us say what we do not say, nor never said."

ANSWER.

We have never tried to make you say what you have not said." Do not get angry by such groundless imaginations. I shall make no effort to prove that I am "a capable controversialist" and I would advise you to allow our readers to judge as to our "capability." But I do wish "to be considered honest," and I am sorry that bad temper tempted you to judge the motives of one who has honestly contended for what he believes to be the truth. I can only account for your conduct by the fact that you feel the force of my arguments. The pity is that you do not admit your error instead of impugning the motives of your opponent. In this you are not a fair "controversialist" though your "capability and honesty" I call not in question. If I did, I would not contend with you. Now for your own sake let us have no more questioning of honesty.

Yes, the ADVOCATE did publish a "chapter to prove" that Luke claimed his authority and guidance to write his Gospel as coming from "above." The manner of your reference to this seems to imply that you object to it. Where do you think Luke's authority and inspiration to write his Gospel came from?

Now, Bro. H. has given us one of his imaginary "errors translated from the original documents." Matthew records the narrative of the temptation in one order, and Luke in another; and it is by this Bro. H. hopes to prove that to Divine inspiration in the original documents must be attributed "some of the errors" found in copies. He is willing to modify the "error," he cites by calling it an "immaterial one," from which we hope he will allow us to conclude that he acquits Divine inspiration of *material* errors. But then the question is why did Divine inspiration commit even an "immaterial error?" Was it a question of "capability" or "honesty" or what? If Divine inspiration could commit an "immaterial error," what evidence has Bro. H. to prove that it may not have committed "some (material) errors?"

But Bro. H. now puts one foot upon Matthew and another upon Luke and says he will be "delighted to examine such proof" as Bro. Williams may

have at his command to show that this "error" was not in the original documents. No doubt Bro. H. has selected this as a specimen of the strong proofs he has that the original documents may have contained some of the errors found in copies. But when he says "some errors" he thereby admits that other errors of copies *have* been proved not to have been translated from the original documents. Then why must he presume that those not yet so proved cannot be? Even from his own standpoint would it not be better if he would at least so far acquit Divine inspiration of "some errors" as to give it the benefit of the doubt?

No doubt Bro. H. will consider me foolish and my position "twenty years old" if I tell him how I would get Matthew and Luke out from under his feet and clear them both of being instruments of Divine inspiration in committing an error. Infidels urge this argument which Bro. H. now finds handy. But they do not believe that either Matthew or Luke was Divinely inspired, while Bro. H. does—or professes to, though he sometimes seems to question it, as, for instance, when he seems to disapprove of the "chapter in the *ADVOCATE*" that proved Luke's inspiration to write his Gospel to have come "from above." The infidel says the "error" was the product of men; Bro. H. that it was an error of Divine inspiration.

But there is no error in the case at all—only in Bro. Hadley's imagination. He imagines that Divine inspiration says in both narratives: "Now I am going to narrate the different parts of the temptation in the order they occurred," and then after all failed to perform such an easy undertaking as that. Why, if a fallible man undertook to twice relate different parts of an occurrence in the order in which they occurred, he could surely do that much. So that if Divine inspiration intended to twice rehearse a programme, as Bro. H's claim must presume to be of any force, it made a failure that fallible man would not have made. Bro. H. has not considered his grounds well in presenting this case as proof of there being errors in the Divinely inspired original documents. If there were the "error" here that he imagines, I will "delight" him by telling him how I would view it, at the risk of being considered "twenty years old." I would say, "Research so far has discovered that some errors in copies were made by copyists; and upon this premise I base my belief that all errors will some time be found to have so crept in." Then I would take my "short cut" that Bro. H. has tried to laugh out of court: "Divine inspiration cannot err any more than God can err. The original documents of the Scriptures were divinely inspired, therefore if there is an error in Matthew or Luke now, it was not there when they wrote their Gospels by Divine inspiration."

Now Divine inspiration does not pretend to relate the different parts of the temptation consecutively. Especially is this clear in Luke. What does Divine inspiration claim to do in both Gospels? It claims to tell us *what* occurred. In what it claims to tell, it *tells the truth* in both narratives. In what it does not claim, but what Bro. H. imagines, there is not a word said, namely, as to the order of occurrence. Therefore there is no error here even in our copies; and so it is not necessary for me to prove to Bro. H. that his imaginary error was not in the original documents. Still assuming his imaginary "error" to be there, Bro. H. says: "We should not say that inspiration put it there." Then if it is there and inspiration did not put it there, there are some things in the Bible not inspired and again you are back in partial inspiration.

He continues: "But simply that it was not the Divine purpose in the gift of inspiration to secure its absence"—the absence of the "error." Then if it was not the Divine purpose to secure the absence of this "error," what is there to prove that it *was* its purpose to secure the absence of another or a thousand errors; and how do you know when it was and when it was not the Divine purpose to secure the absence of error? What sort of a Bible does your theory give us? Why, even an honest capable human author is surely possessed of the "purpose to secure free from error" the book he is producing. What would you think of an author of whom it could be said, "It was not his purpose to secure the absence of error" from his writings? Pursue this course and you will give us a Bible in which it was the purpose not to secure the absence of error. There certainly is a lack of thought and reflection here—the result, no doubt, of having taken an untenable position to start with. We beg of you, for the sake of the Truth, consistency, and for the sake of many who are perplexed by your confused and contradictory positions, to come and take your stand on the impregnable rock of truth and waver no longer.—EDITOR.

TIMES AND SEASONS.

In reading the prophet Daniel during our daily readings and pondering over the fourth chapter, in which is recorded the vision given to Nebuchadnezzar of the tree that was hewn down, and the interpretation given unto him by Daniel as revealed unto him by the spirit of God, that he, Nebuchadnezzar, should become as a beast of the field till seven times passed over him, and that all this came upon Nebuchadnezzar; the thought struck me that it must have been in the last seven years of his reign that the disease or insanity came upon him, and that he having reigned forty-three years, it would give us the thirty-fifth year of his reign, as the commencement of the seven times; for at the end "he honored and extolled the King of Heaven, all whose works are truth."—Daniel iv:37.

Dr. Thomas in his "Chronikon Hebrikon," at the end of "Elpis Israel," gives as the first year of Nebuchadnezzar, 612 B. C., and the ending of the seven times (2520 years) A. D., 1968, of which Nebuchadnezzar was the type.

Assuming then it was the thirty-fourth year of his reign that the seven times commenced, that would be 577 B. C., which taken from 2520 would give us 1943 A. D., as the ending. Others take Daniel's times of 1260, 1290 and 1335 to end in 1945, having as a base the taking away of the Temporal Power of the Pope in 1868-70 which ended the 1260; the 1290 in 1898-1900 and the 1335 in 1945.

At the present day we see the Turk or the Mahommedan Power, the Desolator of the Holy Land, which power first appeared in the person of Mahomet, about the same time as the Phocan decree was given by the Emperor Phocas to Pope Boniface III. at Rome 606-8, A. D. Thus uniting Constantinople and Rome together, as the Dragon and the Beast, to fulfill the purpose of God, marked out by each to accomplish. Rome to be the power to make war with the saints, 1260 years, ending 1868-70; the Mahommedan Power, or Turk, to tread down the Holy City, forty and two months or 1260 years, ending 1897-8 and commencing 637 A. D. when Caliph Omar besieged Jerusalem (the Mosque of Omar still exists) which

brought from Sophrocles, the Patriarch, the exclamation, "Truly this is the abomination that maketh desolate, spoken of by Daniel the Prophet, standing in the Holy Place." (Bishop Newton's Prophecies, page 372.)

A remarkable coincidence is the meeting of the first Zionist Congress at Basle, in 1897, A. D., which is just 1290 years from the Phocan decree, which emanated from Constantinople, the present day Desolator of Palestine. The 1335 years ending in 1943-5 being 45 years from 1897-8 A. D.

Again it is well known that history proves Constantinople was taken by the Turks in A. D., 1453, the Turks being Mohammedans, as were the Saracens, who held it before. Now this is a remarkable date and seems to be parallel with one given in Daniel, ninth chapter, about "The Seventy Weeks from the Commencement to restore and to build Jerusalem, to Messiah the Prince." This seventy weeks, or 490 days, being a day for a year, give us 490 years, as the time to Christ's first appearance, and was literally fulfilled by his appearance, crucifixion, resurrection and ascension to the Father, until he makes his foes his footstool, at his second appearing.

Taking then the date 1453 A. D., when the Turks took Constantinople, which is the power that has to be removed for Christ's second appearing, and adding 490 years to that date, we arrive at 1943 A. D., which seems very significant. Not only so, this same power is spoken of in Rev. xvi, under the sixth vial, as the Great River Euphrates, and the mission of the angel is to pour his vial on it, that the water or power may be dried up, which history proves commenced about 1820-23, and has continued ever since (until it is now denominated by the name of the sick man of Europe) that the way of the king's of a sun's rising might be prepared. In the same connection, we have Christ's words, Matt. xxiv:37—"As it was in the days of Noah, so shall also the coming of the Son of Man be." Going then to the account of Noah, Gen. vi:3, we read: "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years," which, no doubt, Noah emphasized in his day to the people. Now taking the 120 years of Noah's day, and applying it to our day before Christ's second coming, commencing with the drying up of the Euphratean or Mohammedan power, 1820-23 A. D., we arrive at 1943 A. D. for the consummation and the kingdoms of this world becoming the Kingdom of our Lord and his Christ and Babylon completely destroyed, thus ending the 1260, 1290 and 1335 years of Daniel's prophecy, all the dates terminating 1943-45.

I send you this as a result of the study of these things, not as a dogmatic finality, as others have done; but as an evidence to my mind that the coming of Christ is not very far distant, especially as we view all things in connection. The day and hour we know not, yet "let us not sleep as do others," and begin to say, "Where is the promise of His coming?" But be patient, and ever ready to give the answer to the question, "Watchman, what of the night?" "The night is far spent, the day is at hand when the Sun of righteousness will arise with healing in his beams." "For yet a little while, and he who shall come will come, and will not tarry."—Heb. x:37. "Even so, come Lord Jesus "

A. J. WATKINSON,

Mayne Island, B. C.

November 3d, 1904.

St. Louis World's Fair Literature Fund.

The time has arrived for those entrusted with the work of attending to the arrangements for making known the truth at St. Louis during the past months to give an account of their stewardship. The committee suggested by Bro. J. Spencer, Wauconda, Ill. consisting of Bro. T. Williams, Chicago, Ill.; H. C. McDaniel, Orlando, Fla., and D. Tolton, Guelph, Ontario were conferred with as to the most suitable literature for distribution and the following publications were decided upon:

- “The Great Salvation.”
- “Glad Tidings.”
- “The Truth.”
- “From Darkness to Light.”
- “A greater plan than Mr. Chamberlain's.”

The total amount of money contributed by the brethren was \$944.23 and it was distributed as follows:

12,000 copies of The Great Salvation	- - - - -	\$480.00
4,000 copies Glad Tidings	- - - - -	40.00
3,000 copies a greater plan than Mr. Chamberlain's	- - - - -	33.60
2,000 copies From Darkness to Light	- - - - -	100.00
2,000 copies The Truth	- - - - -	15.00
Assortment of Tracts and Pamphlets	- - - - -	20.00
5,000 copies What Christadelphians Believe and Teach	- - - - -	4.00
2,000 copies The Promised Kingdom	- - - - -	15.00
(The two latter in Swedish.)		
Paid Bro. Teas and Roach for time in St. Louis	- - - - -	155.50
Paid travelling expenses Bro. Teas and Roach	- - - - -	27.60
Duties, Freight, Express, Brokerage, Charges, etc.	- - - - -	47.02
Total	- - - - -	\$937.12

There being no brethren resident in St. Louis it was necessary to get some competent brethren to go there and give their whole time to the work of distribution, and we feel that we were very fortunate in securing the services of Brethren Teas and Roach, both of whom are well qualified to present the truth to any inquirer in an intelligent manner. Between them they spent ten weeks in St. Louis and in addition to distributing the above literature they distributed a supply of a four-page tract on “The gospel preached to Abraham,” written and furnished free of charge by Bro. J. Coddington, Pine Bush, N. Y. Bro. Teas and Roach have given an account of this work in the *ADVOCATE* and we believe they have done their work faithfully and intelligently and through this effort the truth has been placed in the hands of people who will carry it not only to all parts of this country, but to foreign lands as well. The result we may leave in the hands of Him who knows the hearts of all, and doubtless the seed sown will in time bring forth fruit to the honor and glory of God. Now brethren, are we to rest here or keep up this work in the future? A number of brethren have expressed the hope that this might not prove to be a spasmodic effort, but that some

plan might be arranged whereby a permanent fund would be provided for the supply of literature for distribution where it could be used with profit, or in providing lectures in different localities where the truth could get a hearing, but where brethren are few and unable to bear the expense of such an effort alone.

We cannot use the means with which God may have blessed us to better purpose than in His service, and there are doubtless many brethren whose opportunities for serving the truth are limited who would gladly contribute to a fund for such a purpose as this from time to time as their means permitted. Bro. John Leake, Camp Douglas, Wis., in a letter just received says in regard to above: "I would be pleased to see the "Up-and-be-doing" fund made permanent, for I think it would be a great benefit to the brethren in different places who are too few in number to afford the expense of having a speaker occasionally to present the truth to the alien or for the free distribution of the truth's literature." As Bro. Williams said on cover of last month's *ADVOCATE* "What have you to say or suggest in the matter?" As you will see from above report there is a balance of \$7.11 left in the St. Louis Fund and should anything come of this suggestion this could be made the nucleus of a permanent "Up-and-be-doing Fund," failing which it can be added to the Relief Fund.

Faithfully your fellow servant,

JAMES LEASK.

Chicago, Ill., Nov. 9, 1904.

DEAR BRO. WILLAIMS:

I have just returned from St. Louis and the work of distributing the Truth's literature at the World's Fair, with which I have been engaged for the past month is finished.

I am glad to be able to report that the expectations of the committee entrusted with that work and of the brethren and sisters who so liberally contributed to the fund, have been entirely realized, in that the Fair was certainly a wonderful centre from which the message of salvation might be diffused to every quarter of the earth.

When I entered upon this work, it was with the determination of taking advantage of every facility afforded by this great pageant, in order that the highest results might be obtained from the generous effort made by the brethren and sisters on behalf of the Truth.

With this end in view, I visited the various entrances to the grounds and concluded that no better position for my business could be found than outside those gates, where I would be directly in the path of the masses as they left the arena. I obtained permission from the captain of police to distribute at the gates, although he said he had to be very careful in granting such permission, but those books seemed all right and he would not prevent me unless urgently requested to do so.

This preliminary over, I went to work, discriminating as much as possible, so as to place the books in the hands of those who would be most likely to make the best use of them, and so avoid losing any of them if possible. Some people gladly accepted them and seemed to have a high appreciation for the Bible, or any work purporting to be an exposition of it. Others looked searchingly at me, as though they suspected my generosity was prompted by some sinister motive, which would end in extracting money from the unwary. When assured that the

books were entirely free, and that the only compensation required was that they take them home and read them, the people seemed agreeably surprised and promised faithfully to comply with the conditions. A few dropped them carelessly the first day, but I picked them up and gave them to others who respectfully studied the headlines of the different propositions in "The Great Salvation" and carefully deposited them in their pockets or grips for future scrutiny. A new plan occurred to me the next day, which was to step on the homeward bound electric cars, and hand the pamphlets to the people as they sat quietly in their seats. The people were eager to take them, and they read them until they were out of sight.

Here there was nothing to distract their attention, and our books seemed to afford an agreeable opportunity for grave thought in a new field from that which had engaged their attention in the earlier part of the day. I allowed but one book to the two occupants of each seat, except when they seemed to be strangers and asked for them. The reason for that was that I wished the circulation to have as wide a range as possible and considered that if one book went to each household it would be sufficient, and if it had the desired effect of creating a desire for more, they could be supplied from the ADVOCATE office. As the cars waited to take on more passengers and then whirled rapidly out of sight. I had the pleasure of witnessing with ecstatic delight a scene which I considered was a foretaste of prophetic anticipations. "The weapons of our warfare" seemed victorious for the moment and every thought appeared to be concentrated upon the things of the kingdom, and oblivious of the many devices and prodigies which had captivated their attention within the grounds.

While musing on this pleasing spectacle, my thoughts are carried away to a future world-center, as portrayed by the prophets of Jehovah. It is not St. Louis neither is it Paris, nor Chicago,—although each of those cities have become famous in these latter years, for the ostentatious display of the world's wealth, and human skill which has taken place within their borders—but Jerusalem, which will then be the city of Peace, "For the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

To this universal centre "all nations shall flow from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles. The signs and wonders which they will there behold will supremely transcend, and entirely eclipse anything that human ingenuity can produce. "Their eyes shall behold the King in his beauty;" they shall hear from his lips the truth as contained in the writings of the Prophets and Apostles, and outlined in those pamphlets placed in their hands at St. Louis. It is even probable that some such means as the present may be employed in disseminating the truth to the distant isles of the sea.

Well, I spent a day at each of the principal gates to the fair grounds each week, and almost invariably witnessed the same pleasing results. Some have informed me that they have been searching for the Truth for twenty years, and if they approve of the plan as outlined in "The Great Salvation" the author would certainly hear from them. [We are hearing from some of them, who are ordering "The Great Salvation" complete.—EDITOR.]

On Sundays I visited some of the churches and put some books in my pockets to hand to those with whom I got into conversation. I did not think it

wise to be too conspicuous in distributing in the churches, as my former experience in this line of work has led me to believe that the "pastors" are anything but friends of the Truth, and would easily fill the role of the wicked one of Matt. xiii:19.

I tried to be as economical as possible, in order that I might spread the gospel net abroad as far as the means at hand would permit, and trust to Him who gives the increase, as to whether in His great wisdom he may cause many human fishes to be brought ashore.

The work is now finished and I have good reason to believe that it may be prolific of good results.

A comprehensive outline of truth has been placed in numerous hands, in a most attractive form, and as "wisdom is justified by her children" it will, doubtless, cause a big stir in church circles.

The contributors to this fund have made a supreme and very worthy effort on behalf of the truth, and their purpose has thus far been successfully accomplished. We hope and pray that anticipations of future results may be entirely realized. One thing we are sure of is that "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name." Now he who supplies "seed to the sower and bread for food, will multiply the seed sown, and increase the fruit of your righteousness."

Your brother in hope of eternal life.

T. ROCHE.

The proposition to continue the Up-and-Be-Doing Fund for general work such as Bro. Leask suggests will remove the objections that were raised by some when the matter was mooted after our tour in America. No one man will be permanently under a committee, neither will the plan hinder ecclesias from inviting speakers and voluntarily and independently bearing the expense. The Fund will be outside of this and in the nature of an auxiliary. There is already a start in receipts from New Kensington. \$6.00 A. B., \$1.00 and J. L., \$2 00 There is already special work appearing for next year which can be helped by this Fund. So we will consider it opened, with Bro. Leask as Secretary and Treasurer, and awaiting suggestions as to who shall be the committee.—EDITOR.

EDITORIAL.

THE nearer we approach the end of our brief pilgrimage in this life the more swiftly does time seem to fly. Almost daily, occurrences of ten and twenty years back flash before us, when we have to pause and reflect before we can be persuaded that they happened so long ago. Is this seeming swiftness of time a good sign or a bad one? That depends upon the use we make of it. With the inborn love of life which nearly all of us possess we are often disposed to be sad when we realize that the greater part of our present life time

is past, and we are rapidly reaching towards the end. But the very fact that time seems so short is proof that we are busily engaged. It is only with idlers that time seems long. The important question, we must answer for ourselves is, how are we employing our time? If we are employing it profitably, we shall not need much of what the world calls "pastimes."

The work of the Truth will keep industrious hands busy; and this not in a monotonous way, because there is plenty of variety of work to select from. Now that we are nearing the end of

another year, it will be well for us all to examine ourselves and see to it that we are redeeming the time.

THIS number of the *ADVOCATE* completes the twentieth year of its life. Our travels at home and abroad give evidence to us that its existence is needed now as much as it ever was, and more so. This, too, is felt to be the case by most of our readers. Therefore we shall, the Lord willing, go on, feeling confident that the material requirements to do so will be forthcoming in the future as in the past.

We shall not beg for subscriptions, nor for delinquent ones to pay up arrears. When it becomes necessary to do this, we shall take it as proof that the *ADVOCATE* has ceased to be a needed publication and then stop.

We do not demand payment in advance upon the peril of striking out the names of those who do not meet such a

demand. We have always left this to voluntary action. Our readers will know that promptness in renewing their subscriptions is helpful to us; and those who are in arrears will, of course, realize that it will very much help along the work if they try to catch up. If they cannot, a word from them to that effect will be sufficient.

We shall still continue to send the *ADVOCATE* to those who cannot afford to pay for it but who desire to read it. In this we have received help in the past from some who are able and who are liberal; and no doubt this help will continue.

To those who wish to send the *ADVOCATE* to friends or interested acquaintances we shall continue to meet their wants at the one dollar per annum rate; also the same rate for the first year to new subscribers.

INTELLIGENCE.

BOSTON, MASS.—The next fraternal gathering of the Christadelphians of New England will be held at Phoenix hall, 724 Washington St. Boston, Mass., on Sunday, Jan. 1, 1905, under the auspices of the Boston Christadelphian Ecclesia. All brethren and sisters of like precious faith are cordially invited to join in our love feast and partake with us of the good things our Father has provided for his children in the midst of a crooked and perverse generation. Doors open at 10. Your brother in hope of eternal life.

JOHN B. RILEIGH.

CHICAGO, ILL.—We regret to state that Sister Wallace of our ecclesia has been laid up by sickness, but are pleased to know that she is on the way to recovery again. Bro. Paul Wood of the Springfield ecclesia is attending the university here this fall and has been meeting with us for some time past. We have also had the company of Bro. Cook of the Parnassus, Pa., ecclesia. He is at-

tending college at La Porte, Ind., and expects to meet with us about once a month during his stay there. We have also had the company of Sister Hancock, Keytesville, Mo., who has been visiting her daughters here for some weeks. Recent lectures have been on "The City which hath foundations," by Bro. S. Roche, "Prophecy repeated in history," by Bro. T. Williams; "Prepare ye the way of the Lord," by Bro. T. Roche.

J. LEASK, Secretary.

ELMIRA, N. Y.—It has been a long time—over a year I think—since you have received any "intelligence" from this place. Nevertheless, you have not been absent from our thoughts, and our prayers have been with you in your noble efforts to bring about peace and unity in the household of faith. We have no increase in numbers to report, but the opposite—a decrease—for the great destroyer death has claimed three of our little Ecclesia within a year. Last fall, Sister Hall, wife of Bro. Andrew Hall, died sud-

denly of acute indigestion. Bro Hall has been an invalid for nearly six years, he has moved to painted post N Y., where he could be better cared for by his two daughters. Last March Bro Floyd Everetts died of consumption, and was laid away to await the summons of Him who is "the resurrection" and the life." Death is a sad thing in any case and we long for the time when "there shall be no more death." It is like lightning, because the nearer it comes to us the more we are shocked or stunned by it. And so it was when on Nov. 1st my father, Bro. N. H. Spencer, succumbed to heart disease at the age of 73, after being sick about a month. Words fail me to describe his sincere faith and untiring zeal for the truth. He was our presiding brother and only speaker. He was always a devout and God-fearing man, and at an early age united with the Baptist church. In 1876 he first learned the truth through Bro. Geo. Walker of this city, and after quite a struggle with his former convictions and a diligent "searching of the Scriptures to see if these things were so" he realized, as he often said afterward, "that he had found Christ."

Bro. C. C. Vredenburg, of Rochester, N. Y., kindly responding to our call for assistance, came and spoke at the funeral words of comfort to the bereaved family, and of "truth and soberness" to the assembled alien. And so we laid him in Woodlawn, until that glad time when "the earth shall cast out her dead" and "those who sleep in Jesus will God bring with him." And we know that we shall see him again (if we are faithful unto the end) when the kingdoms of this world become the kingdoms of our Lord and of his Christ." That was his message to us all on his death bed, to "meet him in the Kingdom," and so we "sorrow not as those who have no hope," for Jesus has said, "Blessed are those who die in the Lord."

Yours in the one hope.

CHAS. T. SPENCER.

LATER.—It becomes my sad duty to add to the letter sent you a week ago, the report of the death of our beloved Bro. Andrew Hall who fell "asleep in Jesus" on the 16th

of November at Painted Post, N. Y., at the age of 76. It came to him as a welcome relief after nearly six years of sickness and suffering, throughout all of which he manifested that patience which comes from a faith "grounded and settled" on the promises of the Eternal God. Again the services of Bro. C. C. Vredenburg were called into requisition, and again he responded with that brotherly love and devotion to the Master's cause which is so characteristic of him. The funeral services were held here on Saturday, Nov. 19th at the home of a relative of the deceased, where Bro. Vredenburg spoke to quite a number of the beauties and realities of the faith in which our brother lived and died, and invited them to make that faith their own.

Bro. Vredenburg remained over Sunday and gave us a most excellent exhortation at our little meeting to commemorate "the Lord's death till he come." The deaths, so close together, of these two "fathers in Israel" has made a profound impression upon some here, both in and out of the ecclesia, and strange as it may seem, good results are already beginning to manifest themselves, for as Bro. Vredenburg said "it is the furnace of affliction that eliminates the dross, and brings out the gold that is in a person." And so we are all encouraged to "press forward toward the mark of our high calling of God in Christ Jesus," and to so live as to gain a crown of life at the hands of the Master when he shall come to "beautify the meek with salvation."

Your brother in Christ.

CHAS. T. SPENCER.

HENDERSON CO., KY.—Since our last report to the beloved ADVOCATE we have suffered the loss by death of another one of the household of Faith, viz: Sister Maria Wilson, aged 63 years, in the month of September, after a painful illness of short duration, peacefully fell "asleep" to await the trumpet sound at the "last day." She embraced the Truth about 15 years ago, but owing to her age and environment, she seldom ever had a chance to attend our meetings. In this connection we will also report with much sorrow the death on Oct. 23d, in the city of

Evansville, Ind., of our beloved Bro. Evan Rees. Bro. Rees was 59 years old and was a native of Carmarthen, South Wales. His first introduction to the Truth was from his attending a course of three lectures given by Bro. Thomas Williams in the town of Spottsville, Ky., in April, 1885. He joyfully fell in love with the glad tidings then proclaimed and continuing to study the Word without relaxation, was soon ready to embrace the Truth in the divinely appointed way. He was a much esteemed member of our ecclesia for about 12 years, when circumstances caused his removal to Evansville, Ind. We sorrow, but not as those who have no hope. On the other hand, we have the pleasure of reporting another visit from Bro. Williams, this time accompanied by Sister Williams. We were highly delighted to have them with us again, and to see them both in such apparent good health after their long journey and arduous labors among the brethren in England. We had advertised a course of lectures by our brother at our meeting house in the "Barrens" to begin on Oct. 9th. On that day we were much gratified to have a large audience greet us to hear the lecture on the subject of "Ignorance that alienates; knowledge that reconciles." The lectures were continued daily until Sunday, Oct. 16, when there were probably three hundred present to hear the last lecture.

The weather was mild and beautiful throughout, which was a great blessing to our effort, situated as we are in a country place, where all have to travel several miles to and fro. As we had recently fitted our house with new lights, six lectures were also given during the week nights. In all 14 lectures were delivered, at all of which the attendance was from fair to large and the interest manifested quite encouraging. On Saturday evening, Oct. 15th, we had the great pleasure of assisting two more to put on the only saving name by baptism, viz: Mrs. Maggie Jordan (28) formerly neutral and Mary Louise Green (19) formerly neutral.

Sister Jordan is a daughter of our Brother Charles A. Compton, and Sister Louise is a daughter of Bro. A. T. Green. We rejoice

greatly in the addition of these to our number, and although both of our sisters are at present seriously handicapped in the race for eternal life, we pray that the mighty God of Jacob will comfort and sustain them and enable them to at last prevail.

At our last meeting there were present sixty brethren and sisters, who sat around the table of the Lord and partook of the memorial emblems. Bro. Williams in beautiful and loving words exhorting us in a soul stirring manner to continue our labor and good works until the end.

As we thus sat listening to his words and thinking over the memorial institution, our mind would for a moment take flight over the sea and elsewhere, and we would think of the sad plight of those brethren who, from false notions of fidelity to their Lord, had erected barriers that cause them to exclude this brother from His table; or we would think of the perverseness of mind and heart of others, calling themselves Christadelphians who could write and publish concerning this brother their paltry opinion that he was only a "straightlaced Calvinist Baptist."

O for the day of the Lord's return to hasten on when he shall "make up His jewels" and the "beating of fellow servants" have an end.

W. J. GREEN.

McCOOK, NEB.—Bro. and Sister Williams visited McCook from the 11th to the 20th. Fourteen lectures were given in the Court House. The audiences were small, but there was some interest manifested which gives a little hope of maturing. There are only four sisters to represent the Truth there, but Sister Bishop and her daughter, Sister Benedict, live twenty miles west, and they belong to the little ecclesia. They were formerly of the Chicago ecclesia, and the light stand in McCook is the result of Sister Bishop's work in a Bible class she conducted for some time. At present, Sister Eldred is quite active there. Bro. and Sister Utter and Bro. Utter's sister-in-law came from Kansas to attend the meetings. There has been a small beginning, but we know not but the end may be that there will be many stars to adorn the crowns of those who faithfully work under hardships. McCook is nearly eight hundred miles from Chicago. Sister Bishop returned with us, and is now renewing old acquaintances in Chicago.

EDITOR.